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THE SERMONS OF MASTER SAMVEL HIERON,

FORMERLY COLLECTED TOGETHER BY HIMSELFE, AND PVBLISHED IN ONE VOLVME IN HIS LIFE TIME.

HEREVNTO ARE ANNEXED OF THE SAME AVTHORS.

1. The Preachers Plea.
2. An Answer to a Popish Rime.
3. Meditations touching death.
4. The Doctrine of the Beginning of Christ, *in forme of a Catechisme.*
5. An Helpe vnto Deuotion.

With fiue Sermons not heretofore published.

Psalme 40. vers. 10.

I haue not concealed thy Mercy and Truth from the great Congregation.

Greg. in Ezek. Hom. 3.

The Preacher should be as the Smithes burning yron, which not onely heateth those that are neere, but casteth sparkes afarre off.

LONDON,
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1624.

TO THE RIGHT WORSHIPFVLL AND TRVLY NOBLE, Sr. HENRY YELVERTON KNIGHT, ATTVRNEY GENERAL TO His Maieſtie: And to the vertuous and Religious Ladie, the Ladie *Margaret Yelverton* his Wife.

RIGHT WORSHIPFVLL,

IT hath beene a laudible and ancient cuſtome among thoſe which publiſh bookes, to dedicate them to ſome Perſonages either eminent in place or qualitie: partly to honour them with the Patronage of thoſe Arts and vertues which they finde them to be louers or profeſſors of; partly to procure reſpect to their labours; and ſome time alſo in teſtimony of thankefulneſſe for receiued fauours. Now the Author of this preſent volume (whoſe worth ſufficiently commends it ſelfe) being a painefull Labourer in the vineyard *of Chriſt, deceaſed before all the ſeuerall Treatiſes were thus knit together into one entire body, and ſo left not only ſome members of it vnpatroniz'd, but the whole frame without a generall Suſtainer. I therefore pittying that it ſhould be both Fatherleſſe and Patronleſſe (and being ſomewhat intereſſed therein by vndergoing ſome part of charge in publiſhing it) thought my ſelfe engaged to prouide ſome worthy Patron to vndertake the protection thereof: And knowing none whom I ought rather to honour herewith, both in regard of your loues to Labours of this kinde, and the particular ſeruices, which for diuers reſpects I owe vnto you both, with your Noble Family, I haue beene bold here to prefixe your names as Patrones to this profitable and Religious Worke; which if you pleaſe well to accept of, as you ſhall honour theſe pious Labours of the deceaſed Author, and make them more welcome to others; ſo they ſhall memorize you for fauourers of Gods Truth; and I will for your reſpect to me, euer acknowledge my ſelfe at your ſeruice, and remaine.*

Your Worſhips in all reſpectiue

ſeruices to be commanded,

I. B.

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DOCTRINES.

1 *That it is possible for a man hauing the Spirit of God to know that he hath receiued it.* p. 596.
2 *That it is necessarie for him, that thinkes he hath the Spirit of God, to take heede of quenching it.* p. 605.

A caueat and a comfort for beleeuers. 2. *Sermons vpon Luk.* 22. 31, 32.

DOCTRINES.

1 *That it is the earnest desire and practise of the diuell, to bee as preiudiciall and as hurtfull as he possibly can vnto those which haue beleeued through grace.* p. 613.
2 *That all the practises and endeauours of Sathan are not able to ouerthrow the faith of Gods chosen,* p. 623.

The Spirituall Fishing. 1. *Serm. vpon Luke* 5. 10.

DOCTRINES.

1 *The state of the world is as the Sea,* p. 639.
2 *The state of the Church in the world, is like the state of a ship vpon the Sea,* p. 641.
3 *We are all by nature in the state of condemnation.* p. 643.
4 *The Ministers calling is not needlesse, but of great necessitie to win soules,* p. 644.
5 *The Ministers calling, is no needlesse calling, but a calling of labour and great employment,* p. 645.
6 *The net in which men must be taken, is the preaching of the Gospel,* p. 645.

THE

THE CHRISTIANS IOVRNALL.

AND,

THE MINORITIE OF THE SAINTS.

Isa. 30. 21.

This is the way, walke in it.

Psal. 131. 2.

I am in my ſelfe as one that is weaned.

LONDON,
Printed for *Thomas Man* dwelling in *Pater-noſter-Row* at the Signe of the *Talbot*.
1624.

TO THE RIGHT VVORSHIPFVLL Sr. FRANCIS BARINGTON, of *Barrington-Hall* in *Essex*, Knight Baronet.

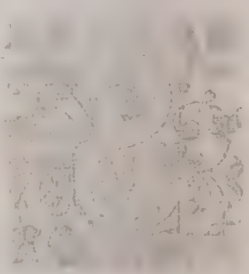
SIR, the Wiseman saith, that All riuers goe into the Sea, *shewing themselues (as it were) Homagers and Tributaries to that place, from whence (so far as we may credite Philosophy) they haue receiued their first beginning. It hath beene often in my thoughts, and more then often in my desires, that in testimonie of my remembring that (which it were euen a sinne in me to forget) there might passe backe from mee to your Worship, some little streame, of those larger brookes of your both countenance and beneuolence, with which my studies in the Vniuersitie being much refreshed, and my first endeauors in the Ministerie (as it were) by a kinde watering, helped forward in their growth; I confesse my selfe to become that* Little, *which by the grace of God I now am in his Church. Wherefore hauing a disposition for the satisfaction of some friends, to coppie a draught of these Sermons: I thought I might with one labour doe a publique good, and giue them their priuate contentment. And withall, it came into my minde, to tender them to you, not as the full payment of so great a debt, but as an insinuation of my desire to be thankfull, and of my meaning hereafter to present you with some matter of more worth, according as God shall enable me, and any conuenient vacation from the duties of my publique function shall affoord me opportunitie. Thus presuming out of your former loue, that this poore offer shall at the least bee kindly looked vpon, with my many and vnfained prayers for the enlargement of Gods graces vpon your selfe, and your Ladie, and all those yong plants, which by the great blessing of God haue branched from you both, I humbly take my leaue. From* Modbury *in* Deuon.

Eccl. 1. 7.

Plato in Phædone.

Your Worships euer much bound,

SAM: HERRON.



From Modbury in Devon.

THE CHRISTIANS IOVRNALL.

The first Sermon.

Math. 7. verſ. 13, 14.

Enter in at the ſtraite gate, for it is the wide gate, and broad way that leadeth to deſtruction; and many there be which goe in thereat.
Because the gate is ſtraite, and the way narrow that leadeth vnto life; and few there be that finde it.

THE ſcope and generall drift of theſe words, is to arme and to prepare all thoſe that deſire to be ſaued, vnto a kinde of hardſhip and reſtraint, and to withdraw them from framing themſelues vnto the courſe and faſhion of the multitude. The point is deliuered in forme of a very briefe inſtruction, or aduertiſement, as (*Enter in at the ſtrait gate*). It is backed with two reaſons in naturall oppoſition each to other; the firſt is this, becauſe *the wide and broad way*, which hath greateſt ſtore of company, leadeth *to deſtruction*: the ſecond is this, becauſe *the ſtraite gate, and the narrow way*, which hath in compariſon but few paſſengers, is that which bringeth *vnto life*. This is briefely the ſcope and order of the place, I will treate of it in the ſame methode, that I haue obſerued in opening it. And firſt of the aduertiſement it ſelfe.

The ſcope of the place.

The diuiſion of the Text.

Enter in at the ſtraite gate: And therein firſt the meaning muſt be laboured for: the chiefe thing is, what is vnderſtood by the *ſtraite gate*. By *the gate and way*, which we are vrged to *enter* into, is meant that holy courſe, which the Lord hath laied downe vnto vs in his holy word: it is the ſame which *Dauid* tearmeth *the Lords way* [a], *the way of his teſtimonies* [b], *the way of truth* [c], *the way of Gods commandements* [d], *the path of the Lord* [e], and *Ieremy*, *the good way* [f]. It is called a *ſtrait gate*, and afterwards a *narrow way*; firſt becauſe of the reſtraint, and (as may ſeeme) hard conditions which it layeth vpon fleſh and blood, (as wee ſhall ſee heereafter in the farther handling of it;) ſecondly, becauſe of the circumſpection and care to bee vſed in walking in it, as in a way, from which, becauſe of the narrowneſſe thereof, a man may eaſily decline. This is the way, that Chriſt calleth all that will bee ſaued to enter into, becauſe onely this way leadeth vnto life. I will ſpeake leſſe by way of Expoſition, and Interpretation, becauſe what doubts ſoeuer may ariſe touching the ſenſe, ſhall in the further enlarging of euery particular, bee fully diſcouered. The thing that I will chiefely labour in, is (according to the drift of the place) to ſhew what things ought of neceſsity to bee in euery one that would be ſaued. It will be excellent matter of direction, to

The firſt part.
What is meant by Gate and Way.

a Pſal. 119. 3.
b Verſe 14.
c Verſe 30.
d Verſe 2.
e Pſal. 25 10.
f Ier 6 16.

Why it is called a ſtraite and narrow way.

all those that are yet vnconuerted, and of resolution and confirmation to such as haue truly cared to walke the way that leadeth vnto life.

Doctrine 1. The first thing which by authoritie of this Text of Scripture ought to bee in euery one that desireth saluation, is, a right vnderstanding, and a true acknowledgement of his owne wandering. For euen in reason, before a man can frame himselfe to enter into a right course, hee must be resolued and perswaded of his owne former mistaking; for why else should he change his fashion? if hee haue not erred before, to what end should he relinquish his present course, and betake himselfe to a guise, to which he hath not hitherto beene accustomed? Reason it selfe must needs yeeld to this in other things, and it must needs bee true in this. How shall I perswade a man to enter into the straite gate, if he doe not feele and perceiue himselfe to be in a way in which it is not safe for him to continue? If we looke into the Scripture we shall see good proofe for this point, namely, that the acknowledgement of our by-past errour, is the very first degree vnto sound conuersion. To what end (thinke we) is it, that by Gods spirituall appointment, the terrours of the Law should first be preached, and should goe like the mightie strong winde (which in Gods appearing to *Elias*[g], rent the mountaines) before the calme and gentle, and still voyce of the Gospell; I say, to what end is that, and what did the Lord ayme at herein, but onely this, that men might see where they bee, and in what case they stand: and that, holding on in the way, which Nature hath set them in, there can nothing follow but destruction? As the Lord himselfe at the first beganne with our grandfather *Adam* after hee had sinned, forcing him by varietie of demands to see his errours, *Where art thou? and who tolde thee that thou wast naked? hast thou eaten of the tree*[h]*?* so all the Prophets and Apostles after, held the same course: the first thing they laboured in, was to make men see, that there was no hope of happinesse, without a present forsaking of their accustomed behauiour. *Ieremie*, when hee would shew that among the people of his times, there was (for the generalitie) no true conuersion, reporteth the matter in these words, *I hearkned but none spake aright, no man repented him of his wickednesse, saying, What haue I done*[i]*?* as if he had said, there was not a man, that had any so much as a conceit of his owne erring, they were all strongly perswaded, that their courses were right & vnblameable, and therefore euery *man turned to his race, as the horse to the battell*. The same Prophet describing the repentance of the estate of Israel vnder the name of the Tribe of *Ephraim* (with bare the sway in that kingdom) relates it thus, *I heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed Calfe; conuert thou me and I shall be conuerted, for thou art the Lord my God*[k]. Now among other signes and euidences of repentance, hee saith, *Ephraim smot vpon his thigh*, as who should say, *Ephraim* hauing all this while runne a stubborne course in the very depth of securitie, now beganne to recall himselfe, and to thinke, that questionlesse hee was out of his way; the course was dangerous, and it was now high time to reforme it. It is noted in the Prodigall sonne (the perfect patterne of a true conuert) that when he had runne a lewd course, wastefully consuming the portion of goods which fell vnto him, supposing (as many yonkers doe) his stocke to haue beene as a liuing spring, which could neuer be drawne drie; at last *he came to himselfe* (*l*): the bethinking himselfe of his by-past folly, was the first step vnto his recouerie. Mee thinkes, when I reade that Parable, I doe see the young Prodigall; like to a man riding fast in a wrong way, and at last, vpon a suddaine, by the call of some that seeth his mistaking reining vp his horse, and euen inwardly chafing and fretting with himselfe for his carelesnes; (*he came to himselfe* he thought all well before, but now he perceiued how things went, & what would be the issue, if hee so continued. When the Lord was pleased to call *Paul*, who before (as himselfe confesseth) was *a persecutor, and a blasphemer, and an oppressor*[m], suddainely there came a voyce from heauen saying, *Saul, Saul, why persecutest*

g 1. King. 19.

h Gen. 3.

i Ier. 8. 6.

k Ier. 31. 18.

l Luke 15. 17.

m 1. Tim. 1. 13.

persecutest thou me[n]? As if the Lord had said: O thou man, knowest thou what thou doest? vnderstandest thou who it is against whom thou settest thy selfe? conceiuest thou the danger that will follow it? So that the first thing God sought to bring him to, was the sight of his owne present error, and that being once perceiued, he became tractable; *Lord* (saith he) *what wilt thou that I doe*[o]? I might easily multiply examples of this kinde, but these may serue to shew, that the sense and apprehension of our owne wandering, is the first step to our entrance into life. And therefore it is that the Scripture is so full, in discouering our naturall erring. The spirit of God speaking of the whole race and generation of mankinde, (for so *Paul* applyeth it) saith, *That all are gone out of the way*[p]. In *Isaiah*, *All we* (saith the Prophet) *like sheepe haue gone astray*[q]: It is a place worth the noting; *we haue gone astray like sheepe*: there is no creature more apt to wander then a sheepe, there is none more vnapt, of it selfe, to returne into the right way againe. *The Oxe* (as the Scripture saith) *knoweth his owner, and the Asse his masters cribbe*[r]: the very swine accustomed to the trough, if he goe abroad, yet at night will finde the way home againe; but the sheepe once straied, of himselfe returneth not. *All we* therefore (saith the Prophet) *like sheep are gone astray*, to shew our simplicity, and how vnpossible a thing it is for vs of our owne power to returne. And the Prophet in the next words giueth a reason, *Wee haue turned euery one to his owne way*[s]: Gods waies and our owne waies are directly contrary. Wee runne naturally after the wayes of our owne hearts, and wee cannot chuse then but wander vtterly from the way of life. Againe, the lesson of our Sauiour here belongeth to all, *Enter in at the strait gate*. Entrance in at the gate presupposeth a beeing without the gate; no man is bid to enter, that is already within: if all be exhorted to enter, is argueth that we are all without; and if wee be considered in our selues, then as the Apostle saith, *Destruction and calamity are in our wayes, and the way of peace we doe not know*[t]. This care of the holy Ghost, in the whole course of the Scripture to acquaint vs with our wanderings, argueth the necessitie of the right vnderstanding of it, if wee desire to be saued. Let vs make vse of this point.

n Act.9.4.
o Act.9.6.
p Psal.14.3. Rom.3.10.
q Esa.53.6.
r Esa.1.3.
s Esa.53.8.
t Rom.3.16.

It is a point of great vse, helping vs in the most needefull point, the right iudging of our owne estate; let vs not be wilfully careless herein I beseech you; why should wee be desirous to iudge in other things, as of times and seasons, of the face of the skie (as Christ saith[u]) of wares and commodities, of cases and questions in the Lawe, and yet neuer care to vnderstand how it fareth with our soules? The soule is the principall, and ought principally to be looked vnto. Let vs learne to be able to iudge of our selues, whether it be with vs as it ought to be: *Proone your selues* (saith the Apostle[x].) *Let vs search and try our wayes*, saith *Ieremy*[y]: *Examine your heart vpon your bed*, (saith *Dauid*[z]:) Wee all haue a hope that it is well with vs; let vs looke to it, that our hope (as the Apostle speaketh) may be such as may not *make vs ashamed*[a]. There is no hurt gotten by the tryall of our selues, there is alwayes danger in security. There bee thousands plunged into hell, that thought nothing lesse till they came there, and now they are past recouery: wee are all trauellers in one of these two wayes, and we shall arriue at one of these two places here mentioned, life, or destruction, there is no third: who would not bee glad to know touching himselfe, in which of these two waies he is, that if he be in the euill way, he may speedily come out of it; if he be in the right, he may goe on therein with cheerfulnesse? This point is the thing that I haue aymed at in chusing this Text, and by it you shall as easily vnderstand it, as you do in your going home, iudge by such stiles and gates, and hedges, whether you are in the true way, yea, or no. Now this I may deliuer to you for a matter of certainty, that all (excepting infants, the manner of whose conuersion is knowne onely vnto God) all I say which are partakers of life eternall, this is their first steppe to it, the sight and vnderstanding of their former errours; God

The Vse.

u Mat.16.3.
x 2 Cor.13.5.
y Lam.3.40.
z Psal.4.4.
a Rom.5.5.

first openeth their hearts, and maketh them to perceiue that they are in a course, the issue whereof is eternall death; with this their hearts are smitten and appalled, and they are euen woe with themselues to consider it. Marke then this: Art thou one that neuer yet saw the errour and misery of thine owne naturall estate, that neuer hadst yet any compunction of heart to consider thine owne wandering, that was neuer grieued to thinke vpon thy life past, to see how thou hast all this while hitherto beene mistaken? Art thou one that hast alwaies pleased thy selfe in thine owne courses, scarcely so much as calling it into question, whether thou walkest as thou oughtest to doe yea or no? Surely thy case is fearefull and damnable; and I may surely say vnto thee, that if thou holdest on so, thou shalt neuer be saued. Let vs in the feare of God looke vnto it, it is a matter that concernes the greatest part; we blesse our selues in our owne hearts, wee haue liued hitherto after our owne lusts, worshipping God, when, and in what manner our selues pleased, taking to our selues the liberty of grosse sinnes, hatred, enuy, couetousnes, oppression, drunkennes, and the like; and wee be not yet perswaded, nor can be, that the way we go, and the course we hold, is otherwise then it ought to be. There is not the vilest wretch, be his fashion of life neuer so vile, but he will say, he hopes he is right, nay he will be very confident in it, that he is so, and yet neuer in his life had any true remorse, nor neuer knew or perceiued, what it was to wander from the waies and paths of happinesse. Deceiue we not our selues, either we must begin here at the sight of our old errors, or else wee can neuer tread the path that leadeth vnto life.

Doctrine 2. The next thing which by the rule of my text must be in euery one that would be saued, is, care to seeke out the true way, and that path, which leadeth and bringeth the goers in it vnto life. This is plaine also (as to me seemeth) by this Scripture; for as the light of a mans ancient wandering, must goe before his entrance into a new course; so of necessity when he perceiueth his errours, the right way must be sought out, and certainely vnderstood, before hee can enter thereinto: so that he which bids me enter into the gate of life, bids me withall to seek where that gate is, for otherwise my desire of entrance is in vaine. If a master doe will his seruant to goe to such a house, it is presupposed that either hee doth know the way to it, or else must make enquiry for it. And this care to enquire out the true way in this particular, is the plaine doctrine of the Scripture; *Stand in the wayes, and beholde and aske for the olde way which is the good way, and walke therein, and yee shall finde rest for your soules*[b]: there is a plaine charge, and an expresse commandement, in the multitude and variety of supposed wayes vnto saluation, to make diligent enquiry which is the good way, *stand in the way and aske, Try all things*[c], saith the Apostle, it is a rule giuen principally touching doctrine and precepts directing to eternall life: *Paul* willeth them to examine and ponder them all, and neuer leaue trying till they haue boulted out the truth, as the men of Berea did, that heard *Paul, they searched the Scripture dayly, whether those things were so*[d]. To halt betwixt two opinions, and to bee in suspence, not knowing which way specially to incline, and to bee in Religion as idle Beggars are in their way, readie to go which way soeuer the staffe falleth, how hatefull a thing it is in the sight of God, wee may conceiue by the sharpe reproofe vsed by *Elias* vnto the wauering people, *How long will yee halt betweene two opinions*[e]? When there were differences of opinions in the world touching Christ, some taking him for *Iohn Baptist*, some for *Elias*, some for *Ieremias*, some for one of the Prophets; our Sauiour called his Disciples together, and would needes know their iudgement, *But whom say yee that I am*[f]? Christ would teach thereby, that when there are varieties of opinions in matter of Religion; some say this is the way, and some say that, men should not (as the manner is) take occasion thereby to stand doubtfull, and adhere to nothing certainely, but should enquire with the greater care, that they may be certainely and soundly resolued in the truth. There is no man professeth

b Ier. 6,16.
c 1 Thes. 5.24
d Act. 17.11.
e 1 Kin. 18.21
f Mat. 16.15.

professeth any thing, but (if it be but for his credite sake) hee will labour to vnderstand, if it be possible, the very mysterie of it, and to know the certaintie of such things as are appertaining to it: How much more in Religion should the certaine truth be laboured for? Errour in other things doth preiudice the bodie onely, and the things which concerne it, but the mistaking in this, I meane in the maine points of it, is the vtter and irrecouerable hazard of a mans soule. This may serue briefly for the opening of this second point; let vs now come to apply it.

Vse. This point also will conuince vs, to be not as yet entred into the way to life, in as much as we are so exceeding careless in this dutie of seeking and searching out the truth. Some are drowned in the depth of ignorance, and neuer entertaine so much as a thought, whether their way be right yea or no: some are profanely desperate and put all to an aduenture, not caring what bee the issue; if they be right, so it is; if not, what remedy, they must beare it as well as they may: some be superstitious, and deuoted to their forefathers steppes, and hold their course for a sufficient rule, without further question: some are time-seruers, and looke only to the Law, as that leades so will they follow, to day on this fashion, to morrow on another, if need be: some are peeuish and peruerse, and pleade the diuersities of waies, and the multitude of religions, and so thinke to be excused: so that by that time we haue put all to these seuerall heads which belong vnto them, we shall find scarce a *tenth* [g] as the Prophet saith, whose care it is to labour and take paines to seeke and enquire which is indeed the gate of grace, and which is the true path that leadeth vnto heauen. Indeed the world is full of businesse, and each man as his humour leades him is imployed, the couetous man for his wealth, the malitious man for his reuenge, the voluptuous liuer for his pleasure, the wanton for his lust, the proude for his backe; for these things men seeke farre and neere, all the deuices, all the meanes that may bee possible; but an assurance that the way we haue chosen to bring vs to heauen, is the right way, of all things else it is least thought vpon. It is a strange thing, there is no man so secure for his way to mill, or to market, as hee is for his way to life eternall. In those waies he will be perfit, if he doubt he will aske, he will enquire; Is this the way? what marks? what turning to such or such a place? As for the other way, we goe all vpon meere conceipt, we thinke it is so, wee haue heard others say so, but we seeke not for the certainty, whether it be so. What a misery is this, and how hath Satan beguiled the greatest part for the filling of his owne barnes? In this blindnes, he carries men hoodwinked (as a man would carry a hawk vpon his fist) whither he list, and they will be in the pit before they are aware of it. I beseech you take notice of this point, it is no slight thing I entreat of; he that may command vs, he that can condemne vs, he which ere it be long shall iudge vs, euen he chargeth vs heere to enter in at the strait gate. How shall wee enter if wee know it not? how shall we know it if we seeke it not? Neither is it a slight kinde of seeking that we are called vnto: there be many by-waies, but the right way is but one; as in shooting a man may misse diuersly, hee may shoote vnder, hee may shoote ouer, he may shoote wide, on this side, and on that, but there is but one way to hit the marke; so a man may many waies be mistaken, but there is but one gate that leadeth vnto happinesse, and all the cunning is to finde it. Well, the Scripture will teach vs, the word of God will be as the Angell of God to *Peter* [h] to direct vs; and if we will vouchsafe to attend the full opening of this Text, I doubt not but (by the helpe of God) we shall vnderstand it. In the meane time let this preuaile against our securitie, and let it bring vs so farre on our way to life, as to make vs say with *Paul* when he was strucken to the ground, *Lord what wilt thou that I doe* [i]? and with the poore Iayler, *What must I doe to be saued* [k]? this good desire being once begotten in vs, the rest cannot chuse but be supplyed.

[g] Isa. 6. 13.

[h] Act. 12.

[i] Act. 9. 6.

[k] Act 16. 30.

Doctrine 3. The third thing which this text necessarily commendeth vnto vs, if we would be

be saued, is, a resolution when we haue felt our errour, and found the right way and the true gate, all delayes laid aside to make a present entry. If you aske how I proue this by my text, I thus make it manifest. It is a rule in ciuill matters, that in bonds of debt betweene man and man, when there is no certaine day named, then the debt is due presently; so here, the commandement and charge being giuen indefinitely, without any expresse limitation of any set time, it followeth that it is presently to be performed. Our Sauiour saith not, enter hereafter when thou art more at leasure; or to the young man, enter when thou art old; or to the old man, enter when thou art a dying; or to the couetous man, enter when thou hast glutted thy desire with wealth; or to the drunkard, enter when thou art vtterly disabled that thou canst be drunk no longer: but he saith to all, at the instant *Enter*; doe it presently, doe it straitway, deferre not to doe it. And this is also the plaine doctrine of the Scripture; *I made haste*, saith *Dauid, and I delayed not to keep thy commandements*[l]. It is commended in *Peter* and *Andrew*, that when Christ called them, they left their *nettes straitway*[m]. When Christ called *Zacheus*, the Text saith, that hee *came downe hastily*[n]. The reason why there must be a resolution of present entrance, is, because as there is a time of grace, in the which the gate of Mercy stands open, so there is a time of iudgement, in which this gate will be shut vp, and all hope of entry vtterly remooued. *Dauid* speaketh of a time, in which *God may be found*[o], which implyeth that there is a time, in which God will not be found. The time when hee may be found, what it is, *Paul* teacheth, where speaking of the preaching of the Word, and of the offers of grace, that are therein made daily; hee saith, *Behold, now is the accepted time, now is the day of saluation*[p]. The time present is the onely time, the time to come is no time, no more then the time past, it is a matter of meere vncertainty; *To day if ye will heare*, it is read vnto vs continually[q]. There is a time comming, and we know not how neere it is, (though the generall end may bee farther off, yet our particular account cannot be farre; we see daily how some drop away of all ages, and estates;) I say there is a time comming, in which (as Christ saith) *many shall seeke to enter in, and shall not be able*[r]. Oh what wofull yelling, and pittifull crying, and earnest knocking there will be then at the gate, with *Lord, Lord, open vnto vs*[s]; when that heauy doome, *Depart from me, I know you not*, shall be their portion. This is the reason why it is no safe delaying. I would wee would learne wisedome from our outward businesse: what makes husbandmen breake their sleepe, and while it is yet night, to be trauelling to the Sea side for their sand *; meete them, aske them the cause why they are so exceeding soone? The answer is ready, (you know it better then my selfe) the tyde requires it, a peece of an houre lost may breed much hinderance, the time of the yeere hasteneth, and when it is gone, it cannot be recalled. Oh! can we not command to stay vs, but must wee ride and post; and make such haste to preuent it; and thinke we to haue the gate of mercy to stand open at our pleasure? Be not deceiued, *Esau* came tardy, and sought the blessing with teares, but could not obtaine it[t].

l Psa.119.60.
m Mat.4.20.
n Luk.19.6.
o Psal.32.6.
p 2 Cor. 6.2.
q Psal.95.7.
r Luk.13.24.
s Mat.25.11, 12.
t Heb. 12.17.

* It is the vse of the West parts neere the Sea, to manure their ground with sand.

The Vse.

The vse is, to cure that euill sickenesse of delaying, which is the very bane of so many soules. I remember the report of the Prophet *Haggie* maketh of the people that neglected the re-edifying of the temple, *This people* (saith he) *say, that the time is not yet come, that the Lords house should be builded*[u]: so, many thinke it is not yet time for them to looke to heauen-ward, youth must haue his course, the couetous bagge must be filled, the pleasure of the flesh must be fully tasted, ambition must come to his height, and then it will bee time to retire. *Yet a little more sleepe* saith the *slaggard*[x]: let God beare with vs a little, and in time we will enter. This is as the Scripture termeth it, the very *deepnesse of Satan*[y], thus to beguile men; and (no doubt) there are many in hell, which had a meaning in their life time to enter in, but God hath cut them short, and depriued them of that, which when they might, they refused to accept of. Well, if wee haue seene our naturall wandering,

u Hag.1.2.
x Pro.6.10.
y Reu.2.24.

dering, if God hath opened our hearts, that we perceiue there is no remedie but a new course must bee entred into, if wee haue learned out of the Word of God, which is the way; let vs resolue vpon a present entry. Christ saith, *The kingdome of heauen suffereth violence*[z]: Mee thinkes Christ there speakes of heauen as of a matter offered, which if it be not presently taken, is presently lost; and therefore all men of discretion that know the worth of it, presse, and throng toward it, and catch after it, and euen sweare about it, that they may haue it while there is possibility of obtaining it. *I opened my mouth and panted*, saith *Dauid*[a], there was hast; *I follow hard toward the marke* saith *Paul*[b]; there was speed. This is the third thing required to saluation; there is no time named, therefore it must bee done presently.

z Mat.11.12.
a Ps.119.131.
b Phil 3.14.

The fourth thing which now followeth to be treated of, is the entrance it selfe: our former wandering must bee felt, the right and true way must bee sought for, when it is found, a resolution of present entrance must be put on; and then next we must put forward. *Enter in at the strait gate.* To this act of entrance there are two things required, the first is (that I may vse tearmes agreeable to my Text) stooping; the second, a stripping of our selues of whatsoeuer may hinder our entrance. First, there must bee a kinde of stooping, because the comming in is lowe. It is said of heauen in the Scripture, that *it is a house not made with hands*[c]. Now, as in the matter thereof it is differing from our earthly buildings, so is it in the framing and contriuing of it. In great mens houses, it is a great eye-sore, to see a little, low, and pinching entry to a large and spacious dwelling; but to the end all things may be answerable, as the house is of great receit, so the gates must be high and lofty, and the comming in according. But now in this house which is eternall in the heauens, it is otherwise. Indeed it is large within, *For in my Fathers house* (saith Christ) *are many mansions*[d]; but yet the gate vnto it is exceeding low, the entry narrow, the passing in very strait: It is the gate of humility. A man that beareth vp himselfe aloft, in the pride and securitie, and sensleſnesse of his owne heart, that leaneth to his owne wisedome, that pleaseth himselfe in a flattering opinion of the goodnesse of his owne estate, that was neuer beaten downe by the terrour of the Law, and the due beholding of Gods iustice, such an one can neuer enter heere, this gate is too low for his haughty, carnall, and selfe-pleasing stomack to enter in at. See an example or two of the stooping of Gods children, in their entrance into grace. Looke first vpon *Dauid*, *Mine iniquities are gone ouer my head, and are as a weightie burden to heauy for me*[e]; Me seemeth I see *Dauid* in this passion, like a man oppressed with some carriage more then he is able to stand vnder, which makes him double and crouch, and groane, and long to be eased; so *Dauid* was with the weight of his sinnes, he was strucken downe with the sight and consideration of them. What thinke we, did not *Ezra* stoope, when he prayed, *O my God! I am confounded and ashamed to lift vp mine eyes vnto thee my God, for our iniquities are gone ouer our heads, and our trespasse is growne vp to heauen*[f]? Did not *Iob* stoope when he said, *O Lord I abhorre my selfe in dust and ashes*[g]? Was not *Ezechiah* cast downe when he cryed in the bitternesse of his soule, *O Lord it hath oppressed me, comfort me*[h]? Looke into the New Testament, what thinke we of the woman that *lay at Christs feet, that washed them with teares, and wiped them with the haires of her head*[i], was not here humilitie? How iudge we of the Publican, did hee not manifest the humilitie of his soule euen by the standing of his body? hee would not so much as *lift vp his eyes to heauen, but smote his breast, and said, God be mercifull to mee a sinner*[k]. Consider well the example of Saint *Paul*, *I was once aliue* (saith he) *without the Law*; hee once bare his head as high as the best, and I warrant you would not haue feared for profession of Religion, to set his foot to him that was holiest; *touching the righteousnesse which is in the Law* (saith he) *I was vnblameable*[m]. But when his eies were opened to see his former errour, when he had found out the true way to life,

Doctrine 4.

c 2 Cor.5.1.
d Ioh.14.2.
e Psal.38.4.
f Ezra 9.6.
g Iob 42. 6.
h Isa.38.14.
i Luke 7. 37. &c.
k Luk.18.13.
l Rom.7.9.18
m Phil.3.6.

life, and began to frame to enter in it, then hee ſtooped, *I know that in me dwelleth no good thing: I count all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord; I iudge them to be dung, that I may winne Chriſt* [n]. Here was a man ſtrucken downe, outwardly in bodie, when hee ſaw the light from heauen on the way, but much more in heart, when hee ſaw after his long wandering, the ſtraite gate that leadeth vnto heauen. This is the courſe that all that will be ſaued muſt come vnto.

n Phil.3 8.

The Vſe. It is of very great vſe. It will prooue a great many of vs to be meere ſtrangers to the way of life. For why? It may be truely ſaid of vs, as the Lord ſpake once of the Iewes, *We are not humbled to this day* [o]: the naturall pride of our hearts is not yet beaten downe; there be but few that ſtoope and are caſt downe with the ſight of their owne ſpirituall baſeneſſe, few that ſtand in awe of Gods maieſty, and that tremble at his Word. The proud Phariſie that ſtood vaunting, *God I thanke him, I am thus and thus* [p], hath many followers; but the poore Publican that hung downe his head, the conſcience of his ſinnes filling his face with ſhame, hath but few like him. What one of many hath learned with *Dauid, to bee low in his owne ſight* [q]? *Pauls* rule, *If any man among you ſeeme to be wiſe in this world, let him bee a foole that he may be wiſe* [r]: few know it, but fewer vnderſtand it, but they be feweſt of all that haue practiſed it. O when ſhal we be found to be humbled in that meaſure as the Corinths were, to whom *Paul* was forced to write a letter of comfort to reuiue them? One is puffed vp with a conceit of his owne ſufficiency & knowledge, and ſcornes the ſimplicity of the Goſpell, and to ſit in the Learners forme in Chriſts ſchoole. Another is frozen in ignorance and blindneſſe, and knowes nothing by himſelfe, his very vices ſeemes vertues vnto him, euery thing is with him as it ought to be. A third is lifted vp with a preſumptuous opinion of Gods mercy, and thinkes it a matter of eaſineſſe to obtaine it, ſo that he neuer ſo much as thinkes vpon yeelding, and vpon the humbling of his ſoule before the Lord: ſo that we may well be ſaid to be ſtrangers from the way of life, ſuch we will not ſtoope ſo low, as this ſtrait gate of humility. Begge we of God therefore, that he would bend our iron necke, that hee would take the ſtiffe ſtony hearts out of our bodies, and giue vs hearts of fleſh, yeelding and flexible, and eaſie to be bent, that being once become euen as nothing in our owne opinion, wee may be fit paſſengers for this little and low doore that leadeth vnto life.

o Ier.44.10.
p Luk.18.11.
q 2 Sam.6.22
r 1 Cor.3.18.

Doctrine 5: Well, it followeth: together with this ſtooping, there muſt go (as I ſaid) a certaine ſtripping of our ſelues alſo; he that would goe through a ſtrait way, a narrow entry, it is no wiſedome for him to clogge himſelfe with many things about him, hee had need rather to lighten himſelfe, that hee may goe through with the greater eaſe. So muſt it be in this caſe, the gate you ſee to life, is ſtrait and pinching, and therefore as the Apoſtle ſpeaketh to the Hebrewes (very fitly for this purpoſe) *The ſinne that hangeth ſo faſt on, muſt be ſhaken off* [s]: *the olde man muſt bee caſt off* [t]: *the fleſh with the affections and luſt muſt bee mortified* [u]: *our members that are on earth muſt be crucified* [x]: *the weapons of vnrighteouſneſſe muſt bee laid aſide* [y]: we muſt leaue our old ſins behind vs, if we wil enter in here; to bring them in with vs at this little gate it is impoſsible. The couetous man with his bags, the ſwearer with his great oaths, that malicious man that ſwels with his malice, the ambitious with his high thoughts, the vicious with his minions, the drunkard with his full cuppes; theſe, and the like to theſe can neuer enter here with their dependances. What ſinne ſoeuer thou haſt formerly delighted in, if it were to thee as thy right hand, or thy right eye, thou muſt cut it off and caſt it from thee, thou muſt ſtriue to ſtrip thy ſelfe of it, or elſe this gate is much too little for thee to go in at. This is like the hole the Snake creepeth through, where hee leaues his olde skinne behinde him. If thou meane to come here, thou muſt then ſay with S. *Peter, It is enough for me that I haue ſpent the time paſt of my life, after the luſts of the Gentiles, walking in wantonneſſe, luſts, drunkennes, gluttony, drinkings, and in abominable idolatries* [z]; other

s Heb.12.1.
t Eph.4.22.
u Gal.5.24.
x Col.3.5.
y Rom.6.13.
z 1 Pet.4.2.

other things, better things are now expected of mee; euen that henceforth, *I should liue, not after the lusts of men, but after the will of God.* It is an excellent place. I could bring in a cloud of witnesses to make good this point, that olde sinnes must be stript off, when we once put our foote to the threshold of this straitgate. This I may be bold to say, for I know it is true; that there is no mans or womans conuersion recorded in the Scripture, but there is a manifest change noted in them: Infirmities they had still, but sinne reigned not in them, as it did before. And there is great reason for it: For if a man entring into the profession of Christianity, might still haue libertie to follow the waies of his owne heart, and to please himselfe, in fulfilling of his owne lusts; what great thing were it to be religious? If he that had beene ignorant, might be ignorant still, he that had beene filthy, might be filthy still, he that had beene an oppressor, might oppresse still, and so in other specialities: all the world then would be religious; what great thing then should Christ be thought to worke in vs, and for vs, if our olde corruptions should reigne, and we should not be freed from the dominion of sinne? Verse 3.

Vse. This point will discouer vnto many of vs, the folly and vanitie of our hearts; we will needs be thought to be in the right way, and to haue chosen the true course vnto eternall happinesse, but yet in the meane time we will not forsake our old fashions, somewhat or other is behinde, which either for the profite, or pleasure, or estimations sake, we will not be beaten from: some sweete sinne or other, that if it were possible we would euen carry with vs into heauen, and so by that meanes we doe vtterly barre vp against our selues, our entrance into life. I pray you let vs not be deceiued. Let mee propound vnto you the same question which *Paul* propounded vnto King *Agrippa* [a]; Tell me, *Doe you beleeue the Scripture?* thinke you that it is true which Christ saith, that the gate to heauen is a *strait gate?* If you doe, thinke with your selues, what other reason can be deuised, why it should so be termed, then this; because it requireth the stripping off of olde corruptions? If you agree this to be the meaning, how shall we then hope to be saued, and yet willingly, purposely and aduisedly retaine and hold fast our old sinnes, as though we would at once serue both God and Mammon; walke both in the Lords way, and in our owne way? These things cannot holde, vnlesse we thinke to make God a lyer. Striuing to enter in at the straite gate, and a not striuing against our owne selfe-pleasing humours, these things cannot agree. This is the vse. a Act. 26. 27.

The second Sermon.

I Proceed still in the matter, which in the beginning I tolde you was most agreeing to the maine scope of this place of Scripture, which is, to shew what things of necessitie ought to be in all that would be saued; Foure particulars haue bin treated of, the rest now follow to be handled. The fifth thing then which by the authoritie and strength of this text, ought to be in euery one that desireth saluation, is a continuall proceeding and going on in good things. I doubt not but you shall see this plainely proued to bee comprehended in the Text. Our Sauiour heere compareth Heauen to a place, from which by nature we are all estranged; true Religion is the way leading vnto it, humilitie (the deniall of our selues, and the renouncing the bypast pleasures of sinne) is the gate entring vs into this way. Now the vse you know of a *way*, is for trauellers, not for idle loyterers, or vaine gazers, or time-deluding trifflers; such is this spirituall way, it is a way leading to life, and therefore requireth a continuall proceeding, from steppe to steppe, from grace to grace, without desisting, without tyring, vntill the iournies end be reached vnto: and this is the expresse doctrine of the Scripture. The Author of the Epistle to the Hebrewes hath two excellent places for this purpose, the first is in the sixt Chapter, where, writing vnto those that had beene well and carefully instructed in the first principles of Religion (which he termeth the *Doctrine of the beginning of Christ*) hee exhorteth them, that, not satisfying themselues therewith, as though it were enough that they were thus entred, and as it were seasoned with sound knowledge, they should now be led forward *vnto perfection* (b); as if he had said, Indeede it is true, you haue begun well, yet you must not thinke that sufficient; there is a kinde of perfection to be aymed at, and you must still preasse and indeuour onwards to obtaine it: the second place is, in the twelfth chapter, *Cast away* (saith he) *euery thing that presseth downe*, (discharge your selues as much as it is impossible of all incombrances) *the sinne that hangeth so fast on*, seeke to be eased of it; and, *let vs runne with patience, the race which is set before vs* (c); here, iust according to this text, he likeneth the course of Christianitie to a race, in which there must be a speedy hastening, without giuing ouer, vntill the end of the race be come vnto. We haue examples hereof in Scripture, two chiefly: the one in *Dauid, I will runne the way of thy commandements* [d]; there was a proceeding, a going on, a growth in goodlines: The other in *Paul*, speaking of the excellent knowledge of Christ, of feeling the vertue of his resurrection, and of being conformable to his death; *Brethren* (saith hee) *I count not my selfe that I attained to it* (e), (and yet *Paul* was more then ordinarily expert in the mysterie of Christ) *but one thing I doe, I forget that which is behind*, that which I haue done hitherto, I am euen asha med of it, I account it not woorth the naming, *I endeuour my selfe vnto that which is before, and follow hard toward the marke, for the price of the high calling of God in Christ Iesus*: it is a place, and an example worthy (as the Scripture speaketh) to be written with the *point of a Diamond* [f] in the tables of euery Christian mans heart. *Dauid* describing the true worshippers of GOD that doe serue him

Doctrine 1.

b Heb. 6. 1.

c Heb. 12. 1.

d Ps. 119. 32.

e Phil. 3. 13, 14.

f Ier. 17. 1.

him in truth of heart without hypocrisie, saith, they are such as goe *from strength to strength*[g]: men that doe *walke in the Law of the Lord*[h]: these manner speakings doe necessarily imply proceeding. It is truely saide, that in Religion not to goe forward, is to go backward, and that that mans knowledge and feeling is but a meere conceit, a matter of fancie onely, which is not accompanied with a desire of encrease. All preaching, all exercises of Religion ayme at one of these two, either to conuert those that are vncalled, or to builde vp those which are conuerted. *Desire the sincere milke of the Word,* saith the Apostle, that *yee may grow thereby*[i]; and God giues his Spirit vnto his chosen, not only to renew them, and to beget in them some little sparkles of grace, but *to make them perfect in good workes*[k]. *We ought to thanke God alwayes for you,* saith *Paul* to the Thessalonians, because *your faith groweth exceedingly*[l]. The chosen of God are likened to *trees* planted by the riuers of waters, *which will bring forth fruit in due season, whose leafe doth neuer fade*[m]: this is not all, for they doe not onely hold their owne, but they are so full of *sap, that they shall bring forth fruit in their age, and euen then bee fatte and flourishing*[n]. *Euill men* saith the Apostle, *waxe worse and worse*[o]; *and fall away more and more,* from one extremity to another; *adding drunkennes to thirst*[q], as *Moses* speaketh. It cannot then but be a dishonour to God, if his Spirit shall not be able to work to the making of those that are his better & better, to the leading them by degrees nearer and nearer vpon perfection. Thus you see the certainty of this point, namely, that the enterers into this gate of life, must not stand (as it were) about the doore, and sit them downe as soone as they haue begunne to taste of good things, but there is a way before them to be trauelled in; and, as through the necessitie of Nature, they come euery day nearer to the end of their dayes, so by the power of grace, they must striue to come euery day nearer to the end of their faith, the saluation of their soules. Let vs apply it.

g Psal.84.7.
h Psal.119.1.
i 1 Pet.2.2.
k Heb 13.21.
l 2 Thes.1.3.
m Psal.1.2.
n Psal.92.14.
o 2 Tim.3.13
p Isa.1.5.
q Deut.29.19.

Vse 1. To reproue that which hath beene reproued often, but is not yet reformed, and that is our slackenesse, and our sluggishnes in spirituall things. There is not one man of many, but he thinkes, and is verily perswaded, that he hath religion enough, and that he is come far enough in the wayes of godlinesse, hee knoweth enough, and hee is zealous enough: I desire but the testimonies of your owne hearts to witnesse with mee, whether that which I say be not truth; for if it were not so that men were strongly perswaded, that for matters of Religion they were forward enough, how could it be that they should make so little account of the meanes to bring them vnto more perfection? how is it possible that they should not be ashamed of themselues to be found at this houre, as ignorant in the grounds of pietie, and as slacke in the duties of Gods worship, and in the practise of holinesse, as they were many yeeres agoe? There be a great many of vs touching whom, if it were enquired what knowledge in Religion they had some good number of yeeres since, what zeale they shewed in the promoting of Gods kingdome, what care in the hearing of Gods word, and in the worship and seruice of his name: and againe, how it fareth with them for these things at this present: it will bee found, that looke how it was of old, so it is yet, ignorant then, ignorant yet; careless then, careless yet; no alteration, no change, vnlesse it be this, namely, that now they are more dull, more vnteachable, more hardned, more cold-hearted, more profane, more obstinate then before. How can this holde for good at the day of tryall? you see the course of Christianity which leadeth to eternall happinesse, hath both a gate to enter at, and a way to goe forward in. How shall we thinke to arriue at the rest of the Lord, if we make no conscience to proceede in goodnesse? If wee stand at a point, propounding to our selues a forme and course, which we will still go round in, like a horse in a mill, and further then so we will not passe, we will be at a stint in our religion, and beyond that we will not goe: it is as vnpossible for vs to be saued, as it is for him to come to an house or towne many miles off, who seeing the way to it, stands still in it, and

neuer puts one foot forward from the place where he tooke vp his first standing. Thinke not the Word of God hath spoken these things in vaine, shadowing our spirituall matters vnto vs by earthly things; Gods purpose is to make vs conceiue the truth the better, and by such a place as this is, to conuince vs euen by the light of our owne reason, that there is no hope of saluation, without a care to adde dayly to our spirituall estate, to encrease in knowledge, to proceed in zeale, to be more forward in the worship of God, to haue more feeling of the loue and fauour of God euery day then other. If we be glutted with these things, the forenoones hearing filleth our stomacke, and we haue no further appetite that day, this dayes hearing doth not sharpen vs against the next day, but wee are ready to please our selues with that we doe, and so to amplifie it in our owne priuate conceit, as though no more were needfull; It is a dangerous thing, I should but deceiue you, and plucke your blood vpon my head, If I should tell you that this were the way to eternall life.

Vse 2. Well, for a second Vse; if it be so dangerous a thing not to goe forward, what is it, thinke we, to goe backward, to decay, and grow cold in our loue to good things; *Their last state* (saith our Sauiour) *will be worse then their first*[r]: And, *it is better not to haue knowne the way of righteousnesse, then after they haue knowne, to turne from the holy commandement giuen vnto them*[s]: The euill spirit that is once cast out, bringeth with him *seuen diuels worse then himselfe*. It is a matter to bee thought vpon by diuerse of vs: There was a time when the word of God was more precious vnto vs, and when men and women did euen throng together to this place, many seemed euen glad to heare, and to be made acquainted with good things was a ioy vnto them: But now we are full, we are (like the nice and vnthankfull Israelites) weary of this Manna, the commonnesse of Gods blessings hath drawne them into contempt. Beware of looking backe, take heed of going from strength to weakenesse, from zeale to coldnesse and deadnesse of heart, from carefulnesse to security, from louing the house of God and the exercises thereof, to loathing them, or at least, to a lesse and more cold esteeming them. Woe shall bee vnto vs, if we shall now be glutted with that, which sometimes wee longed for: it is a signe, that all our shewes were but shewes, & all our protestations but hypocrisie. For, *if yee haue tasted how bountifull the Lord is, then ye desire the sincere milke of the Word to grow thereby*[t]: If yee haue found any sweetnesse in the exercises of Religion, it is certaine your appetite will bee increased rather then diminished. If our spirits be dulled and tyred out with the continuall vse of these holy exercises, it is a fearefull signe, and yet it is common, that we haue all need to be admonished of it. And let all that professe Religion, remembring that it is a *way*; life eternall is not by and by possessed. If there be no proceeding, it is dangerous, but if there be backe-sliding, if our righteousnesse bee *but as the morning deaw*[u], which the heat of th Sunne soone parcheth, it is worst of all: *the dog to the vomit, and the sow to the myre*[x], is the heauiest censure that can be giuen of any man. *They which haue been once enlightened, and haue tasted the gifts of Gods Spirit, if they once fall backe, it is impossible they should be renewed by repentance*[y]: it is a wofull saying, it should make vs euen tremble to consider it.

r Luk. 11.26.
s 2 Pet. 2.21.
t 1 Pet. 2.2,3.
u Hos. 6.4.
x 2 Pet. 2.22.
y Heb. 6.5,6.

Now to this going on & proceeding in the way to life, there are sundry things belonging, which it is very meet that wee should be made acquainted with, they are impertinent neither to the matter nor to the text. The first is, continuall guidance and direction. A man that is to iourney in a way vnknowne, will not bee satisfied with this alone, that he is set into the right way, but considering the possibility of erring, he will furnish himselfe with as many directions as he can, glad he will be of any mans company that vnderstandeth the way; sometime hee will be at the charge rather then faile, to hire a man that may conduct him. The way of peace which leadeth vnto happinesse, is a way which flesh and blood is not acquainted with, and the nature of man is of it selfe very subiect to mistaking; therfore

fore his duty that would grow in godlines, is to get vnto him the direction of some sure guide, which will not deceiue him, that so hee may not faile of the end and marke which hee desireth. This was *Dauids* care, as appeareth by many speeches of his: *Make me to vnderstand the way of thy precepts.* [z] *Teach me the way of thy Statutes* [a]. *Direct me in the path of thy commandements* [b]. *Direct my steps in thy Word* [c]. The grand guide (whose directions are alonely to bee looked vnto, and cannot deceiue) is the Lord Iesus. *I am the way* (saith he) *and no man commeth to the Father but by me* [d]. And the Apostle to the Hebrewes, exhorting to *run the race which is set before vs*, bids vs withall to looke vpon the author and finisher of our faith [e]: his blood, as the same Apostle speaketh, hath *prepared a new and a liuing way* [f]. The direction which Christ giueth, is comprehended in his Word, which is therefore often in the Scripture termed the *Lords way*, because no course can bring a man vnto eternall life, but that which is there prescribed. *Dauid* saith, this *Word was a light vnto his path* [g]: and *Peter* [h] commendeth those to whom hee wrote, because they *gaue heed to it*, as to the best and surest Instructer. The word of God contained in Scripture is fitly compared to the pillar of the cloud which led the people of Israel in the wildernesse; when that went forward, the people marched; when that stayed, the people stood still; all their iourney was framed according to the mooving of the cloud. Of the same vse is the word of God in the way of life; when that calleth, we may and must mooue; when that restraineth, we ought not to put forward; our care must bee to fute our course and carriage thereunto. Now as Christ the head-guide hath left the fulnesse of direction in his written Word, so he hath entrusted the Ministers of the Church therewith, hee *hath committed it vnto them* [i], as the Apostle speaketh, not that they should engrosse it to themselues, & lead the people of God which way themselues please, but that they might studie to search out the hid matter thereof, and apply it to the direction of Gods Church, according to euery mans occasion. For this cause the Pastors of the Church in respect of their function, are called *Leaders* or *Guides* [k]: and whereas Christ cals ignorant & erroneus teachers *blinde guides* [l], it argueth that sound Instructers are well termed by the name of *Guides*. The interpreting of the Scripture, is called a guiding of the hearers. When *Philip* demanded of the Eunuch, reading (as he rode) vpon *Esay*, *Whether he vnderstood that which he read*: he answered him, *How can I, except I had a guide* [m]? meaning except he had one to expound vnto him. So then, hitherto the matter is now brought; hee that would goe on, and proceed as hee ought in the way of life, must get himselfe a *guide*. The head-guide is the Lord Iesus, hee hath recommended his directions vnto vs in his Word, and for the common benefit and instruction of his Church, he hath giuen gifts vnto men, and enabled them to lay open the mystery of the Scripture, and by this his ordinance he guides & directs those that are in his eternall counsell ordained vnto life. So that as it is said of the iourney of the Israelites, that *God did leade them like sheepe by the hand of Moses and Aaron* [n]: so it is true in this spirituall voyage, that the Lord leades his chosen by the hand of his Ministers. By them *he gathereth together his Saints* [o]. These I am sure are all of them grounds that cannot bee denied; That the way of life is to vs vnknowne, and therefore we need a *guide*: Secondly, that Christ Iesus is the onely true *guide*: Thirdly, that he hath registred all his directions in his Word (that is, *the whole counsell of God*) and that for the dispensing of his Word (notwithstanding the priuate vse which euery Christian may and ought to haue of it) he hath ordained publike teaching, by which to guide our feet into the way of peace. He that is disposed to be captious, let him think wel which of all these he can except against: In the meane time we will take them for truth, and so make the best vse of them.

z Psal.119.27.
a Vers 33.
b Verse 35.
c Verse 133.
d Ioh.14.6.
e Heb.12.2.
f Chap.10.19 20.
g Psal.119. 105.
h 2 Pet.1.19.
i 2 Cor.5.19.
k Heb.13.7. 17.
l Mat.15.14.
m Act.8.31.
n Psal.77.
o Eph.4.12.

This sheweth, that albeit the most of vs at this day, that professe Religion, haue chosen guides vnto our selues, yet wee faile in choosing the true direction: some are guided by their owne priuate conceit, some by the guise of the times, *Vse.* 1 2 3

some goe with the droue and are carried with the multitude, some are led only by the courses of their forefathers, they hold it a sure way, to do as they haue done: the direction of Christ Iesus speaking in the Scriptures, and reuealing his aduice vnto vs in the ministery of his Church, is least looked after. Each man in these cases thinkes himselfe wise enough to bee his owne aduiser. In physicke we feare our owne iudgement, and beleeue the Doctor; in the Law, our Councellour; in other things we seeke to men that professe knowledge, and are of vnderstanding in those things wherein we desire direction: but in Diuinity, and in the cases of the soule, most men imagine they are able to afford themselues counceil good enough: hence is it, that the knowledge of Gods word is not cared for, the opening of it by exposition, the vrging it by exhortation and reproofe, these things are little esteemed: and indeed, if men bee so wise, that they can by their owne wisedome guide themselues, wherefore should they value them? But *cursed bee the man* (saith the Scripture) *that maketh flesh his arme, and withdraweth his heart from the Lord* [p]; God curseth the fancies of mens owne hearts, and giueth a blessing onely to the obedient yeelding to his owne ordinance: what course soeuer is framed without the word, be it in mans reason neuer so plausible; nay whatsoeuer is sought for in the word with a relying vpon a mans owne priuate collections in contempt or neglect of the publique meanes, the Lord doth neuer blesse it, it turneth into error, and leadeth those that trust vnto it into destruction. This therefore we are taught hence, if we desire (as becomes vs) to proceed in good things, and according to the aduice of the Spirit of God, to be *led forward vnto perfection*, we must seeke the direction of the only true guide Christ Iesus in the Scriptures: If we be strangers in the booke of God, we cannot chuse but be mistaken, if wee would make true benefit by the Word, the ordinance of God must be regarded: and what euer he be that would be guided in the way of life, hee must range himselfe among the common order of learners in Christs Schoole. This is the right way, there is no blessing promised of God to any other course. Now you will say to mee (perhaps) this is a very vncertaine and hazardous course, to binde our selues to be guided by men, especially now adaies, when as the world is so full of Seducers, and those Seducers also so full of subtilty, and euery one making pretences of the truth to be on his side? I answer, I perswade not to this, to build vpon men, as though we should receiue directions for matter of saluation vpon trust, beleeuing euery thing that is commended to vs, by those that beare the name of Teachers in Gods Church: that were an intollerable bondage, and a slauery not to be endured; for *the spirits must be tryed* [q]; and the Scriptures must be examined whether their doctrine be according. If you say there is yet no certainety, for as they may mistake in teaching, so may you in iudging also; I answer, we must be so much the more earnest with the Lord in prayer, that his spirit may conduct vs; and this rule in most things wee may proceed by. That doctrine which aymeth at this, to bring men only to Christ, by driuing them out of themselues, to rest alone vpon his worthinesse, and giueth no colour of liberty to any sin, but still striues to keepe the corrupt nature of man within compasse; that doctrine I say is the true way, the Preacher that draweth to this is a true guide, and his direction cannot deceiue vs. This is a plaine rule easie to be conceiued, it is a short rule, easie to bee remembred, it is a rule, easie to bee confirmed, in as much as it agreeth with the whole scope of the Scriptures, which is Christ Iesus freely iustifying vs by imputed righteousnesse before God, and powerfully renuing vs, and sanctifying vs by his Spirit, to the declaring of the fruits of obedience before men. This is the first thing that must accompany our care to goe on in the way to life; a dependance vpon the true guide Iesus Christ, reuealing his holy directions to vs in his Word. In some matters of interpretation of particular texts, or some points of Religion of lesser moment, it is possible for men of the greatest vnderstanding finally to mistake; but he that will in humilitie, and

[p] Ier.17.5.

[q] 1 Ioh.4.1.

in

in a denial and renouncing of himselfe, take the right course to bee setled, in *matter that doe necessarily concerne the saluation of his soule, can not (though his learning be neuer so small) vtterly be deceiued.*

The second thing that must accompany our purpose of going on in the way to happinesse, is a true inspection and an earnest heeding of our course: so much is very manifest by the Text. You see heere, that as the gate of entrance is termed *strait*, so the way of progresse is called *narrow*: now a narrow way requireth heedefulnesse, a little slipping or going to this side, or that, may breede a great deale of inconuenience. And if we examine the Scripture, we shall see the like heede-taking required in this spirituall iourney. It is a charge of the holy Ghost, that we should *Walke circumspectly*, [r] walke exactly, or curiously, or to speake truely according to the words meaning, walke *precisely*: *Make strait steps to your feete, lest that which is halting be turned out of the way* [s]. *Paul* calleth the life of a Christian *walking by a rule*, [t] as if a man went by a line, which he will not, which he dareth not turne from. *Take heede that yee doe as the Lord your God hath commanded you, turne not aside to the right hand, nor to the left* [u]. An example we haue in *Dauid*; first his resolution, *I thought I will take heede to my waies*; [x] then next his prayer, *O that my waies were made direct*, or straight, carried, as it were, by a kinde of leuell, with a respect (as himselfe after speaketh in the same place) *vnto all Gods commandements*, [y] as when a man hath a marke in his eye, and striues to keepe an euen and direct course vnto it; or as when a workeman applieth his rule to his worke, and with his best indeuour ordereth the same accordingly. This is briefly, but yet plainely and vndeniably the truth of this point: he that desireth to proceede in the way to happinesse, must remember the way is narrow, he may easily swarue from it, and it doth therefore call vpon him for very great heedefulnesse and circumspection. 2.

r Eph. 5. 15.
s Heb. 12. 13.
t Gal. 6. 16.
u Deut. 5. 32.
x Psal. 39. 1.
y Psal. 119. 5, 6.

The vse hereof is, to discouer two euils in the times, the one is carelesnesse, the other is prophanenesse: touching the former, notwithstanding the straitnesse which the word of God enioynes, yet how great is our generall dissolutenes? who thinkes himselfe bound to those strait tearmes, as that he should make conscience of euery sinne? what man doth euen as it were combine, and couenant with himselfe, to be iealous ouer all his waies, to set a watch before his mouth, to take heede to his words, to make a couenant with his eyes, to be wary of his lookes, to ponder the path of his feete into what companie he comes, to put his knife to his *throat*, [z] as *Salomon* speakes; to beware of excesse, to keepe his heart with diligence, looking to it, what thoughts he entertaines, to be alwaies fearing, and euer suspecting himselfe, lest he should be miscarried, to be still lifting vp his heart to heauen, that the Lord may establish him; who I say entreth into couenant with himselfe for this spirituall heedfulnesse? nay rather who doth not aduenture to take libertie to himselfe in some one thing or other, according as his humor leades him; mincing & extenuating sin, and supposing presumptuously, that a man may wander a little astray, and yet returne. And by this meanes Satan getteth great aduantage against many, for while he allureth and tolleth them on, vnder a colour of libertie from an euen and direct course, he draweth them on further and further, vntill like a man that hath quite lost his way, they know not which way to returne. Remember we therefore, that the way to life is a narrow way: it is not so (as some profanely haue said) that a man, if he will, may (as in a iourney hence to London) take his pleasure by the way, and ride here and there vpon occasion, and yet at last, though it be something the longer first, come to the place intended; and so in trauelling to heauen, enioy the pleasures of sinne, and yet for all that, although it be somewhat the further way about, arriue at the place of happinesse; no, it is a narrow way, errour on both sides, a man can not be too circumspect. The second euill which this point discouereth is prophanenesse, because whereas the word of God requireth in a mans conuersation very

Vse.

z Prou. 23. 2.

great heedfulnesse, yet in the world it is made a iest, and a matter of ignominy, and enough is supposed to be spoken to a mans reproach, if hee be charged with precisenesse. True it is, that many putting on a shew of straitnesse, are notwithstanding loose enough in many things: but what then? though some doe professe godlinesse in hypocrisie, yet that can iustly bee no preiudice to those that doe it in sincerity: certaine it is, that in the matters of God, no man can be too precise, in the watching ouer his owne heart, and in the pondering his waies, no man can be ouer circumspect; And therefore let men of corrupt mindes, who (as *Salomon* saith) *make a mocke of sinne* [a], let such I say scorne as themselues list; yet let so many as feare God, and desire to approue themselues vnto him, euer remember the narrownesse of the way that leadeth vnto life, and assure themselues that a little wandering after the vanities of their owne hearts, a little satisfying themselues in the pleasures of sinne, may soone misleade them, and make the right way very hard to be recouered.

a Pro.14.9.

3 The third thing which must accompany our purpose of going on in the way to happinesse, is a resolution and preparation for such encombrances as may meet vs on the way. It is wisedome we know in trauelling to be prepared for the weather, to be armed against such as lie in wait to spoile, & do many times make a prey of the goods, nay euen of the liues of the passers by: so in this case, in as much as a man intending to proceed in the wayes of God, shall be assaulted with many grieuances, it is good policie, both to put on a resolution to wrestle with them, and so be armed so that hee may preuaile against them. First, in the world a man shall receiue many vnkindnesses and indignities, much reproach. *Dauid* saith, *the very abiects assemble themselues against him; they tare him and ceased not* [b]; *and the drunkards made songs of him* [c]: and the whole Church complaineth, that their soule *was too full of the mocking of the wealthy, and of the despitefulnesse of the proud* [d]. Secondly, the Lord also is wont to exercise his deerest seruants with many crosses, which to flesh and blood are very grieuous and heauy to bee borne; *Thine arrowes O Lord* (saith *Dauid*) *haue light vpon me* [e]: *I am like a leafe driuen to and fro*, saith *Iob* [f]. Thirdly, Sathan is a professed enemy to euery good course, and will lay many baits, and vse many meanes to withdraw: here pleasure assaults, there profit, there honour and estimation amongst men, each of them of great force to perswade: another while hee rayseth vp trouble against man, euen out of his owne thoughts, setting vpon him with the horror of sinne, the terror of the law, the fearfulnesse of Gods maiesty, the strictnesse of his iustice; out of all these hee will raise matter of despaire, and preuaile many times very farre, to the appalling and amasing of a Christian. These things, a man intending to trauell in the narrow way of life, must thinke vpon, and not onely so, but make prouision also, that ouercomming all encombrances, he may hold out the profession of his hope without wauering, vnto the end. Touching the reproach and obloquie of the disdainefull world, hee must consider, that in all reproach which is cast vpon him for his care of a good conscience, Christ is his partner [g]. The taunts which *Moses* endured at the hands of the Egyptians, are called *the rebuke of Christ* [h]: *Peter* telleth them which are euill entreated for the truths sake, that therein they were *partakers of Christs sufferings* [i]; What greater comfort? Secondly, that the hatred of the world, is a testimony and an assurance to a mans soule, that hee is one of Gods chosen: *If ye were of the world, the world would loue his owne, but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you* [k]. Againe, touching afflictions and crosses, hee must know that they are trials of faith, exercisers of patience, reformers of corrupt affections, meanes to reclaime and withdraw from the world; this will make a man take vp his crosse cheerefully, and euen reioyce in tribulation. Thirdly, concerning Sathans assaults, hee must bee well perswaded of the bewitchings of worldly pleasures, of the poyson that lurketh vnder the name of profit, of the vanity of honour and credite

b Psal.35.15.
c Psal.69.11.
d Psal.123.4.
e Psal.38.2.
f Chap.13.25
g Heb.13.13.
h Heb.11.26.
i Peter.4.13.
k Ioh.15.19.

credit amongſt men, hee muſt gather together all the gracious promiſes of mercy in Chriſt, all experimentall teſtimonies of Gods loue vnto himſelfe, that ſo hee may haue comfort in the middeſt of the ſharpeſt of Sathans encounters. This hee muſt doe that would goe on in the narrow way that leadeth to life.

To reprooue the ſecure negligence of many profeſſors of religon now adaies, that neuer make any prouiſion for the hardſhip they are like to meete with, if they will be Chriſt Diſciples: and ſo by that meanes meeting vnexpectedly with the diſgraces and iniuries of the world, with the ſharpeneſſe of afflictions, with the buffetings of Satan, of all which they had little thought before; repent themſelues of the courſe they are entred into, and fall away vnto their woonted coldneſſe. They are like an vnaduiſed traueller, that beginning his iourney in a faire morning, and ſuppoſing that the weather will not alter, leaueth his furniture behind, by which he ſhould be ſheltred againſt a ſtorme, and then afterward the windes blowing, and the tempeſt riſing, is driuen to returne backe, and ſo to looſe his labour, or elſe to take ſome couert, ſuch as vpon the ſuddaine he can meete with, where though he finde ſome little comfort for a time, yet the ſtorme encreaſing, he is driuen thence alſo: ſo is it with many profeſſors, when the times ſeeme to laugh vpon religion, and the entertaining it doth not as yet hazard any thing which fleſh and blood affects, they are very forward, but when a ſtorme comes which they looked not for, the world oppoſes it ſelfe, pleaſure muſt bee ſequeſtred, profit muſt be neglected, credit muſt be hazarded; then they are found to fall backe, not being prouided to bare it out, and ſo make their laſt daies worſe then their firſt. Let this then among the reſt be borne away; namely, that he that would proceede in the way of godlineſſe, muſt thinke vpon the diſcouragements hee ſhall meete with, and muſt therefore harden himſelfe againſt them, that what ſoeuer happen, he may finiſh his courſe with ioy, and may ſo run, that in the end he may be ſure to obtaine. *Vſe.*

The laſt thing which muſt accompany our purpoſe of going on, is an often calling the courſe paſt to an account, to ſee whether it be right and ſtreight yea or no: he who iourneieth in a way which he is not acquainted with, it is wiſedome for him euer and anone, to bee mindfull of the directions which were giuen him, and to remember the marks which were told him, the turnings and the by-paths which hee was warned of, to the end that by thinking hereupon, if he finde he is right, he may proceede with comfort; if he be deceiued, he may returne quickely before hee haue wandered too farre, and erred ouermuch. So it muſt bee in this way: *I haue conſidered my wayes* (ſaith *Dauid*) *and turned my feete vnto thy teſtimonies* (*k*). You ſee *Dauids* faſhion what it was, often to view his owne courſes, to ſearch and to try his waies, to ſee how he kept his feete in the path of Gods commandements, and where he perceiued himſelfe to haue beene miſtaken, ſtrait hee returned and endeuoured to come backe quickely: *I turned my feete vnto thy teſtimonies*; in the next verſe he addes, *I made haſt and prolonged not* (*l*). When the ſame *Dauid* willeth & exhorteth men *to examine their heart vpon their bed* (*m*); what doth he meane, but that euery man, when he is alone by himſelfe, ſhould retire his thoughts, ſhould looke backe into the day paſt, to ſee what hee hath done, and how he hath demeaned himſelfe? that ſo he may recouer himſelfe for his often ſlips by repentance, and renue his vow of keeping an euen courſe in the way of life. *Paul* bids we ſhould not *let the Sunne goe downe vpon our wrath* (*n*): thence a generall rule may be drawne, that no ſinne ſhould be ſuffered to lodge all night with vs; an account ſhould be taken of our falls, and wee ſhould preſently labour to recouer. The Scripture ſpeaking of the care of *Iob* in offering ſacrifice for his children, thinking that in many things they might ouerſhoote themſelues in their banquetting, addeth this clauſe, *Thus did* Iob *euery day* (*o*): Hee that was thus daily carefull about his childrens courſes, what was he (thinke we) for his owne.

k Pſal. 119. 59

l Verſe. 60.

m Pſal. 4. 4.

n Eph. 4. 26.

o Iob. 1. 5.

This point will diſcouer as much careleſnes as any of the former, for who is amongſt *Vſe*

mongſt vs that doth thus call his life and carriage to an account, that in an euening, when hee is about to take his reſt, and knoweth not whether hee ſhall euer wake againe, or no, askes himſelfe this queſtion, *What haue I done?* How haue I walked this day? how haue I wandred from the path of Gods commandements? what duties haue I failed in? how farre haue the vanities and profites of the world preuailed againſt me to miſlead me? Who (I ſay) is wont to keepe this priuy audite within himſelfe? nay, who thinketh this to be a dutie that hee is tyed vnto? And therefore no maruell if ſinne grow ſtrong vpon vs, no wonder if wee ſtray farre from the right courſe; and if wee looke not to it, wee will ſoone be drawne into ſuch a maze, that wee ſhall not know which way to returne. Let vs take with vs then this inſtruction among others, often to try our wayes, once a day at the leaſt to conſider our courſes: we doe all erre, *In many things* (ſaith Saint *Iames*) *we miſſe all*[p]; but by this meanes, errour ſhall not preuaile againſt vs, and by vſe wee ſhall grow ſo perfect in our wayes, that wee ſhall very ſeldome be miſtaken.

[p] Iam. 3. 2.

(***)

THE

The third Sermon.

For it is the wide gate and broad way, that leadeth to destruction, and many there be which goe in thereat.

WE haue done with the aduertisement it selfe, and are now come to the reasons by which it is enforced. The first reason runneth thus; because albeit the gate and way which the most affect, be *wide and broad*, full of pleasing, and full of company, yet in the end it *leadeth to destruction*. By the *gate and way* mentioned in this first reason, is meant the same which else-where is called *the way of sinners* [q]; *a way that is not good* [r]: *the way of falshood* [s]: *an euill way* [t]: it is the gate and way which by nature wee all trauell in, therefore it is termed *our owne way* [u]: *the way of our owne heart* [x]: because it is a way which of our selues without a guide we goe into, and which of our selues wee are neuer either able or willing to forsake. It is said to be *a wide and broad way*, because it is a way of liberty to the flesh, and giues a man leaue to run any course, which his owne priuate corrupt humour affecteth: it is a way which imposeth no conditions of restraint, but whatsoeuer a man (led by the lusts of his own heart) bends vnto, it allures him to it, and seemes to say as the flattering chaplaines did to *Ahab*, touching the expedition against *Ramoth*, *Goe and prosper* [y]. Now this way notwithstanding the pleasingnesse of it, our Sauiour saith, *It leads to destruction, the issues of it are the waies of death* [z]; it brings no small inconuenience, or slight annoyance, such as losse of goods, or blemish in good name, or sicknes of body, but the surpassing exceeding eternall curse of God, the vtter ruine both of soule and body, an endlesse, easelesse, hopelesse misery. This then is Christs reasoning, that in as much as there be but two wayes, *a strait*, and *a wide*; and the wide leadeth a man to such an irrecouerable downefall, therefore we would beware of it, and enter in at the strait gate. This is the meaning briefly: Let vs now see what necessary matter of instruction we may obserue.

The second part of the Text.

q Psal.1.1.
r Psal.36.4.
s Psal.119.40.
t Pro.2.12.
u Isa.53.6.
x Isa.57.17. Wherefore it is called a way, wide and broad.

y 1 King.22.

z Pro.14.12.

First, here we learne, that albeit the way of sinne be, for the present time in the sense & seeming of flesh and blood very delightfull, yet the reward thereof is misery, & the end destruction. This is the expresse doctrine of the text, and it is easily iustified by the Scripture. First in generall it said of all sin, that *the wages thereof is death* [a]; and, *that the end of the wicked shall be cut off* [b]. Secondly, in particular of seuerall sins, the word of God speaks very expresly to this purpose. Of adultery *Salomon* saith (describing the fashion of a harlot) that indeed her chamber is richly deckt, her bed perfumed, & her words very inticing; *but* (saith he) *her house is the way to the graue, which goeth downe to the chambers of death* [c], *and her guests are in the depth of hell* [d]. Of deceit, *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell* [d]. Of drunkennes, *The wine shewes the colour in the cup*, & goes down pleasantly, but in the end thereof, *it will bite like a serpent, and hurt like a Cockatrice* [f]. Of the vanity of youth, *Reioyce O young man in thy youth, walke in the waies of thy heart, & in the sight of thine eyes; but know that for all these things God will bring*

Doct. 1.

a Rom.6.23.
b Psal.37.38.

c Pro.7.27.
d Pro.9.18.
e Pro.20.17.

f Pro.23.32.

g Eccl.11.9. *bring thee to iudgement* g. In all these, here is a broad pleasant way, giuing liberty and scope enough to flesh and blood, but the end of all is destruction. The sweet meats of wickednes will haue the sowre sauce of wretchednes & misery: we may see the same also verified by examples. *Eue* was made beleeue by the Diuell, that if she would aduenture to eat of the forbidden tree, she should receiue by it great
k Gen.3.5.7. aduancement; *Ye shall be as gods knowing good and euil* h, (equiuocating with her, as our State-papists do now adaies, and beguiled her with doubtfulnesse of termes. Well, she saw the tree was good for meat, pleasant to the eye, and to be desired to get knowledge (here was a way broad & faire enough;) and she took and gaue to her husband, and they both did eate: But see now whither this way leadeth them, *Then* (saith the Text) *their eyes were opened, and they knew they were naked*: the beginning seemed to delight, and to giue hope of great contentment; but the fruite was griefe, and the end confusion; the issue cleane contrary to that which was expected. No doubt the murthering of *Abel* for the time, gaue very good satisfaction to the malicious and blood-thirsting humour of *Cain*; but hee which looked vpon the reckoning which followed, and considereth how
i Gen.4.7. *Sinne lay at the doore* i, euer dogging him, and neuer leauing him till hee was euen swallowed vp into despaire, shall see a pleasing course carrying him that held it, into a deapth of misery, out of which hee was neuer able to recouer. *Moses* speaking of the times before the Floud, saith thus; *The sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they li-*
k Gen. 6.1,2. *ked* k: heere was liberty enough (*all they liked*) but what was the issue, you know the Story: when they were in the very height of their iollity, *the flood came and*
l Mat.24.9. *and tooke them all away* l: here was a iourney full of pleasure, but the place of arriuall full of miserie. The rich man of whom Christ speaketh, was *clothed in purple and fine linnen, and fared well and delicately euery day*: heere was outward contentment to the full, but whereto did this way lead? we haue heard what followeth,
m Luk.16.22, 23. *The rich man also died, and was buried, and was in hell torments* m. I could thus easily giue you many instances, all of them seruing to shew vs, how sinne dealeth with vs, as *Ioab* with *Amasa*, hee met him and saluted him louingly (*Art thou in health my brother?* hee tooke him by the beard with the right hand to kisse him, but withall, hee smote him in the fifth ribbe, and shead out his bowels to the
n 2 Sam.20. 9,10. ground n: Euen so sinne creepeth into our bosome, it maketh shew of delight, it pretendeth the pleasing of our mindes, and the satisfying our humour, but yet it killeth (as it were) with kindnes, and for a little Momentany pleasure, it brings eternall shame and perpetuall confusion.

Vse 1. The vse of this point thus prooued standeth thus: The first thing that ought to bee in him who desireth truely to repent, is, a hearty loathing, and an vnfained detestation of sinne. The fountaine of repentance is the heart, and a man can neuer frame himselfe to reforme that in his life, which in his heart hee disliketh not: he therefore that would practise the duties of repentance as he ought, must endeauour to feele in himselfe a deepe and an implacable hatred against sinne. Now (in my opinion) there is nothing more of force to bring a man cleane out of conceit with sinne, then the serious meditation vpon that point which I haue now deliuered. Who is there amongst vs that would not in his heart loath and detest such a one as the Prophet *Ieremie* speaketh of, *Who speaketh peaceably to his neighbour with his mouth, but in his heart layeth waite for him* o?
o Chap.9.8. that putteth on a shew of friendship, and yet vnder a pretence thereof, if hee could, would cut a mans throat; will not euery man say, Lord keepe me from such a friend? And yet euen so sinne dealeth with vs, it promiseth much contentment, much profit, many benefites, but in the end, in stead of contentment, there is nothing but vexation; in stead of profit, the vtter losse and ruine of a mans soule. It is good wisedome to haue this point euer in a readi-

nesse

neſſe, to lay it vp (as *Mary* did Christs sayings) in the midst of the heart, [p] it will bee as a bulwarke, or brasen shield to blunt the point of Sathans perswasions. It is his policie to lay a kinde of siege to a mans thoughts, with a seeming good, and as much as in him lieth, to let vs see nothing of sinne, but the outside painted ouer like whorish *Iezabel*, with many glorious shewes, and bewitching appearances, pleasure, profit, honour, ease, all very like to draw a man farre, vnlesse hee be otherwise ouerruled by the power of Gods Spirit. Euery one therefore that would (as Saint *Iames* speakes) keepe himselfe *vnspotted*, [q] must bee like the wise man, of whom *Salomon* speakes, *whose eyes are in his head*; [r] that is, who looketh not onely to the present face of things, but casteth his thoughts further towards the issue, fearing lest where the entrance is soenticing, the end may fall out not to bee according: the consideration of the misery which may follow, cannot but be a preseruatiue to keepe a man from being enchanted with the faire shewes of the beginning. How many might be kept from grosse sinnes, if they had care to obserue this rule? In couetousnesse, ignorance, pleasure, wantonnesse, libertie, malice, drunkennesse, excesse, extortion, falshood, men looke onely vpon the profit, ease, iollitie, and worldly estimation that doth accompany them; but the poyson that lurketh vnder these, the spirituall venome that masketh vnder these deceitfull shadowes, is either not beleeued, or not thought vpon, or else in mens priuate conceits so much lessened, that they post on still the rode way; beeing tolled along by the delight thereof, and so fall into the bottomlesse gulfe before they are ware of it. Well, it is the precept of the holy Ghost, that we should be *exhorted, lest wee should bee hardened through the deceitfulnesse of sinne.* [s] I exhort you therefore, and in the Lord entreate you, not to be so vnwise, as for a little superficiall pleasingnesse and fleshly contentment in the wide and broad way of vanitie, to purchase to your selues such a misery, the horror, the largenesse, the euerlasting and and vnintermitting extent whereof, no man liuing is able to esteeme. The life of man here, is not vnfitly compared to a Theater, in which euery man hath his part, some longer, some shorter, some nobler, some baser, according to the discretion of the appointer: now would any one take him for better then a madde man, that in an idle humour to weare gay apparell, and to haue the standers by make obeysance to him, would be content all the residue of his daies to bee a base drudge in a kitchin, or a slaue in a galley, vpon condition that for an houre or two, he might be attired like a King, and sit in a chaire of estate, and take vpon him like a great commander? surely no. And what are we then, who hauing a shew or two to make vpon the stage of this world, are content to buy an endlesse bondage vnder Sathan, for a transitorie satisfaction to our owne sinfull humour, in some fleshly and sensuall course, and vpon condition we may haue our fill of it, will not sticke to hazard our better part, and to cast away our owne soules? This is the first and chiefe vse of this doctrine.

[p] Luk.2.19.
[q] Iam.1.27.
[r] Eccles.2.14.
[s] Heb.3.13.

Secondly, this point teacheth vs this good lesson, which is a point of especiall wisedome in Christianity, namely, alwaies to haue those courses in greatest iealousie, & to be suspitious of them, that they are not such as it is safe for vs to enter into, which at our first beginning them, and at the working vpon our thoughts to entertaine them, doe make shew of nothing but contentment to our nature, that are euer charming vs with the names of profit, of pleasure, of aduancement; it is meete for vs to feare, that vnder these baites, there lyeth some secret hooke, which if wee doe too greedily catch at the first offer, may suddenly entangle vs, and so as it were hooke vs in, that when wee would we shall not know how to get from it. *The wounds of a louer Salomon* saith, *are faithfull, but the kisses of an enemie are to be taken heede of* (t). Sathan is our grand-enemy, and sin is the thing he seekes to poyson with, he laps it vp in the sweetnes of some such thing which is tastefull to our naturall palate, and when hee makes the largest offer, as hee did to Christ,

Vse 2.

[t] Prou.27.6.

u Math. 4. 9. *All this will I giue thee* [u]; then some great mischiefe is to be feared, for which he labou eth to procure entrance by his plausible and pleasing perswasions. Happy is hee that hath learned this lesson, he hath well profited in the schoole of Christianity, that doth not credit the first offers, but doubts a fearefull issue, where the entrance pro mseth nothing but contentment. It is euer a rule that cannot faile: the broad, pleasant, euen way, that to flesh and blood bringeth little or no encumbrance, but giues the raines vnto it to goe where it will, is the way that certainely leadeth to destruction. And thus much for the first property of this way, it is a wide and a broad way.

Doctrine 2. The secon l qualitie it hath is, it is full of passengers, (*And many there bee which goe in thereat*) from which words we are taught this doctrine: That multitude in matters of religion, is no good rule to proceede by, whether it be in points to be beleeued, or in matters to be practised. The reason is plaine from hence. It is reported here of the *broad way* which leadeth to hell, that they are *many which goe in thereat*; now if number were an argument sufficient to proone the goodnesse of a course, why should it not bee also a reason of value to proone this way which Christ here speaketh of, to be the way that leadeth vnto life: If it be of no force in this particular, neither is it in any other. A matter may be beleeued and professed by many, a course may be followed and approoued by a multitude, and yet there may bee neither soundnesse in the one, nor holinesse in the other. In the daies of *Noah*, it is said that God looked vpon the earth, *and all flesh had corrupted his way* [x]. When the Angels were entertained in *Lots* house: the men of Sodome purposing villany and filthinesse, compassed the house *round about, from the young men euen to the old, all the people from all quarters* [y]. Foure hundred Prophets at one time consented together in one thing, and when the King asked their aduice touching his iourney to Ramoth, all said; *Goe and prosper* [z], all seeking to flatter the Kings humor. There was a generall conspiracy against *Ieremie* for the faithfull discharge of his duty: *Come let vs imagine some deuice against Ieremie* [a]. When *Pilate* made a motion to the people, what shall bee done with Christ, *They all said, let him be crucified* [b]. When *Stephen* had made his Apologie for himselfe, against the false imputations which were put vpon him; the Text saith, the standers by gaue a shout *with a loude voyce and stopped their eares, and came vpon him all at once* [c]. Of *Simon* the sorcerer of Samaria, it is said, that to him they gaue heede, *from the least of them, euen to the greatest* [d]. When *Paul* opposed himselfe to the Idolatrie of the Ephesians which worshipped the Images of *Diana*, *there arose*, saith the story, *a shout for the space almost of two houres, of al men, crying, Great is Diana of the Ephesians* [e]. The Apostle complaineth of the state of his times, and euen of those which made profession of religion, and hee deliuereth his complaint in these words, *All seeke their owne, and not that which is Iesus Christs* [f]. The Spirit of God prophecying by S. *Iohn* of the comming of Antichrist, saith, *that all that dwell vpon the earth shall worship him, whose names are not written in the booke of life* [g]. In all these examples wee see great multitudes, euen swarmes of people running one course with one heart, like men possessed and ruled by one spirit, and yet all deceiued: he that should haue grounded his religion vpon these, must needs haue runne himselfe headlong into error.

x Gen. 6. 12.
y Gen. 19. 4.
z 1. King. 22.
a Ier. 18. 18.
b Math. 27. 22.
c Act. 7. 57.
d Act. 8. 9, 10.
e Act. 19. 34.
f Phil. 2. 21.
g Apoc. 13. 8. 16.

Vse 1. The vse hereof is first against the Papists, who, as appeareth in the writings euen of the best learned of them, doe make multitude a note and marke of Gods Church; which howsoeuer it can little auaile them, (because if we reckon onely such as know and vnderstand what they doe beleeue and professe, wee may well thinke there are in Christendome more of vs then of them) yet notwithstanding admit it were so, that the greatest part of Europe were aduised and constant professors of their religion, what haue they gotten by it, must it needs be true which is beleeued and maintained by a multitude? Cannot the generality bee deceiued? Is it not possible for whole troupes, yea euen of learned men to be mistaken?

Yes

Yes certainly. If it be a good reason to say thus; behold this religion is professed and receiued by the most, therefore it is true; then let vs disclaime Christs aduice of entring in at the straite gate, and let vs all chuse the wide and pleasant way, for *many there be that goe in thereat*. It is thought probably, that at this day Mahometisme (the Turkes religion) hath more vnder it, then Christianity, though we put Papists and Protestants, and all in the weights against it; and that meere Paganisme is larger then both. Where many ioyne in the truth, there is the Church, but not for the manies sake, but for the truths sake. It is a good saying of *Augustine, Si iustus es, noli numerare, sed appende, in Psal.* 39. that is, if thou wouldest deale vprightly in this case, take not religion by tale or number, as though that were best which most receiue, but try it by weight, if it haue the weight of truth goe with it, be they many or few that beleeue it, it skilleth not, it is right though but one, nay though none did entertaine it. This is the first vse. If Christ be true in his sayings, that many goe in at the gate that leadeth to destruction, sure then multitude is no marke of the Church, they may be the greater part, and yet goe the way that bringeth the goers by it into hell.

Vse 2. The second vse is, to reforme the common folly and error of the world, who thinke custome and fashion, and the guise of the greatest part to bee a sufficient plea, for any course which themselues affect or vndertake, especially it holds in matters of religion, if men can say as of old, our fathers, our rulers, our ancients, the best, the most, the wisest, the wealthiest amongst vs thus they thinke, thus they doe: then they imagine they haue alleadged an argument which cannot be answered, a reason which cannot be denied. Thus men make themselues like the froth which S. *Iames* speakes of, which *is carried vp and downe* [h], with the wind, and the water, sometimes to this side, somtimes to that: or rather like the beasts of the field, who thinke nothing but follow the heard, and so many times while they suppose they are going to the pasture to be fed, they are driuen to the Shambles to be slaine. *Whom this people and all the men of Israel chuse, his will I be, and with him will I dwell* [i], saith *Chusa* to *Absalom*: and so it is euen the religion of many, we will not be singular, looke which way the most goe, that way will we goe. It is right as the Spirit of God speaketh to the vngodly man, *when thou seest a theefe, thou runnest with him, when thou seest an adulterer, thou art partaker also with him* [k]. It is the property of a foole to follow vniuersally, that which he seeth others doe, hee must needs also doe the same: yet it is an error we are all apt vnto, and the reason is; It is a hard matter to iudge, but it is an easie thing to giue credit. Well, let the wisedome of God be followed, and let his counsell be preferred before our owne conceits. Certaine it is, whatsoeuer wee imagine, that the way to hell hath the greatest store of Passengers; company is good; but it is better to goe the right way all alone, then to wander with a multitude. Therefore God gaue a charge, *thou shalt not follow a multitude to doe euill* [l]. What though most men in their common speech take the name of God in vaine? what though the greatest part haue the preaching of the word in no esteeme, make the Sabboth a day of carnall delight, neglect the publike worship of God, reproach and speake euill of the truth? what though *all seeke their owne*, as *Paul* saith, or as the Prophet speaketh, *from the greatest euen to the least, be giuen to couetousnesse* [m]? what though they *goe by troupes* (as *Ieremies* words are) *into harlots houses* [n]? what though the *abiects doe assemble themselues together* [o], as they did against *Dauid*, to draw good things into disgrace? let not this sway with you so farre, as to draw you into the fellowship of the same euils; remember the broad way to eternall ruine hath many that trauell it, so that though there bee much good fellowship, and iollity by the way, yet *their way* (saith *Salomon*) *is darknes, they know not wherein they shall fall* [p]. And who will bee so in loue with the fellowship of others, as to damne himselfe for company? The counsell of the vngodly is pleasing, the way of sinners is delightfull, the chayre of scorners is very easie: but yet blessed (saith the Psalmist)

h Iam. 1. 6.
i 1. Sam. 16. 18.
k Psal. 50. 18.
l Exod. 23. 2.
m Ier. 6. 13.
n Chap. 5. 7.
o Psal. 35. 15.
p Prou. 4. 19.

Psalmist) is he that hath studied how to auoide them: when it commeth to that
q Prou. 1. 31. which *Salomon* mentions, *the eating the fruit of their owne way* q and to that in the Psalme, *the transgressors* as they haue erred together, so they *shall be destroyed together*
r Psal. 37. 38. r: what are they then the better for their companie? Thus much for the first reason, why the straite gate and narrow way are to be chosen, because though there be another course, more pleasing to our humours, and better stored with companie, yet it leadeth vnto destruction.

The second reason followeth which is in direct opposition to the former, to wit, that albeit the gate and way which Christ would haue vs enter into, be strait and narrow, and such as few doe trauaile by, yet it is the way to life, and the end thereof is comfort, euen the euerlasting comfort of a mans soule. This is the generall meaning of the reason; Let vs grow to a particular examination of the points of instruction rising out of it.

Doctrine 3. As this reason is in an apparent opposition to the former, so it affordeth doctrine in nature directly contrarie to it; that told vs of sinne, that beginning in pleasure, it doth end in miserie; this telleth vs of the duties of holinesse and righteousnesse; that howsoeuer they seeme to lay a kinde of restraint vpon mans nature, and to curbe and limite him in some courses, and fashions which he is prone vnto, yet the issue of them is life, and the reward is comfort. Christ confesseth the *gate to be straite*, & the *way narrow*, but he addeth this withal, that it *leadeth vnto life*. For the opening of this doctrine I must shew vnto you two things; first that the duties of pietie and godlinesse, are at first something vnpleasing to mans nature, (the crookednesse and corruption thereof considered): secondly, that whatsoeuer the beginning is, yet the end is full of sweetenesse. Touching the former how true it is, may in part be gathered out of that which hath beene said heretofore, touching the things concurring with the very act of entrance: humilitie, and the relinquishing of the pleasures of sinne which we haue formerly delighted in, both which are directly thwarting and crosing to mans nature, there beeing nothing that he is of himselfe more vnwilling to doe, then to confesse ought against himselfe, to renounce his owne will, and to crucifie and kill the strong affections of his owne heart. But this shall better appeare if we enter into consideration of particulars; what duty of godlinesse soeuer we thinke vpon, we shall finde the beginning of it to be vnsauory. If a man will labour after some knowledge in religion, at the first it will seeme to be somewhat strait and cumbersome; because it will require more care in redeeming the time, it will vrge more diligence in hearing, in praying, in meditation, more respect to the Sabbath then a man was wont before to make conscience of. Here will be something to doe, and no small wrastling with a mans thoughts, before he shall get the mastery ouer his owne heart, to retire himselfe, and to diuert the time formerly accustomed to be spent in vanitie, to the building of himselfe vp in knowledge. It will seeme to a man that there is no life in these courses, nothing but deadnes, and melancholines, and no kinde of contentment. Againe, suppose that a man (heretofore neglegent that way) should now begin to haue some touch, and should entertaine a resolution with himselfe of keeping holy the Lords day, not according to common opinion, but according to the true purpose and meaning of the Law-maker, thinke wee that he should not at his very first entrie into this way, meete with many discouragements? what a burden will here bee for a man to seeke to draw all his thoughts from earthly businesses (as much as is possible) and to giue himselfe wholly to some either priuate or publike course, by which the comfort and edifying of his soule may be helped forward? what a miserie will it seeme, so as it were to hedge in himselfe, that he may not vse a little excursion, and in some little degree giue the raines to his owne affections? this is enough to make any man flie backe, and
t Ioh. 6, 60. to cry as the Disciples did in another case, *This is a hard saying, Who may endure it*t? Time would faile me, if I should thus proceed to exemplifie this doctrine. I may be bold

bold to say it, because all duties of holinesse haue one generall nature, that there is not one among them all, whether it respect our immediate seruice to God, or our behauiour to men, or that sobriety and euen framing of our affections in things which concerne our selues; I say there is not any one such duty, but if it be looked vpon with an eye of flesh, it lookes euen as our Sauiour did vpon earth, of whom it is said, that in respect of state and pompe, *there was nothing in him for which a man should desire him*[t]. And the reason is this. Religion is the same to a mans soule, that Physicke is to his body, it is ordained to purge and to reforme it: As therefore the Physick potion at the first taking is cleane against the stomacke, so that men in wisedome will vse meanes to keepe it in, that it may worke vpon the disease; so is religion at the first taste without relish, ready to cause loathing, rather then to perswade further entrance; and there must bee a minde of striuing with a mans selfe, before he can drinke deepely of it, and hold it fast, that it may worke vpon his close and hidden corruption. It was not for nothing that the Lord conditioneth with vs at our first entrance into religion, to giue him our *heart*[u]; for vnlesse we haue euen resigned vp our affections vnto him, and haue euen combined with our selues, to goe through with it, it is in vaine to make any shew or offer to obedience. Well, you see plainely the first point, that the beginning of good duties is harsh; let men not stay here, but proceede to shew that the end is comfortable. Our Sauiour saith here; *it leadeth vnto life*: and what life doth he meane, or can he meane, but life eternall? *Godlinesse* (saith the Apostle) *is profitable vnto all things, which hath the promise both of this life, and of that which is to come*[x]. I may safely say of those which enter into good courses, as the Psalme doth, *they doe sow in teares, but they shall reape in ioy, they went weeping and carried precious seed with them, but they returne with ioy, and bring their sheaues*[y]. Nay the Scripture doth not herein delay vs so long, as though there were no sweetnesse in religion till hereafter. I remember Christs words in one particular to *Peter*, when *Peter* told him, that he and his fellowes for Christs sake had left all; *I say vnto you, there is no man hath left house, or parents, or brethren, or wife, or children*, for the kingdome of Gods sake, *which shall not receiue much more in this world*[z]. So that euen in the present life, there is a reward followes, the children of God finde an inward and an vnknowne sweetenesse, euen in that which at the first seemed very distastfull. Christ saide of himselfe, that it was meate vnto him *to doe the will of him that sent him*[a]: and so the duties of godlines doe affoard a kind of secret satisfaction to those which are exercised in them: and though euill men when they looke vpon the seruants of God liuing in obedience, in contempt of the world, and in a kinde sequestring themselues from the vaine delights thereof, doe imagine they liue a life very tedious and irkesome, and such as hath no contentment in it; yet by vse, the Lord making his yoke easie, and his burden light, they finde that facilitie in it, that sweetnesse and spirituall delight, that if they might, they would not turne backe to their wonted liberty in the flesh, but to carry euen a kinde of loathing thereunto. *I finde* (saith *Dauid*) *more ioy of heart in the light of thy countenance*, in the secret apprehension of thy gracious fauour, then the worldlings haue, *when their wheate & wine abound*[b]. Thus by the handling of these two points apart, I haue (I hope) made good my first proposition, that the way of true religion, though it be strait and narrow, & at the first entertaines a man with shewes of hardship and restraint, yet the progresse is more sweete, and the end it selfe, doth euen exceede in comfort. Let vs make vse of it.

[t] Esa. 53. 2.
[u] Pro. 23. 26.
[x] 1 Tim. 4. 8.
[y] Psal. 126. 5, 6.
[z] Luk. 18. 19, 30.
[a] Ioh. 4. 34.
[b] Psal. 4. 7.

Vse. The vse hereof is is to be an encouragement to all that doe begin inwardly, and vnfainedly to affect good things, they must learne to cast their eies and thoughts from the present straitnesse which religion at the first entrance into it, seemeth to threaten, and to looke further vpon the sweetnes which doth certainly accompany it. For howsoeuer our obedience ought not to be an hired obedience, but

such as in all things doth more respect the commander, then the reward which he bestoweth; yet it pleaseth God to tender our weakenesse so much, as to prouoke vs and to draw vs on by the promise of recompence, lest we should be weary and faint in our minds. Our Sauiour arming his disciples against reproach,
c Math 5.12. telleth them: *their reward is great in heauen* [c]. *Moses* chose rather to *suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season*; for (saith the
d Heb.11.26. Text) *he had respect to the recompence of reward* [d]. Nay of Christ himselfe it is said (and in that very particular, we are willed to follow him) *that for the ioy that was*
e Heb.12.2. *set before him, he endured the crosse, and despised the shame* [e]. Therefore whensoeuer we feele (beeing leaning to a good course) any discouragement to creepe into vs, or any secret conceipt, that to doe thus and thus, as the word perswades, will bring a burden vpon vs, and we shall by that meanes deprive our selues of that freedome which others haue, and which our selues also haue enioyed, and therefore it is not good to be so strait; by and by let vs remember whether this narrow entrance, this hard and rugged way doth leade vs, the further wee goe the better it is, and the end it selfe will exceede all. *The eye hath not seene, the eare hath not heard, neither can it enter into mans heart to consider, What things God hath prepa-*
f 1.Cor.2.9. *red for them that loue him* [f]. It is said of *Iacob* that he serued seuen yeares with his vncle *Laban*, for *Rachel* his daughter, but they seemed (saith the Text) *a few dayes,*
g Gen.29.20. *because hee loued her* [g]. So let vs labour to possesse our soules with the loue and delight of the blessing promised, and wee shall with ease swallow vp all encombrances, and grieuances in the meane space whatsoeuer.

Doctrine 4. As it was said of the broad way, that many goe by it, lest we should build vpon multitudes, so now it is said of the strait course, that *few there be that finde it*, teaching vs thus much: That the best and the holiest, and most religious courses, haue the fewest approouers, and the fewest followers: the best number is for the most part the smallest number. The Scripture giueth great light vnto the truth of this doctrine. Those whom the Lord reserued vnto himselfe in the generall
h Isa.1.9. corruption that was among the Iewes, are tearmed *a small remnant* [h]. They are
i Isa.6.13. called a *tenth* i, or (as we speake) the *tithing part*; there is ods enough; nine to one: they are compared to the *shaking of an oliue tree, two or three berries are in the toppe*
k Isa.17.6.& *of the vtmost boughes, and foure or fiue in the high branches of the fruite thereof* [k]. And
24.13. thereto serueth the complaint made by the *Church*; *Woe is me, for I am as the sum-*
l Mich.7.1. *mer gatherings, & as the grapes of the vintage, there is no cluster to eate* [l]! We know when the harueft is home and the fruit gathered from the trees, a man may chance find one eare or two of corne scattered in the furrowes, as an apple here and there vpon the branches, but they are nothing at all to count vpon: so the Church laments her owne desolatenesse that she is like the gatherings, the num-
m Ier.3.14. ber of the good is very thinne, not one for many wicked ones. In the Prophesie of *Ieremie*, there the godly are said to be culled out, *one of a city, and two of a tribe* [m]. In *Amos* there is a notable similitude vrged, of a *Sheepheard* who when the Lyon hath made his prey of one of his sheepe, contenteth himselfe to take out of the Lyons mouth *two legges or a piece of an eare*; *so* (saith the Lord) *shall the children of*
n Chap.3.12. *Israel be taken* [n], here and there one as it were violently rescued, and torne out
o Luk.12.32. of the common and vniuersall apostasie. Christ calleth his flocke, a *little flocke* (o), And there are many called, but *few chosen*, according as of the sixe hundred thousand that came out of Ægypt, there was but onely *two*, *Caleb* and *Iosua*, that entered into Canaan. Consider a little further of this point by examples. In the daies before the floud, *all flesh had corrupted his way vpon the earth*, and onely
p Gen.6.12. *Noah* was a iust and an vpright man in his time [p]. Not one iust person in *Sodome*
q Gen.19. besides *Lot* [q]. There were *foure hundred & fiftie Prophets for Baal*, when there was
r 1.King.18. but *one Elias for the Lord* [r]. There were vpon a *foure hundred* flattering Prophets,
s 1.King.22. against one honest plaine Preacher *Michaiah* [s]. *Behold* (saith *Isaiah*) *I & the children whom the Lord hath giuen me*: that is, those whom I haue by my Ministerie

begotten

begotten vnto God) *are as signes and wonders in Israel* [t]; it seemeth they were but a few, when they were gazed vpon as monsters amongst men. When *Iosephs* brethren conspired against him, *they had consulted to slay him*, saue onely *Reuben* [u], there was but one for tenne that tooke pitty. When they sate in councell against Christ, there was *none spake for Christ*, but *Nicodemus* [x]. When *Paul* stood forth for his answer before *Nero*, not one man assisted him, but *all forsooke him* [y]. On the contrary, we shall see how the worst things haue had the greatest consent, and the fullest, and most generall approouement. All consented to the *making of a golden Calfe* [z]. They came to offer violence to *Lots* house, *from the young euen to the olde*, euen all the people from all quarters [a]. *Pilate* asked what should bee done with Christ, *they all cried, crucifie him* [b]. When *Paul* began to preach Christ at Ephesus, and to cry out against idolatry, there *arose a shout* almost for the space of two houres, *Of all men crying Great is Diana of the Ephesians* [c]. The Beast the *Antichrist*, maketh *all both small and great*, rich and poore, free and bond, to *receiue his marke in their right hands, and in their foreheads* [d]. But what should wee search the Scripture for examples, when our owne times and experience affoords so many? There be many ignorant people, but few that loue true knowledge: many swearers, few that make conscience of an oath: many Sabbath breakers, few that care to keepe it holily: many negligent and vnprofitable hearers, few that take heed how they heare: many vsurers, few that lend (as Christ saith) without looking for ought againe: many that wring and draw back in euery good action, few that are open-hearted and handed to relieue: many that despise and contemne, and neglect the Word, few that honour it, and take delight in it. In a word, looke to any profane, disordered, couetous, vnruly, carnall, voluptuous course, and tell me with what infinite troupes it is followed: consider againe of any religious, zealous, charitable, and holy fashion, and marke how few there be that doe regard it. So that it may be said of euery society of men, of euery assembly, of euery congregation generally, as it was of that of Sardie; to speake of the multitude, they haue *a name that they are aliue, but are dead* [e], called Christians, but haue little religion; If there be any better disposed, they are but as it is said there, the *fewest number, a few names*. And therfore the course which Christ will take when he comes to iudge the earth, will bee very like to the course which *Iosua* held to finde out among the people, what man it was that had stolne the *Babyloniſh garmẽt* [f]; there were many brought together, and all to finde out one. So at the last day, all particular persons that euer were, are, or shall be, shall be ascited to appeare; out of them shall be deducted a small number which haue heard of Christ, out of them a smaller portion, which haue professed the true religion of Christ; and out of them, yet another companie, which haue truely professed the true religion, which haue professed it in sincerity: which number howsoeuer in it selfe considered, it be exceeding great, yet compared with the rest, it is but as a handfull; or as it is said of the Israelites camp in respect of the Aramites infinite troupes, like *two little flocks of kiddes* [g]. So will that be verified that is said; the Lord will make a short count in the earth, and though the number of the children of Israel (of the people professing religion) *be as the sand of the Sea, yet shall but a remnant be saued* [h].

t Isa.8 18.
u Gen.37.
x Ioh.7.
y 2 Tim.4.16.
z Exod.33.
a Gen.19.
b Mat.27.
c Act.19.34.
d Apoc.13.
e Reuel.3.1.
f Ios.7.16, 17, 18.
g 1 King.20. 27.
h Rom.9.27.

The vse hereof is two-folde: The first Christ teacheth, *Striue to enter in at the strait gate, for many I say vnto you, will seek to enter in, and shall not be able* [i]: the fewer there be that are partakers of the true happinesse, the more should wee labour to be in that number: wee sit still in our security and carelesnesse, as though heauen should be cast vpon vs, and as if all the world should be saued. The blessing of life eternall is great, but it is not common, not all, no not the greatest part, no not the noblest, and wealthiest part shall enioy it: we should therefore throng and thrust to enter in, because suddenly the gate will be shut vp, & many (saith Christ) *shall striue to enter in, but shall not be able.* *Vse.*

i Luk.13.23, 24.

Secondly, this serues to be a preseruatiue against discouragement in those that *Vse 2.*

feare God: as for example. Art thou a man who hauing heretofore runne the same course with the greatest part, beginnest now being inwardly touched by the force and power of the Word, to refraine from many things, in which in time past thou tookest pleasure in, and to looke more narrowly to thy waies then thou wast wont, & to make conscience of some things, which formerly thou regardest not? it may be, that comparing thy course, now, with the fore-going, thou findest thy selfe very solitary, like a man in a desolate, rugged and vntroden path, hauing very little company, many to dissuade thee, few to encourage thee, many that will labour to pull thee back, but few or none to prouoke thee forward; be not discouraged, be sure once that it is the course which Christ calleth thee to by his Word; and then remember, that in comparison of the multitude, the Lords part is but a handfull, the way to hell hath many passengers, and the place it selfe is faine to be made larger to receiue them; but as for the path to life eternall; it is hardly entred into, and few there be that finde it. And therefore though it may bee thy portion, in thy loue to the Word, in thy labouring after knowledge, in the duties of charity, in religious obseruing the Lords Sabbath, in peaceableneſſe, and in diligent following of thy calling, to bee in a manner poast alone, like a Pelican in the wilderneſſe, or as an Owle in the desart; yet say with *Peter*, *Lord, though all men forsake thee, yet will I neuer leaue thee*[k].

k Mat.26.33.

THE

THE MINORITIE OF THE SAINTS.

Mark. 10. 15.

Verily I say vnto you, Whosoeuer shall not receiue the Kingdome of God, as a little childe, hee shall not enter therein.

CErtaine children being presented vnto Christ, and reiected by the Disciple [a], our Sauiour first misliking their peremptorines, giues both charge for the bringing of yong ones vnto him, and a reason why they ought to be admitted [b]: and then secondly, deliuereth a generall doctrine, touching the equality of those persons, which must both receiue the *Kingdome of God*, and be receiued into it. The occasion of the words. a Verse 13. b Verse 14.

Verily, I say, &c. The meaning of the speech is this: that there is no hope of saluation vnto that man, who doth not endeauour and labour to frame himselfe to be like a child, in the entertainement, application, and vse of those meanes, which are sanctified and set apart by God, to bring vs into the kingdome. The meaning

The kingdome of God hath two degrees; the one in this life, which is called, *The kingdome of Grace* [c], which consisteth in the Ministery of the Gospell, that being as it were the conduit of grace [d], and the instrument by which *the children of the kingdome* [e] (as they are called) are gathered together [f]: The other is, *The kingdome of Glory* [g], which is in heauen, and stands in hauing an immediate society and fellowship with the Lord [h]. Now as no man (ordinarily) can come into the kingdome of glory, but by the kingdome of grace: so there is no entry for him into the kingdome of grace, vnlesse he become as a *child*, in respect of his disposition towards the particulars appertaining thereunto. And seeing it is here determinately said, that there is no saluation to any but to him which becommeth like a little *childe*, there can be nothing more worthy our paines, then to learne to know out of the Scripture, wherein we must be like vnto *children*: and that so much the rather, because in some things to be like *children*, is euil & blameworthy: as to be *children in vnderstanding* [i], to be like *children, wauering, & carried about with euery winde of doctrine* [k]. Seeing then we must be as *children*, if we hope to be saued, and yet in some things to be as *children*, is so much found fault withall, it is not enough for vs to heare and know the generall speech, *That no man shall enter into the kingdome of God, but he which is a childe*: but wee must proceede further, to enquire how farre forth we must frame our selues to the estate of childehood. We must then (if we desire to be saued) be like vnto *children* in these particulars:

c This kingdome the Apostle meaneth, Rom. 14 17. d Act. 20 22. e Mat. 13.38. f Ephes.4.12. g Mat.25.34. h Ioh. 17. 21. i 1 Cor,14 20. k Ephes.4.14.

The first is, Humility. *Whosoeuer shall humble himselfe as this little childe*, saith our Sauiour [l], *the same is the greatest in the kingdome of heauen.* And *Dauid*, to cleere himselfe of all ambitious and rising thoughts, and to exhort others by his example to true humility, likeneth himselfe vnto a young childe, newly reuiued: *Surely* (saith he) *I haue behaued my selfe like one weined frō his mother* [m]. So that by Christs words, and *Dauids* practise, it is plaine, that one thing wherein euery one desiring saluation, must be like a *childe*, is Humility. Children, howsoeuer *being conceiued* *The 1. doct.* l Matth.18.4. m Psal.131.2.

in

n Pſal.51.5. *in ſinne* [n], they haue in them the ſeede of all naughtineſſe, which ſo ſoone as they beginne to bee of any action, and capacity, ſheweth it ſelfe: yet in their infancie, yea and for the moſt part in their firſt yeeres, they are farre from high thoughts, far from thoſe conceits which may breed in them either good opinion of themſelues, or contempt of others. We ſee that Gentlemens, and Noblemens children, when they be yet but young, can ſort themſelues in play, and the like occaſions, with the children of poore men, and are as good fellowes with them for the while, as may be, without either ſcorning them, or expecting any reuerence or precedence from them: and if any be of ſome more ſterne and ſurly humour, he is forthwith accounted proud, and hated by the reſt, which are in age his equals. This is a ſigne of the freedome of that age from haughtineſſe. The like lowlineſſe of diſpoſition is required in all Gods children. Humility is the very firſt ſtep vnto Chriſtianity. A man that is not humbled, and taught euen to carry a very meane and baſe opinion touching himſelfe, is not fit for any one good dutie. God offereth aboundant mercy vnto vs in his Sonne Chriſt Ieſus, euen the treaſures of heauenly grace, and the riches of his bounty: now the man whoſe heart is not beaten downe, is not fit to receiue it. Tell him of the goodneſſe of God, what cares he for it, ſo long as he feeles not the need of it? Preach to him of the plentifull redemption, which is procured by Chriſts death, and what doth he eſteeme it? for he hath no ſuch feeling, that it is a wofull thing to be without it. Therefore *God reſiſteth the proud*, ſaith the Apoſtle, he paſſeth them by, that thinke thus well of themſelues, and are buried in their owne ſecurity, but he *giues grace to the humble* [o]. *He filleth the hungry with good things* [p]. Hee hath pronounced them happy, which *doe thirſt for righteouſnes* [q]. *The ſacrifices of God, are a contrite ſpirit, a broken heart, O God thou wilt not deſpiſe* [r]. And, *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and that trembleth at my words* [s]. Againe, as an vnhumbled heart is vnfit to receiue the offers of Gods mercy in Chriſt, ſo for the outward meanes of grace (the miniſtery and preaching of Gods word) hee is vnfit to bee partaker of it. Indeede God hath ſanctified the publike miniſtery, to bee the meanes to *ſaue thoſe which beleeue* [t], yet he which either is ſenſleſly blockiſh, without any apprehenſion of his owne ignorance, or of the excellency of heauenly knowledge: or elſe is wiſe in his owne conceit, thinking himſelfe too good to be inſtructed, well he may come and go, and thereby be hardened in his pride, (God in iuſtice giuing him ouer vnto it) but that he ſhould profit by it, either for the increaſe of his knowledge, or for the comfort of his cõſcience, it is a matter vtterly vnpoſsible: becauſe the Lord (who *knowes the thoughts of the mind to be but vaine* [u]) hath threatned to turne all that ſeeming wiſedome into folly *, and hath made his promiſes of *guiding in iudgement*, of *teaching his way*, of *reuealing his ſecret*, only to thoſe which are *meeke*, which *feare him*, which be *humble* [x], which haue learned to become *fooles*, that they *may be wiſe* [y]. The word is compared to *ſeede* [z]: now as the ſeede can take no good root in the ground, vntill it be turned vp with the plough: ſo neither can the word take any place, but in a [a] *rent* and *broken* [b] heart. Proceede yet further with a man not humbled, from the hearing of the Word to the exerciſe of prayer. How is it poſsible that he ſhould be any thing but a formall prayer, and a lip-labourer, that knowes not by perſonall feeling how vnworthy a creature hee is, in reſpect of the glorioufneſſe of Gods Maieſty; that perceiues not the multitude of his owne wants? that ſeeth not, and bewaileth not the nakednes of his owne ſoule: ſo that his heart within him is become as *the thirſty land* [c], which euen gapeth to be refreſhed with the *former and the latter raine* [d]. How can he be truely thankefull, which hath not beene taught by the ſight of his owne emptineſſe, to acknowledge all good things to fetch their beginning from the Lord? ſo alſo, how can an vnhumble perſon come reuerently to the Lords Table, when as, not feeling the miſerie and anguiſh of a wounded conſcience, he hath no deſire to haue an aſſurance of Gods fauour ſealed vnto his ſoule? Thus wee

o 1 Pet.5.5.
p Luk.1.53.
q Math.5.6.
r Pſal. 51.17.
ſ Iſa.66.2.
t 1 Cor. 1.21.
u 1 Cor.3.20.
* Rom. 1.22.
x Pſ. 25.9,14.
y 1 Cor. 3.18.
z Mar.4.14.
a Ioel 2.13.
b Ier.4.4.
c Pſal.63.1.
d Iam.5.7.

ſee,

ſee, a man wanting humility, is vnfit for the duties towards God: he is no leſſe vnfit for the duties of charity. The ground of all the duties of charity, is this, that the *ſame minde be in vs, that was euen in Chriſt Ieſus*[e], and what minde was that? euen this, (that *being in the forme of God, &c. he humbled himſelfe, &c.*) So that humility is the foundation of charity: and if we examine the true cauſe of the neglect of the maine duties of loue, wee ſhall finde it to be either the want of feeling of mens owne ſpirituall miſeries, which maketh them not to pitty others, or elſe a high conceit of themſelues aboue others, which cauſeth them to diſdaine to ſtoop ſo low, as to take notice of, or to haue to doe with others. So that if wee haue marked the order and proceeding of this diſcourſe, I know it will prooue true which firſt I ſaid, that a man wanting humility, is vnfit for any Chriſtian duty: and therefore it may well be tearmed the firſt ſtep to Chriſtianity. Thus we ſee what is the firſt thing wherein all that would be ſaued, muſt reſemble *children*, and that is Humility.

e Phil. 2. 5, 6.

You ſee the words of the Text are plaine, *He ſhall neuer enter into the kingdom of God, who receiueth it not as a little child.* Now humility, both by our own experiẽce, and by Chriſts words, is prooued to be a property of childhood, and how neceſſary it is in a Chriſtian, you may perceiue by that which hath beene ſpoken to that end. Out of all theſe ſpecialties it muſt needs follow, that if we deſire to be ſaued, we muſt labour for humility: we ſhall deceiue our ſelues, if wee thinke to come to heauen without it. And I doe the rather wiſh that wee may hearken to this exhortation, becauſe the want of true humiliation, is ſo common an euill now adaies. For ſee firſt how few there are which haue any true liuely feeling of their owne wretchedneſſe by ſinne, whoſe hearts are broken with the apprehenſion of the vileneſſe of their nature. The greateſt part are euen cruſted and hardened in their owne dead ſecurity, and frozen vpon the dregs of their owne dulneſſe: they did neuer yet know what it is to be a ſinner, and to be in danger of Gods wrath, they neuer ſtood in awe of Gods maieſty, or trembled at his iuſtice: they neuer hungred for righteouſneſſe, they could neuer yet ſay with that holy Patriarke[f], *O Lord I haue waited:* or with *Dauid, I haue longed for thy ſaluation*[g]. Now althogh to the eye this make no ſhew of pride, and is in many, which in the opinion of the world, becauſe of their outward habit and faſhion, are farre enough from pride, yet it is the greateſt, the haughtieſt, and the moſt abominable pride: for it makes a man to contemne Gods mercy, to deſpiſe his bounty, to abuſe his patience, to *turne his grace into wantonneſſe*[h], *to tread vnder foot the blood of Chriſt*[i], to account Gods threatnings but as *winde*[k], to paſſe by his Word as an idle and ſuperfluous doctrine: what greater pride can be imagined? and yet this is the common pride of the world, not one man of many, but he is herein guilty: wee are generally ſtout-hearted, and will not yeeld to *the terrour of the Lord*[l], or ſeeke to auoide the wrath to come. Secondly, there is another kinde of pride among the ſcorners of this generation, who *leane* ſo much to their *owne wiſedome*[m], that they deſpiſe all inſtruction, and make a mocke of publike teaching. This pride breedes contempt of Gods ordinance, and is a ſtop to the courſe of Gods grace, and maketh men vncapable of the renewing power of Gods Spirit. To ſhut vp this point therefore, this is the ſumme: He that would be ſaued, muſt ſet himſelfe to ſchoole to *children* and infants, of them to learne humility. Wherefore let euery man, which tendereth the euerlaſting good of his owne ſoule, beg of God in his daily prayers, that he would giue him an humble ſpirit, that he may ſee his owne wretchedneſſe, and perceiue himſelfe to be nothing in reſpect of any goodnes, to the end that by this meanes the mercies of God in Chriſt may be ſweet vnto him, and his Word precious, his ſoule ſaying with *Dauids, How ſweet are thy promiſes vnto my mouth? yea ſweeter then hony vnto my mouth*[n]. This is the firſt thing wherein he that vnfainedly affects eternall life, muſt be like a *childe*.

The Vſe.

f Gen. 49. 18.
g Pſal. 119. 174.
h Iude 4.
i Heb. 10. 29.
k Ier. 5. 13.
l 2 Cor. 5. 11.
m Pro. 3. 5.
n Pſal. 119. 103.

The ſecond followeth, and that is, freedome from maliciouſneſſe. *As concerning*

The 2. doct.

o 1 Cor. 14. 20. *ning maliciouſnes, be children* ſaith the Apoſtle o. Children generally are without ſpleene, neither indeede becauſe of age, doe they know what it is to hate, or to be malicious. We ſee little ones many times vpon their childiſh occaſions, to contend and fall out each with other; but it is a very eaſie matter to reconcile them, they cannot tell what belongs to maintaining of a quarrell, or to the deuiſing and plotting of reuenge. Therefore well ſaid *Paul, in maliciouſneſſe be children:* I would haue you haue as little diſpoſition to malice and diſcord, as little children haue.

p Iſa. 2. 4. To this the Scripture accords in many places. There was an ancient prophecie p touching the ſtate of the Church vnder Chriſt: in it is foretold, that the members of the Church ſhould *breake their ſwordes into mattocks, and their ſpeares into ſithes.* Swords & ſpeares are the inſtruments (we know) of war: and mattocks and ſithes of husbandry. So that the meaning of the holy Ghoſt is, that whereas men naturally are inclinable to contention, debate, quarrelling, reuenging, &c. when they are once ſeaſoned with religion, and brought to the knowledge of God by the preaching of the Goſpell, they ſhall be cleane altered, and ſhall become more ſociable and peaceable, carefull to betake themſelues to ſuch courſes, in which they may be profitable vnto themſelues, without the hurt of others. To the ſame

q Iſa. 11. 6. effect is that in the ſame Prophet, where he ſaith, q that in the kingdom of Chriſt, *the Wolfe ſhall dwell with the Lambe, the Leopard with the Kid, &c.* his meaning is, that that cruell and vnruly, and ſauage diſpoſition, which is in man, by nature, ſhall bee altogether reformed and ſubdued by the power and efficacy of the Goſpell.

r Ioh. 13. 35. Our Sauiour ſetteth downe *Loue* to be the badge of his Diſciples, *By this ſhall all men know that you are my Diſciples, if ye haue loue one to another* r. Among the *works*

ſ Gal. 5. 21. *of the fleſh,* (the doers whereof, *ſhal not inherit the kindom of God* ſ: *Paul* reckoneth

t Verſe 20. vp, *hatred, debate, contention* t: and among the *fruits of the Spirit, loue, peace, long-ſuffering, goodneſſe, gentlenes* u. Many of theſe exhortations we reade, *Dearely beloued,*

* Rom. 12. 19. u Verſe 18. *auenge not your ſelues, but giue place vnto wrath* *. *If it be poſſible haue peace with all*

y Epheſ. 4. 31. *men* x. *Let all bitternes, and anger, & wrath, &c. be put away from you* y. By all which places (to which many might eaſily be added) it appeareth to be the doctrine of the Scripture, that euery Chriſtian ſhould in peaceableneſſe, and freedome from maliciouſneſſe, be as a *childe.*

The Vſe. If he which would be ſaued, muſt labour to be like a childe in ſtriuing againſt malice, what ſhall then become of thoſe, whoſe hearts are fraughted and ſtuffed with rancor and poiſon againſt their brethren, continually manifeſting the ſame, in the bitterneſſe of their ſpeeches, the curſedneſſe of their language, and the violence of their courſes, all tending to the hurt and diſgrace, and vexation of thoſe againſt whom they haue conceiued a diſlike? Let all ſuch learne to feare this fear-

z Reuel. 3. 7. full ſentence of our Sauiour, who hath the *keyes* of heauen in his power z, and hath here bound it with a ſolemne proteſtation, *Verily I ſay, &c.* the ſame Spirit of his ſpeaketh in *Paul,* and biddeth vs, as *concerning maliciouſneſſe to be children.* How can men euer looke or hope to bee ſaued, whoſe conſciences doe tell them, that their ſtomacks are filled with malice, and that they haue vowed reuenge, and that they hold theſe their vile purpoſes ſo faſt, that they had rather neglect their dutie to God, and abſtaine from the Lords Table, then breake off their vncharitable courſes againſt others? Chriſt hath ſpoken it, and it is in his power to make it good, that he which laboureth not, to be as free from malice, as a little *child,* ſhall neuer haue place in the kingdome of God.

The 3. Doct. The third thing wherein we muſt frame our ſelues to be like *children,* or infants, in receiuing thoſe things which appertaine to the kingdome of God, is, deſire after the ſpirituall food of our ſoule: See how this is prooued. *As new borne babes*

a 1 Pet. 2. 2. *deſire the ſincere milke of the Word* a. The Spirit of God ſpeaking by *Peter,* would haue vs to bee ſo affected to the *Word* of God, as new-borne infants are to their mothers milke. How is that? A little infant, euen by the diſtinct of nature, almoſt as ſoone as it is born, ſeeketh that nouriſhment, it is not long wel without it, when nothing

nothing will appeaſe it, that will ſtill it. So (ſaith *Peter*) euen like newly borne babes, long after the word, as your ſpirituall nouriſhment, reioyce in it, place your happines in the vſe of it, let that be your chiefeſt comfort. And indeed this is the right diſpoſition of all Gods children. *Oh* (ſaith *Danid*) *how I loue thy law* [b], *I reioyced at it, as one that findeth a great ſpoile* [c]. *Thy word* (ſaith *Ieremie*) *was vnto me the ioy and reioycing of my heart* [d]. When *Philip* came to *Samaria*, and preached Chriſt vnto them, the text ſaith, *There was great ioy in that Citie* [e]. In the ſame Chapter [f], it is ſaid of the Eunuch, that when *Philip* had taught him in the myſterie of Chriſt, *he went one his way reioycing*. *Danid* ſaith in one Pſalme [g], that Gods word was his *comfort in his trouble*: and anone after [h], that it was his *Song in the houſe of his pilgrimage*: meaning, that he made himſelfe merry, and cheered vp his heart therewith in the time of his baniſhment. And againe after. [i] *Except thy law had beene my delight, I ſhould haue periſhed in my affliction.* Here was *Danid* right like a little *childe*, the *milke* of Gods *word* ſtilled and quieted him, when no other thing was able to releeue him.

b Pſ. 119. 97.
c Verſe 162.
d Ier. 15. 16.
e Act. 8. 8.
f Verſe 39.
g Pſ 119. 50.
h Verſe 54.
i Verſe 92.

Now (alas) what doe we now thinke ſhall become of vs, who generally haue no ſuch appetite, no ſuch deſire vnto the *word*, our ſpirituall food? God knoweth, it is euen a very burden to vs, we care not how little we be acquainted with it: at home we looke not into it, at Church we are weary of it, now & then for a fit we hearken. The *word* is to vs like a potion, it goeth downe againſt our ſtomackes, rather then a pleaſing meat, which ſhould be affected by vs, as being fitted for our nouriſhment: by and by we be glutted, euen we who in other matters of pleaſure, or profit, can ſcarce euer ſay, *It is enough*. And when we be ſad or ſicke, or otherwiſe diſquieted, wee had rather heare of any comfort, then the comfort of the Scripture: it hath no reliſh with vs, we are fleſhly minded, and we ſauour not the things of Gods Spirit. There can bee no plainer doctrine then this, there is no man here ſo ſimple, but may vnderſtand it: there is no man of ſo ſhort a memory, but may remember it. Thou canſt not be ſaued, ſaith Chriſt, vnleſſe thou be like a *childe*. I am ſure thou art not ſo wretched, as not to beleeue it. Well; if thou wilt be as a *child*, thou muſt deſire the *word*, and loue it, being the ſpirituall foode, euen as the little babe doth the mothers milke, which is the bodily foode. If thou finde thy ſelfe truly to loue it, carefully to deſire to vnderſtand it, and to take comfort in the exerciſes of it; thanke God for it, it is a good ſigne, and pray God to encreaſe it. If the *word* be a burthen to thee, thou careſt not for it, thou art a ſtranger to it, thou eſteemeſt not the exerciſes of it: take heede, bewaile it, it is a fearefull token, deſire the Lord (if thou loue thine owne ſoule) to remooue it.

The Vſe.

The fourth thing wherein we muſt be like *Children*, is growing. Infancie and child-hood, is an age of growing: it were euen a wonder in nature, to ſee a child to ſtand at a ſtay, without thriuing in ſtrength and in height, and in bigneſſe of body. And to this Saint *Peter* in the fore-remembred place, hath reference, *Deſire the ſincere milke of the word, that ye may grow thereby*: that is, labour to profit by the vſe of the *word*, as infants doe by their mothers milke; they grow by it, ſtriue you to get ſpirituall ſtrength by the *word* alſo. This dutie of growing is often vrged in holy Scripture. *We beſeech you brethren, and exhort you in the Lord Ieſus, that ye encreaſe more and more* [k], *Grow in grace* [l]. *Let vs be led forward vnto perfection* [m]. *Salomon* compareth the righteous to the *Sun* [n] *that ſhineth more and more vnto the perfect day*. In *Ezechiel* [o] the graces of God are figured out, by the waters flowing from the Sanctuary, which were at the firſt to *the ankles*, then to the *knees*: next to *the loynes*: and laſt, as a *riuer which could not be paſſed ouer*. So are the graces which God beſtoweth vpon his choſen, though they be but as a ſmall ſtreame at the firſt, yet they doe ſtill (like a liuing ſpring) ſwell higher and higher, till they come to that meaſure which the Lord hath allotted to euery Chriſtian. It is a manifeſt doctrine, neither is there any point plainer in the Scripture then this, that the children of God muſt bee as a man running in a race, who is euer in

The 4. doct.

k 1. Theſ. 4. 4.
l 2. Pet. 3. 18.
m Heb. 6. 1.
n Prou. 4. 18.
o Chron. 47. 3, 4, 5.

motion, and neuer thinkes vpon reſting, vntill he come to the goale, and haue got the reward.

The Vſe. This condemneth the common ſecuritie of theſe times: the moſt are ſtrongly perſwaded, that they haue religion, and knowledge, and zeale ynough, and content themſelues with their little imagined portion of good things, as though there were no more to be required. We come from weeke to weeke, from ſabbath to ſabbath, to the hearing of the word, and to other holy exerciſes of religion, but we ſtand ſtill at one ſtay, as ignorant, as little knowledge, as little feeling, as little loue to good things, as little conſcience as in times paſt. Alas what a wofull thing is this; conſider of it by a ſimilitude: ſuppoſe a mother, carefully nurſing the fruit of her wombe, and giuing the beſt attendance that ſhee can deuiſe, yet the childe groweth nothing, neither in ſtrength, nor length, nor fatneſſe; but ſtill continueth after a yeare or twoes nurſing, in that poore eſtate, that it is not able to be put out of the clouts, or to take any ſuſtenance ſauing milke: what will bee the mothers conceit in ſuch a caſe? Surely as it will be a griefe to her, and make the teares many times to come from her, for very ſorrow of heart: ſo ſhe will thinke and ſay, that doubtleſſe the childe is in a Conſumption, neither can it continue long: and all the neighbours will wonder to behold it, as a thing vnnaturall, and ſeldome ſeene. So in this caſe, when the Lord ſhall feede vs with the wholeſome *milke* of his *word*, and giue it to vs in due ſeaſon; if we ſtill ſtand at one, not thriuing in knowledge, nor increaſing in loue and good affection towards religion, but ſtill ſhewing our ſelues dull and heauy, and lumpiſh to any good ſeruice, what (thinke we) ſhall the Lords opinion be of vs? muſt hee not needes thinke there is no hope of any ſpirituall life in vs? And will he not alſo at laſt, in his iuſtice, giue vs ouer to our owne ſenſeleſneſſe? yes vndoubtedly. Therefore, I pray let vs remember to make it our care, herein to bee like *Children*, to bee euer growing. As it would grieue vs to ſee our children at home not to proſper, ſo let it grieue vs, when wee doe not feele our ſelues within vs to encreaſe in godlineſſe.

The 5. doct. The fift thing in which we muſt be like *Children*, is, the imitation of our heauenly Father. This I prooue out of the Apoſtles words, *Be ye followers of God as deare children* [p]: that is, as children for the moſt part, beeing of the ſame conſtitution of bodie, and diſpoſition of minde that their fathers are: and hauing beene brought vp in beholding their manners of life, doe more or leſſe tread in their ſteps, and as they reſemble them in feature of body, ſo are in many things like them in behauiour. Euen ſo (ſaith the Apoſtle) doe you, who profeſſe your ſelues to be the children of God, fixe your eyes wholly vpon the Lord, as vpon the onely perfect patterne, making his actions preſidents and examples for imitation, ſo farre forth as they may be followed by vs. And this child-like imitation cannot but be in all which are the Lords. *Paul* ſaith, that all the elect are *predeſtinate to be made like to the image of Chriſt* [q]: Now Chriſt is the *ingraued forme of his Fathers perſon* [r]. And therefore it is a ſure thing, that where there is no likeneſſe to Chriſt, no imitation, there is no adoption: a man cannot aſſure himſelfe to belong to God, if he want this care to be an imitator and follower of Chriſt Ieſus. Now to name all particulars of imitation, were too long for this exerciſe. The ſumme of all is comprehended in one word, *As he which hath called you is holy, ſo be ye holy in all manner of conuerſation* [s]: this is the chiefe point of imitation, vnder it all others are comprehended, and the ſubſtance of his holineſſe ſtands in theſe two things: the loathing and deteſtation of ſinne, and the loue and embracing and ſtriuing for the practiſe of ſuch holy duties as the Lord requireth in his word.

p Eph. 5. 1.

q Rom. 8. 29.

r Heb. 1. 3.

s 1. Pet. 1. 15.

Vſe. The vſe of this is, as to exhort all thoſe which deſire to be ſaued, to labour like obedient *children*, to imitate the holines of their heauenly Father, ſo to reprooue the condition of the times. It was a true ſaying of Chriſt to the Iewes, [t] *If we were Abrahams children, you wold do the workes of Abraham:* & after [u], *ye are of your father the*

t Ioh. 8. 39.

u Verſe 44.

the diuell, and the lusts of your father you will doe. So it shall and must be said to the men of this generation: You hope you are Gods *children*, you call him *Father* in your daily prayers, but it is in vaine. If you were truly the *children* of God, ye would labour to be followers of God, yee would endeauour to be men of a holy religious and godly conuersation, yee would shew your hatred of sinne, by your striuing against sinne: that which you learne out of the Scripture to bee displeasing to God, yee would labour with your affections, that the same might bee displeasing also vnto yee: yee would not lie and continue in knowne and grosse sinnes, in ignorance, swearing, neglect of Gods worship, contempt of his Word and Sacraments, viciousnesse, riot, malice, cruelty, falshood, vsurie: If yee made conscience like good *children*, to imitate your heauenly Father, yee would neuer (as yee doe) take pleasure in these foule enormities. Well, remember my text, *Verily I say vnto you, &c.* he that will be like a childe, must labour as much as may be, to be like God in holinesse and purity of conuersation.

The last resemblance of *Children*, is a quiet depending vpon Gods prouidence: marke how this is prooued. A little child who dwelleth at home vnder his fathers wing, taketh no thought for any thing, for meate, or drinke, or apparell: he relies vpon his fathers carefull prouiding, when hee wants any necessaries, to him he presently resorts, and neuer lookes further. The same dutie is required of euery one, who desireth to receiue the kingdome of God as a little *childe*. Our Sauiour speaking against carking and couetousnesse, and that same heart-diuiding care, which men of the world haue, as who should say, they were still in doubt they should not haue ynough here, vseth this reason against it among others; *Take no thought, &c. For your heauenly Father knoweth you haue neede.* *: as if he had said, Why? what needs you to be so full of care, as if you were like poore fatherlesse children, left to the wide world to shift for your selues? Haue you forgotten that you liue vnder a louing and tender Father, and which is more, vnder a *Heauenly Father*, one that is able to supply all necessaries? you may be bold to trust to him, and to relie vpon his prouidence: what should you be so distrustfull, when you haue such a Father to prouide for you? This is another dutie. *The 6. doct.* * Math. 31. 31.

This cryeth shame vpon the rakers and scrapers of this world, who, as though there were no God in heauen to make prouision for them, lay about them, leauing no vile vngodly oppressing courses vnassayed, by which to *lade* themselues *with thicke clay* x, and to encrease their estate, they doe thereby plainely testifie against themselues, that they deeme themselues to bee none of that number, of whom the Lord takes care, and for whom he prouides: For sure if they thought they had so kinde a Father to make prouision for them, they would wrastle with their owne distrustfulnesse, and labour to depend vpon his prouidence. I know an honest care must be had, otherwise Gods prouidence is abused, as if an vnthrifty boy, should waste away all he could get, and say, *What doe I care? my father must prouide:* but yet this vexing care which possesseth mens thoughts, and makes them cast so many perils, and doubts, as if there were no helpe but in their endeauours, this is a most abominable, and it is a humor which cannot dwell in any of Gods children. *The Vse.* x Hab. 2. 6.

TRVTHS PVRCHASE:

OR,

A COMMODITIE, VVHICH NO MAN MAY EITHER NEGLECT TO BVY, OR DARE TO SELL:

Reuel. 2. 25.

That which ye haue already, hold fast till I come.

LONDON,
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1624.

TO THE RIGHT VVORSHIPFVLL, MY VERY GOOD LADY, THE LADY ELIZABETH CAMPERNOVVNE, of Modburie.

MADAME, being well perſwaded both of your good knowledge in Gods holy Truth, *& of your vnfained affection thereunto, I haue emboldened my ſelfe to preſent you with theſe two Sermons touching* Truth: *yet not for your ſelfe alone, but that from you, they may paſſe to the common vſe of all the Louers of the* Truth. *I doubt not but that your Ladiſhip doth both ſee, and bewaile the miſerie of theſe wretched times, in which Atheiſme and Policy (falſly ſo called, being indeed little better then plaine villanie) and temporizing, haue like a cancar, fretted out the very heart of Pietie. They are but a few which ſeeke to ſearch out the* Certainty *in matters of Religion, or which care to haue* ſtabliſhed hearts, *and to know preciſely, which is the true God,* Baal *or the* Lord. *Men had rather* halt betweene two opinions, *that ſo they may be for all times, then vndergoe the labour of gaining and aduiſed reſolution. On the other ſide, if we come to thoſe, (which yet will needs be religious) what a wofull falling away doe we behold? In ſome to popery, being* led captiue *(God in iuſtice ſending them* ſtrong deluſions) *by thoſe* Falſe brethren, *which are* priuily crept *into euery corner, through the remiſſeneſſe of theſe euill times. In other ſome to prophaneneſſe, and to that which is of all other the worſt,* lukewarmenes: *So that we may well ſay,* Except the Lord of Hoſts had reſerued vnto vs euen a ſmal remnant, *culling out (as it were)* one of a City, and two of a Tribe, as the Shepherd taketh out of the mouth of a Lion, two legges, or a piece of an eare, *according to the election of grace;* we ſhould *long ere this* haue beene as Sodome, and like vnto Gomorrha: *wee had beene (as it is ſaid of a curſed tongue) a very* world of wickedneſſe. *Now, things being ſo, there are three duties required of all that feare God. The firſt is, to long for the* Appearing of Chriſt, *and to cry daily, with the ſoules vnder the Altar,* How long Lord, holy and true! Euen ſo, come Lord Ieſus. *The other is, to beware, leſt* they be pluckt away with the errour of the times, and fall from their owne ſtedfaſtneſſe. *The thid is, euery man in his place,* earneſtly to contend for the maintenance of the Faith *and the aduancement of the Goſpell: and to be as induſtrious, to* conuert the goers aſtray, *as the Phariſaicall, both Ieſuites and Seculars are,* to compaſſe ſea and land, and to make men of their profeſſion, *and to*

Luk 1.4. Heb.12.9. 1 King.18.21.

2 Tim.3.6. 2 Theſ. 2. 11. Gal.2.4.

Reu 3.16. Iſa 1.9. Ier. 3.14. Amos 3. 12.

Iam.3.6. 2 Tim.4.

Reu.6 10. Reu.22.20. 2 Pet.3.17.

Iude 3. Iam.5.20.

Act.14.22.

Mat.23 15.

2 Tim.4.4. *turne them* from the Truth vnto Fables. *In deſire to performe ſome part of this latter duty, as I firſt preached theſe Sermons, ſo, with the ſame intent I doe now publiſh them, The Text I am ſure, is excellent for the purpoſe, but for my manner of handling it, I leaue to the cenſure of Gods Church. In preaching I haue euer counted plaineneſſe the beſt eloquence, and the carriage of matters ſo, that thoſe of the loweſt forme may learne ſomewhat, the ſoundeſt and ſureſt learning. If any cenſorious diſpoſition ſhall ſay, that theſe things are too meane for this ripe and exquiſite age, let*
1 King.5.15. *them conſider, that at the building of* Salomons *Temple, there was roome as well for the burden-bearers, as for other more curious Artificers: and at the firſt making of the Tabernacle not onely the bringers of* blue ſilke,
Exod.25.4,5. and purple, and Scarlet, *but euen the pooreſt ſort which brought* Goates haire, and Rammes skinnes, *were accepted. How euer it bee, I doe more then hope, that your Ladiſhip will kindly accept it from mee, and entertaine it as a teſtimony of my loue, and not ſo onely, but vſe it alſo for your comfort. And ſo praying the Lord, to* make your heart ſtable and vnblame-
2 Theſ.3.13. able in holineſſe, *I commit your Ladiſhip to his grace in Chriſt Ieſus. Modburie. Nouemb.* 14. 1606.

Your La. in all good affection,

SAM. HIERON.

The first Sermon.

Prou. 23. 23.

Buy the Truth, but sell it not:

THIS short speech of *Salomons*, containeth in it two things: 1. An Iniunction, *Buy the Truth:* 2. An Inhibition, *Sell not the Truth.* First of the Iniunction. To make way vnto the profitable handling whereof, we are to examine two things: 1. What is the *Truth*: 2. What it is to *Buy* the same.

What is ment by Truth. *Quicquid est in deo, Deus est.*

Truth is but one, and it is in God, and of God; nay it is God himselfe. For the nature of God is not subiect to any attending properties; whatsoeuer is in God, is God. As hee is *Mercy* it selfe, *Iustice* it selfe, *Goodnesse* it selfe, so is he also *Truth* it selfe. *God is Truth*, saith *Moses* [a], and *I am the Truth* [b], saith Christ of himselfe. Yet neuertheless, this Truth which is but one, and is primarily in God, is from him conueyed into diuers other things, which in that respect are so rightly tearmed *True.* For, as the Sun is the fountaine and naturall seate of light, yet that light is thence deriued into many other bodies naturally fitted to receiue it, which are therefore truely tearmed *lightsome*; so, though God in that sort is the Head and spring of all Truth, that he is called euen *Truth* it selfe, yet his *Truth* is communicated vnto other things also: and euery thing is so farre foorth called *true*, as it is squared and made answerable vnto that eternall *Truth.* And as diuers resemblances in many glasses, being set together, doe come all from one and the same Face, which is set against them, so all that Truth, which is in other things, fetcheth it first beginning from the Lord.

a Deut. 2.4.
b Ioh.14.6.

Now howsoeuer the end of all our endeauours, is the vnion of this *truth* to our vnderstanding, and the knitting of our soules vnto God, (wherein the very heathen, by the light of nature, placed mans happinesse,) yet this is not so properly that Truth which is here commended to vs, but rather some inferior *truth*, which is substituted by God, as a meanes to bring vs vnto himselfe. And yet neither is it that *truth* which God hath seated in Nature, and naturall things; because, so it is, that the creature partaking of mans corruption, *is subiect to Vanity* [c]: and by that meanes the natiue *truth* thereof, is so tempered with lying deceitfulnes, that the heart of man (being in it selfe a meere lie) is not able to seuer each from other, but is rather thereby made more vaine, and to *turne the truth of God*, shining therein into a *lie* [d]. So weake an instrument is the booke of nature to beget *truth* in our hearts.

c Rom. 8.20.
d Rom. 1.25.

There is then another *truth*, which hath beene framed by God himselfe, which neither can deceiue, nor be deceiued; and that is, *The holy and precious Word of the Almighty*, which by the Spirit of God is called *truth. Sanctifie them with thy truth, thy Word is truth* [e]. *The Word of truth which is the Gospell* [f]. And, *the milke of the Word without deceit* [g], And this indeede cannot but bee the *truth.* First, because of the Author of it, which is the God of *truth* [h]. Secondly, because of the Penmen of it, *Holy men* [i], which wrote of no priuate motion. Thirdly, because of the confirmer of it, *Christ the truth* [k]. Fourthly, because of the Interpreter of it, *The Spirit of truth* [l]. And if it were fitting to the Text, it were easie to shew the *truth* of

e Ioh.17.17.
f Col 1.5. ἀδολογάλα.
g 1 Pet 2.2.
h Psal 31.5.
i 2 Pet. 1.20, 21.
k Ioh.14.6.
l Ioh.14.17.

of the Scriptures aboue all other *Truths*, that it is both the most ancient *Truth*, and the most true Antiquity. Now, there is yet another deriued *Truth*, which is drawne out of the *Word*, and is as it were the briefe and summary thereof. It is that which *Paul* in one place calleth the *Forme of doctrine* [m]: in another place, *the proportion of faith* [n]: in another, *the Truth which is according to godlines* [o]. And this may fitly be compared vnto the mount *Nebo* [p], vpon which the Lord placed *Moses*, that from thence he might see all the borders and limits of the promised Canaan: so from this, and by the helpe hereof, a man might be able to comprehend with all the Saints, what is the bredth, and depth, and length, and height of Religion. So then, here is the issue of my speech, that by *truth* in this place, is meant the *truth* of Religion, grounded vpon the Rule of *truth*, which is the Scripture.

m Rom. 6. 17.
n Rom. 12. 3.
o Tit. 1. 1.
p Deut. 34. 1, &c.

What it is to buy the truth.

Now for *Buying*, we must vnderstand, that it is not any making marchandize of the *truth*, like to that beggerly sale of the Romish trumpery; as though a man could by money, purchase the graces of Gods Spirit: which if it were so, Christ should be prooued a lyer, who saith, that with *difficulty, they that haue riches, shall enter into the kingdome of God* [q]: whereas, if saluation were a mony matter, the rich were like to speed best. But because *Buying* is vsually of things of greatest cost, & greatest necessity, therfore to signifie the paines to be taken in this case, the spirit of God vseth this word of *Buying*. Againe, because the end of *Buying* is possession, and the end of possession, is vse; (as riches are possessed to make rich, apparell to make gay, and so in other things;) therefore also the Spirit of God, to shew the care we ought to haue, both to haue the *truth* in possession, and to diuert it to our vse, hath mentioned *Buying*. So then, this *buying* of the *truth*, which is commended here vnto vs, vrgeth two duties. 1. To labour to haue the *truth* of Religion setled in our iudgements, that so wee may be fulfilled with the knowledge of Gods will, in all wisedome, and spirituall vnderstanding. 2. To conuey it thence into our affections, that so there may be begotten there, that which *Dauid* cals *truth in the inward parts* [r]. This then is the meaning: *Buy the truth*, saith *Salomon*: that is, vse all diligence, spare no cost, refuse no labour, spend your best endeauours to come to the knowledge of the *truth*, and thereby your selues to bee transformed into the *truth*; that you may so become true Israelites, truely religious. So that now this first member of my Text hath brought foorth two Instructions: the one is, that we must endeauour for the setled knowledge of the *truth*; the other, that wee must make conscience of a holy practice, and of obedience of the *truth*: of these two in order. And first of *Buying* the knowledge of the *truth*.

q Luk. 18. 24.

r Psal. 51. 6.

The tenor of the first part.

The diuision of it.

Seeing it hath pleased the Wisedome of God, in this place, to borrow a word from the ordinary courses among men, and to call the seeking after the *truth*, a *Buying* of the *truth*; therefore it shall not be amisse to follow the Metaphore, and by examining the vsuall circumstances of *Buying*, to giue light to the duty recommended here vnto vs. As therefore in all other bargaines, so in this purchase of the *truth*, these things necessarily must concurre. 1. A desire of the commodity. 2. A repairing to the place, where it is set to sale. 3. A skill to discerne, and know the goodnes of it. 4. A giuing a price proportionable to the worth and value thereof. 5. A storing of it vp for necessary vses; of all these briefly.

The particular branches of this whole Sermon.

The 1 branch, which is the 1. doct.

First, there must be a desire of the cómodity: that is plaine in reason. For whensoeuer a man layeth out his money vpon any thing, it proceedeth from a desire to be the owner of it, and haue it in possession: and so the first thing in this *Buying*, must be that which the Apostle *Peter* cals *Desiring the sincere milke* [s], &c. when *Isaiah* tearmeth *Thirsting* [t]; which *Dauid* in one place cals the *claiming* of the Lord his *testimonies as an heritage* [u]: in another, the *longing after Gods saluation* [x]. Now the desire of a cómodity, springs ordinarily from these two things: 1. a mans own necessity: 2. the excellency of the thing it self. His own necessity makes him willing to *Buy*: the excellency of the thing makes him willing to *Buy*, *this*, rather then any other. So that to the end we may come to this first degree of desire to *Buy* the

s 1 Pet. 2. 2.
t Isa. 55. 1.
u Psal. 119. 111.
x and 174.

truth

Truth, wee muſt labour to feele theſe two things: 1. What need we haue of it: 2. What an excellent thing it is to enioy it. To ſhew our need, many things might bee alleadged: I will bee as briefe in it as I can, becauſe mee thinketh, I doe feele my matter like to a ſpring, the further it goeth, into the more ſtreames to diuide it ſelfe. Man by nature in reſpect of ſpirituall graces, is the pooreſt creature vnder heauen, hee commeth not into the world with a body ſo naked, but hee commeth alſo with a ſoule as vtterly ſtript of all goodneſſe. To touch onely his penurie in regard of knowledge, Hee hath in his vnderſtanding no true knowledge of God, but onely ſo much left, as may make him inexcuſable before God. And therefore the Scripture doth well, ſo often to befoole him, as *Salomon* doth by name in the booke of the Prouerbes. When man hath to doe with theſe earthly things, hee ſeemeth to haue ſome ſharpnes and dexterity: but when he commeth to ſpirituall things, he is cleane blunted, *They are fooliſhnes with him, neither can he know them*[y]. It is with the eyes of his ſoule, as it is with the eyes of his body. Our eyes looking vpon the earth and thoſe baſer ſubſtances, ſeeme quicke and piercing, but let them bee turned vp to behold the glorious body of the Sunne, they are cleane dazled, and ſeeme to ſee an hundred ſeuerall colours, where there is no colour: ſuch a maze is the wit of man by nature brought into, when he becommeth to behold and conſider of ſpirituall matters, he will run you in millions of abſurdities. Take you *Nicodemus*, a great wiſe Phariſie, and tell him of the *New birth*, you ſhall ſtrike him into ſuch an amazement, that hee will cry, *How can this be*[z]? Goe among the learned Philoſophers, and diſcourſe in their hearing of one Ieſus, who was dead, and now liueth, and of the Reſurrection; what will they ſay? Some will mocke, and call thee *babler*[a], that teacheſt ſuch ſtuffe: and they which are the moſt ſtaied among them, will put it to a demurre, they will heare thee againe of this thing. This is mans naturall pouertie in this caſe. Yea, but will ſome man (perhaps) ſay vnto me, Put caſe this be true, that I am thus without knowledge of the Truth of my ſelfe, is it by any danger to continue ſo? There be ſome things which a man hath not, yet cannot hee be ſaid to want them, becauſe he hath no vſe of them: It is one thing to be without a cõmodity, another thing to ſtand in need of it. To cleare this point therefore in one word: There is as much need of knowledge, as of ſaluation. If thou haſt neede to be ſaued, thou haſt need to haue knowledge alſo. *This is life euerlaſting to know, &c.*[b]. And *Paul* deſcribing the eſtate of a naturall man, putteth theſe two together; his *cogitations are darkened*: and, he is a *ſtranger from the life of God*[c]. Ignorance and deſtruction; knowledge and ſaluation, goe together. If this be not ſufficient to ſhew the neceſsity of knowledge, I know not what may perſwade vs. Now for the excellency of knowledge, if a man had the tongue of men and Angels, he could not ſpeake ſufficient in cõmendation of it. The Heathen knew that reaſon is that which maketh man better then a beaſt: and the enlightening of reaſon by knowledge, is that which preferreth one man to another. Now if knowledge be in it ſelfe a thing ſo excellent, much more the ſauing knowledge, I meane the knowledge of Gods *Truth*. This maketh the people of God the wiſeſt people, *This is your wiſedome*, ſaith God, *and your vnderſtanding*[d]. It bringeth a man to haue a kinde of familiarity and acquaintance with God himſelfe: yea it enableth a man to cõceiue the things which *paſſe knowledge*, namely, *the peace of God*[e], and *the loue of Chriſt*[f]. No maruell then, though *Dauid reioyced at it as one that findeth great ſpoiles*[g]: and that *Paul* did *account all things but dogs-meate, for the excellent knowledge ſake of Chriſt Ieſus*[h]. For both *Dauid* was thereby *made wiſer then his teachers*[i], and *Paul by comprehending it, was comprehended alſo of his Sauiour*[k]. Thus in part may we ſee our neede of knowledge, and the worth of knowledge, to prepare vs to the purchaſe of knowledge.

y 1 Cor. 2. 14.

z Ioh 3. 9.

a Act. 17. 18.

Aliud eſt carere, aliud indigere.

b Ioh. 17 3.

c Eph. 4. 18.

d Deut. 4. 6.

e Phil. 4. 7.

f Eph 3. 19.

g Pſal. 119. 162. συβαλλω.

h Phil 3. 8.

i Pſal. 119 99.

k Phil. 3. 12.

To make ſome vſe, This point touching deſire of knowledge, is worthy the preſsing vpon the conſciences of men: becauſe the world hath at this day, ſo many

The Vſe.

many such fooles as *Salomon* speaketh of, which haue *a price in their hand*, but they haue no *heart to get wisedome*[l]. They haue the meanes to bring them to the knowledge of the *Truth*, familiar, common and easie, but haue no affection thereunto. Tell them of knowledge, it is as the singing of songs to an heauy heart, a matter which fitteth not, it hath no relish or sauour in the world. Tell the couetous man, the extorting Gentleman, the engrossing Merchant, the enhansing Husbandman, of a commodity, of a secret bargaine, of a meanes of gaining, it is like enough he will soone giue thee the hearing, and take thine information as a fruit of great kindnesse: but talke of the knowledge of Religion, and of the meanes for attainment to it, thou hast (as the saying is) told a tale to a deafe man, he would as liefe thou hadst kept thy counsell to thy selfe. And hence (oh woefull case) it is come to passe, that grosse and intollerable ignorance, like a disease, hath ouerspread the greatest part. The multitude know not (as we say) the right hand from the left: the best of vs be but smatterers, & our knowledge little better then *vain iangling*[m]. There is, I know, store of that knowledge which *Micha* speaketh of, *The statutes of Omri are sought for*[n]: men are cunning in penall precepts, and in the knowledge of Law-points. There is also plenty of the knowledge which Christ mentioneth, men can *discerne the face of the skie, and the signes of the times*[o]. Neither is there any want of that skill which *Amos* toucheth, of *making a small Ephath and a large shekel*[p]. These times abound in these knowledges: but as for the onely necessarie knowledge, the knowledge of Religion, almost no man esteemes it; it seemeth to vs as a withered branch, which hath neither forme nor beauty, we see nothing in it, why we should desire it. Now because this deadnes and dulnes ariseth especially from the want of feeling of our owne necessity, (for *the person that is full, despiseth a hony combe*[q]) and from our not knowing the worth of knowledge (for the cocke vpon the dunghill, would rather haue a barley corne, then a diamond;) therefore I beseech you let vs remember the before-deliuered matter, touching our owne necessity, that we haue not naturally so much as a dramme of true knowledge within vs; and the excellency of knowledge, that without it, we are but as dead men, strangers from the life of God, without hope, without God in this world. And so leauing it to your best consideration, I thus end this point.

Surdo canis.

l Pro. 17. 16.

m 1 Tim. 1. 6.

n Mich. 6. 16.

o Mat. 16. 3.

p Amos 8. 5.

q Pro. 27. 7

The second branch, and the 2. doct.

The next point is, the comming to the place of sale. For, as in our ordinary buying, it sufficeth not a man, to feele his want of a cõmodity, to know the worth of it & to wish the hauing of it, vnlesse he also resort to the place where it may be had: so in this case, it is not enough that we find our selues ignorant, acknowledge our neede of knowledge, vnlesse we vouchsafe to repaire thither where it is ordinarily set to sale, and as it were by Proclamation offered to our vses. Now the vsuall place of sale for this commodity of sauing knowledge, is the Church, the assembly of Gods Saints, where the Ministry of Gods word (the ordinarie meanes of knowledge) is dispensed. In the Church, by the Ministry of Gods word, wee heare Christ making a solemne *Oyez*, and saying, *If any man thirst, let him come to me and drinke*[r]. *Come buy without siluer or money: wherefore doe you lay out siluer and not for bread*[s]? *I counsell you to buy of me gold tried by the fire, that you may bee made rich, and raiment that you may be cloathed, and eye-salue, that you may see*[t]. This is the voice of Christ proclaiming in the open market of his Church, and vttering *his voice by the top of the high places, Who so is simple let him come hither*[u]. *In me are hid the treasures of wisdome & knowledge*[x]. *Of my fulnes, you may receiue grace for grace*[y]. So that in the congregation, when the Word is truly and sincerely preached, as in publike Mart, there is that which is fitting to euery man in euery respect. There are the principles of *Truth*, for Christians of a lower forme: there are deeper points for *exercised wits*[z]; there is for Magistartes, for Ministers, for priuate men, for euery calling: for the young man that he may redresse his way; for the olde man, to encrease in wisedome; there is truth for the vnderstanding, truth for the conscience, truth for the will, truth for affections, that so a Christian may be *per-*

r Ioh. 7. 37.
s Isa. 55. 1, 2.
t Reu. 3. 18.

u Pro. 9. 4.
x Col. 2. 3.
y Ioh. 1. 16.

z Heb. 5. 14.

fite

fit to euery good worke [a]: whatsoeuer thou dost lacke, there thou shalt be sure to haue it aboundantly supplyed: there thou shalt see discouered the great *mistery of godlinesse*, which is, *God manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glory* [b]. Thus the Church is the place, and the preaching of the word is the Treasure subiected to the view, and offered to the vse of all, which desire to receiue it. And indeede, heerein especially standeth the difference betwixt the word Read, and the word Preached. The word read, is as a rich wardrobe of a Prince, where many garments of cost are folded vp together in a narrow roome, which cannot so satisfie the beholder, as if the same might be seuerally laid forth before him, time being also granted him, to take notice of euery particular: because, being lapped vp, he cannot see the whole beauty, and being together, he is not able to obserue euery specialtie. Euen so it fareth with the Scripture. If a man heare the word read, it cannot but draw him to admire the maiestie and riches of the Text, and it will cast some glimmering light vpon the vnderstanding; but when he heareth the riches of it laid open by preaching, it will much more astonish him; yea, it will euen rauish him (as it were) striking a greater terrour into his conscience, casting a clearer light vpon his iudgement, working more mightily vpon his affections. This is not spoken to discountenance the reading of the word, or to banish the vse of it out of Gods Church, or to depriue it of that respective estimation which it doth deserue: nay, it is rather spoken to the winning of reuerence thereunto. For indeede there is no man heareth the word read, more humbly, obserueth it more heedfully, or listeneth vnto it more affectionately, then he, who by preaching hath beene brought to know the excellencie of the word. So then, heere I shut vp this doctrine. He that desireth to make this purchase of the *Truth*, must repaire to the place where it is set to sale, euen to the house of God, where the word is truly preached, and soundly deliuered.

[a] 2 Tim. 3. 16.

[b] 1 Tim. 3. 16.

The Vse.

This point is also very necessary to be throughly vrged, in regard of the common sinne of the world at this day, which is this, the negligent depending vpon the ministery of Gods word. For, howsoeuer sound, and sincere, and often preaching be not so vniuersall and common as were to be wished, if God were so pleased to thrust out more paintull *Labourers into his harueſt* (c), yet it is farre more generally bestowed, then obediently and dutifully entertained. For truly, if a man should aske of mee, what that thing in my opinion is, which is at this day almost in euery place most hatefull, most abhorred, most irkesome, most contemptible, least welcome, and least regarded; I know not (I speake vnfainedly) how to answer more truely, then to say, it is the ministery and preaching of Gods word. And to the end that I may not speake at random, but may lay this fault vpon those in whom it is, I will distinguish those of our times (to let professed enemies of our Religion, Papists, alone) which either come not to the place of sale of *Truth*; or else come as gazers, to looke on, and to fill vp number, into three sorts: first, the common Protestant: secondly, the Politician: thirdly, the proud and selfe-conceipted man. By the common Protestant, I vnderstand such an one, as the Papist calleth (in scorne so speaking of vs all) a Parliament Protestant, that is, a Time-seruer, who looketh no further, then to the Law of the Prince, who is ready for any religion, and is therefore indeed of no religion. Of which humor, there are (the Lord knows) infinite multitudes at this day, all whose Bible is the Statute booke, and the Articles of whose faith, are grounded vpon positiue Iniunctions. Now the common Religion of this common Protestant, I finde to be this. He hath a certaine notice of louing God aboue all, and his neighbour as himselfe, and that he thinketh is as much as he needeth to care for, and after this manner he thinketh with himselfe; *I keepe my Church, as well as the most: I receiue the Communion at Easter, as becommeth a good subiect: I liue quietly among my neighbours, and wherein am I now to be found fault withall? Indeed I am not ouer precise: for I*

[c] Math. 9. 38.

hold

hold that to be more then needs: I am no medler with the Scriptures, that I account to be beyond my reach: once, I am no Papiſt, I content my ſelfe to do as others doe, and haue no deſire to be ſingular. Heere haue we the right humour of our common men, at this day, this is their Catechiſme, theſe be the very principles of their Religion. Now, hath this man (thinke you) any neede of preaching? careth he to depend vpon the miniſterie of the word? Surely no. For, he thinketh himſelfe of ſo good a Religion, to haue ſo good a faith to God-ward, and to be ſo well minded, that hee hath no neede of inſtruction. And therefore he is cleare in it, that it were a great deale better, if there were leſſe preaching; it filleth mens heads full of matters, breedeth diuiſion among neighbours, brocheth nouelties, and troubles the whole countrey. Adde hereto (ſaith he) that they themſelues which preach, cannot agree; and that diſtracteth the people, ſo that their preaching might be better ſpared, or at the leaſt, be the leſſe vſed; and what ſhould men doe which haue families to prouide for; and many buſineſſes to diſpoſe of, and much to looke vnto? they cannot intend it, to follow theſe matters ſo hard and hotly as it is required. This is the firſt ſort, that is guiltie of this ſinne, of not caring to frequent Gods cheap-houſe which is his Church, where knowledge of the *Truth* is by preaching offered vnto vs; and the men belonging vnto it, are ſo humored as I haue deſcribed. The ſecond in this number is the Politician, who thinketh all Religion to be but a fable, a matter inuented by wiſer men, to hold the vulgar in ſubiection, and to buſie them withall, leſt they ſhould fall into worſe matters, and runne into further inconueniences. And therefore tell him of preaching, he laugheth in his ſleeue, accounting them a ſort of ſilly fooles, who eſteeme it, making himſelfe beleeue hee is a great wiſe man, becauſe hee ſeeth that which the common ſort hath not eſpied. Thus, as the former in a drowſineſſe and hardened ſecurity, contemneth the word, ſo this in a very Atheiſticall and godleſſe profaneneſſe, ſcorneth it, and maketh a very ieaſt of it. The third in this ranke is the proud conceited man, who as one walking in the Sunne is tanned though he meant it not, ſo this, by reading now and then, doth a little ſmell of ſome rudiments of knowledge; but yet that little, in his opinion, ſeemes ſo great, that he imagineth, that by his priuate reading at home, hee can doe as much, and more, then by any hearing: and therefore he hath no better opinion of a Preacher then the Athenians had of *Paul, (what will this triſler ſay)* [d]? So that whereas the Lord tendering our weakeneſſe, and knowing in his wiſedome, what is fitteſt for vs, hath left in his Church the miniſtery of his word for euery mans inſtruction, he careth not for his part, if God had neuer appointed any ſuch meanes, hee thinketh hee can altogether doe as well without it. This is the proud mans opinion. And thus, by that time you haue referred to euery one of theſe ſorts, thoſe that doe by right appertaine to each, and haue ſhuffled in among them, all Familiſts and ſcorners, and a rabble of other irreligious perſons, you ſhall finde the number of carefull commers, to the houſe of God, to buy the Truth at the hands of his Miniſters, to be (as *Micah* ſpeaketh) like *the ſummer gatherings, and as the grapes of the Vintage* [e], to bee but a ſmall number, ſcarce a hand full in regard of the multitude. I beſeech you therefore, let vs learne this leſſon fró this place, to loue the gates of the Lords houſe, to let our feete weare out the threſhold of it, to giue attendance at the poſts of his doores: and to ſay alſo one to another; *Come, let vs vp go to the mountaine of the Lord, &c* [f]. And let theſe carnall reaſonings goe, as to ſay, (looking but to the face and gifts of the Preacher) what is hee that he ſhould teach mee? and why may I not profite as well by ſome other courſe? But remember, that the *Power of God is made perfect through weakeneſſe* [g]: and that as it was a greater honour to God, to ouerthrow the walles of Iericho, by the noyſe of rammes hornes, then if hee had done it by cannon ſhot; ſo is it more for Gods glory, by the *fooliſhneſſe of Preaching to ſaue thoſe that beleeue* [h], then if an Angel ſhould deſcend from heauen

d Act. 17.18.

e Mich. 7. 1.

f Iſa. 2. 2.

g 2 Cor. 12. 9.

h 1 Cor. 1. 21.

to

to inſtruct; nay, then if the Lord himſelfe ſhould ſpeake with ſome audible voice to conuert vs. And ſurely, as in buying and ſelling, that bargaine is by law moſt warrantable, which is made in open market; ſo I account that knowledge moſt acceptable vnto God, and moſt like to receiue a bleſsing from him, which is gotten publiquely, by the ordinarie courſe appointed for that purpoſe. Howſoeuer, I doubt not, but as a man hauing publikely bought a commodity, may priuately husband it, to his owne beſt behoofe; ſo that which is deliuered openly may, (nay ought) by priuate reading, prayer, meditation, and conference, be encreaſed. And thus much for this ſecond branch.

The third thing in this Purchaſe of *Truth*, is skill to diſcerne. For as in buying, in regard of ſo many counterfeit wares, of the mingling good with bad, and the great deceit of the world, it is good for a man to haue skill to preſerue himſelfe from cooſinage, and from cauſleſſe expence vpon vnprofitable goods; ſo in labouring after knowledge, in reſpect of ſo much bending mans inuentions with wholeſome doctrine, it is requiſite, that we be able to put a difference betweene holy and corrupt, true and falſe, profitable and vnprofitable teaching. And this is a thing which the Scripture alſo in many places requireth of vs. *Trie the ſpirits*, ſaith *Iohn*, *whether they be of God, or no* [i]. *Trie all things*, ſaith *Paul* [k]: and, he is a foole, ſaith *Salomon*, *that will beleeue euery thing* [l]: and for this cauſe the noblemen of Berœa are commended, becauſe hearing the Apoſtles preach, they *ſearched the Scriptures daily, whether thoſe things were ſo* [m]. And our Sauiour hath pronounced it generally of all his ſheepe, that they *know his voyce, and will not follow a ſtranger, but flee from him* [n], &c. For howſoeuer we doe vrge all reuerent reſpect vnto the preaching of the word, as to the ordinance of God, for the *gathering together of his Saints, & for the edification of the body of Chriſt* [o]; yet we abhorre that Popiſh tyrannizing ouer the faith of our hearers, as though we would binde them to giue credit to euery thing we ſpeake, becauſe we ſpeake it: We know, that if hee were an Angel from heauen, that ſhould come amongſt vs, yet his doctrine muſt be brought to the *Law* and to the *Teſtimony* [p], as the Prophet ſpeaketh; and if he be found to ſwarue from that holy doctrine, which we haue receiued, he muſt goe for *accurſed* [q], and, *bid him not ſo much as God ſpeede* [r], ſaith Saint *Iohn*. And this skilfulneſſe and abilitie to diſcerne, as it is euer neceſſary, ſo now eſpecially. Firſt of all, becauſe there are (that I may ſtill follow the language of my Text) ſo many petty chapmen, I meane, ſo many priuy workmen, who are all guided with the ſpirit of the beaſt, ſent out and ſet on worke by that Antichriſt, that man of Rome, who are crept almoſt into euery corner, and vnder pretence of their deuotions and *Voluntarie Religion, and Humbleneſſe of minde* [s], inſinuate and winde themſelues into many mens affections, drawing ſome to traiterous diſloyalty, ſome to ſetled Popery, others to indifferent and depending vncertenty, that ſo they may fit and prepare them for that day, which they haue long expected; and I pray GOD they may ſtill with wearied eyes, and languiſhing ſpirits await for. Now to the end that theſe falſe brethren, which are come in *priuily to bring vs into bondage* [t], may not carry vs away with droſſe for ſiluer, glittering ſhewes for a golden ſubſtance, counterfeit profeſsion, for ſound Religion, we had neede to labour and pray for diſcerning ſpirits. Secondly, this abilitie to diſcerne is neceſſary, in regard of ſo many dangerous and infectious Bookes, which (I know not by whoſe default) are ſparſed abroad into al parts, tending to the defaming of the preſent ſtate, and of our holy religion, and to the working of mens affections to a more tollerable opinion (if not a totall embracing) of Poperie. Thirdly, this skill is no leſſe neceſſary, in reſpect of ſo much corrupt preaching, both in manner and matter. Firſt, for the manner of teaching, it is an ordinarie thing with many men of gifts, to ſcorne to ſeeme to *Know nothing but Chriſt, and him crucified* [u], and to thinke baſely of the plaine *euidence of the ſpirit*: And therefore they haue more care to abound with excellent words, and *with the enticing*,

The third Branch, and the third doctrine.

i 1 Ioh. 4. 1.
k 1 Theſ. 5. 21
l Prou. 14. 15.
m Act. 17. 11.
n Ioh. 10. 5.
o Eph. 4. 12.
Authoritate nominis. Amb. in 1. Theſ. cap. 5.
p Iſa. 8. 20.
q Gal. 1. 2.
r 2. Ioh. 10.
s Col. 2. 23.
t Gal. 2. 4.
u 1 Cor. 2. 2.

speeches of mans wisedome, then to speake to the conscience of their hearers: so that in this respect, we had neede to be wise to discerne, lest our faith should bee in *the*
x 1 Cor. 2. 5. *wisedome of man rather then in the power of God*[x]. Againe, for the matter of preaching, it is now almost in religion and diuinity, as in the matter of apparell; euery yeare bringeth a new fashion, and then (because of the loue which men haue to nouelty (that is thought to be the most handsome, most thriftie, and most profitable fashion, onely indeede because it is the newest: and so euery yeere almost, we heare of some new opinion or other, raked out of the dunghill of Popery, and a new glosse set vpon it, and by and by it is entertained; men that haue itching
y 2 Tim. 4. 3. eares[y] are ready to listen to it, and are soone wrought to embrace it. This is the great policie of the diuell, neither is there any thing, by which he doth more harme, by which he kils more soules then by this meanes. When the Lord was purposed to bring a plague vpon *Ahab*, the Scripture describeth him as it were sitting in counsell, what might be the next way to ouerthrow him. At last, when one had said on this manner, and another on that, there came foorth a *Spirit and stood before the Lord, and said I will entice him; and the Lord said vnto him: Wherewith? And he said, I will goe out and be a false spirit in the mouth of all his Prophets:*
z 1 King. 22. 22. *Then he said; Thou shalt entice him, and thou shalt preuaile*[z]. Thus it appeareth, that the most speedy way which Satan, being put to his choice, hath, to doe mischiefe, is to send spirits of error, priuily to bring in damnable and dangerous opinions. And surely it is iust with God, to giue vs ouer to be seduced, because we *haue not*
a 2 Thes. 2. 10 *receiued the loue of his truth, that we might be saued*[a]. So then, that neither insinuating Iesuites may deceiue vs, nor dangerous bookes empoyson vs, nor fantasticall teachers beguile vs, nor corrupt Doctors *carry vs away with euery winde of*
b Eph. 4. 14. *doctrine*[b], it standeth vs vpon to labour to abound with spirituall wisedome and vnderstanding, that we may discerne betweene light and darkenesse, truth and falshood, lest, leauing to follow Christ, as a sheepheard to the fold, we goe after Antichrist, as a butcher to the shambles.

The Vse. The vse of this point is, to reproue two faults especially. First, the wilfulnesse of some. Secondly, the vnskilfulnesse of other-some. For the first, many there are in this naughty & crooked generation, who because of the corruption which is in the teaching of some, (which implieth a possibilitie to be deceiued) and because of the shew of difference in some things, which seemeth to be among other-some; I say in these respects, some there are who are growne to that peeuishnes, that they resolue with themselues, that it is the best course to heare none. We cannot tell, say they, whom to beleeue, they are at variance among themselues; and therefore till they doe better accord, it will be the safest, and wisest way, either not to heare, or not to credite any. This is the wayward humour of many in this age. Their folly (as to mee seemeth) may well be manifested, by vrging the present similitude of Buying. If a man wanting meate, drinke, and raiment, and other necessaries, and being perswaded to supply himselfe out of the market, from those which sell, should make this answer: *The world is so full of deceit, that a man knoweth not whom to trust: they which sell, many of them will beguile their owne fathers, if they could chaffer with them; and the trickes and deuices which tradesmen haue, are so many, that it is twentie to one but a man shall be coosened, I had rather therefore goe neare the winde, and want necessarie prouision, then put it to the hazard of buying.* If I say, a man amongst vs should pleade thus, what would we thinke of him, but that either he were very foolish, or very froward? And so wee well might; because we know the fraud of others must be preuented, rather by care and circumspection, and not vsed as an occasion for a man to abridge himselfe of his necessaries. Is not he then as much a foole, who wanting the sauing knowledge of the *Truth*, and being called vpon to repaire to the house of God, where the meanes is offered freely vnto him, shall pleade strait the deceiueablenesse of false doctrine, the corruption of many teachers, the shew and appearance of contrarieties,

trarieties, as though he were therefore to depriue himselfe of the necessary food of his soule, because it may be, that through want of care, in stead of being fedde, he may be poysoned. We know rather, that he ought to be the more diligent in prayer, the more studious in the Scripture, that so when hee commeth to buy the *Truth*, he may not be deceiued. Thus this point meeteth with this humor of wilfulnesse. Now for the vnskilfulnesse of men, this doth also make against it exceedingly. It is too true of the greatest part of our hearers at this day, that they are *children in vnderstanding* [c]: they want the iudgement which *Paul* speaketh of, to discerne *things that differ one from another* [d]: they are like a waue of *the Sea* [e], *euery winde of doctrine* is ready to ouerblow them; their *hearts* are not *stablished* [f], they haue no *exercised wits* [g]: They will bee ready to crie *Hosanna* to Christ to day, and to bid *Crucifie him* to morrow; they are like to those of *Lystra* [h], who at the first admired *Paul*, and made a God of him, but with the turning of an hand, by the counsell of the Iewes, they drew him out of the City and stoned him; so vnstable and vnsettled are the most of vs at this day, that a man may perswade any thing sauing that which ought to be beleeued. Who almost is so skilfull and experienced, as to know euen in the principall matters, and most necessary points of religion, what is to be held as *Truth*, and to be detested as an errour? to be able to say peremptorily; this I am sure is true in religion, and I will (by the grace of God) liue and die in it; this is an error, and I hope neuer to yeeld vnto it? You will say (perhaps) this is enough for Preachers. Oh beloued, I say as *Moses* did, *I would all the Lords people were Prophets* [i], I would we were all thus cunning; nay would men were, or could be perswaded, that this is a duety, to striue to come to a setled certainety herein. Then there were much hope of the perpetuating of religion; then we need neuer feare the re-establishment of popery, and atheisme, I am sure, would giue vp the Ghost. Well, you see the *Truth* must be bought, for shame we cannot deny it. In buying we may be ouerreached; in reason we cannot say against it; therefore we should also be ashamed, to be so without reason, as not to thinke it reason, to labour with the Lord by prayer to leade vs into all *Truth*, that so we may grow in the *Truth*, and continue firme in the *Truth* vnto the end. And this is an end of the third branch.

c 1. Cor. 14. 20.
d Phil. 1. 10.
e Iam. 1. 6.
f Heb. 13. 9.
g Heb. 5. 14.
h Act. 14.
i Num. 11. 29

The fourth circumstance in making this purchase of the *Truth*, is to giue the price proportionable to the value of the commoditie, which is indeed the very act of buying; the other three which I haue named hitherto, are but preparatiues to *Buying*. For though a man feeleth his owne want, commeth to the place of sale, trieth and examineth the commodity which is for his necessitie, yet he is not said to haue bought, till he haue payde the price at which the thing is rated. All the while before, he is said to be but a chapman; and many do all the former oftentimes, who haue no great disposition to buy. So fareth it in our customary *Buying*, and so it is in this case. It is necessarie for a man to feele the want of knowledge, to come to the place of knowledge, to examine that which is proffered to him, but yet hee hath not followed *Salomons* counsell as hee ought, vntill he haue payed the price also. Now the price (as I tolde you) is not money (for *thy money perish with thee* [k] which art of that opinion:) but the price is this, to preferre it in account and estimation before al things, and so to make it our chiefest labor to attaine it. You shall see this prooued, *If thou seekest knowledge as siluer and searchest for her as for treasure, then thou shalt vnderstand the feare of the Lord* [l]. *The kingdome of heauen is like vnto a Merchant man, that seeketh good pearles, who hauing found a pearle of great price, went and solde all that hee had, and bought it* [m]. *The kingdome of heauen suffers violence, & the violent take it by force* [n]. Wil you haue examples? *I count all things losse* (saith *Paul*) *for the excellent knowledge sake of Christ Iesus* [o]: and a little after in the same chapter he compares himselfe to a man in a race, who partly to signifie his desire of the prize, partly to helpe himselfe in running, leaneth forward in his running: so (saith he) *I forget that which is behind, bending*

The fourth Branch, and 4. doctrine.

k Act. 8. 20.
l Prou. 2. 4, 5.
m Math 13. 45
n Math. 11. 12
o Phil. 3. 8.

p Verſ.13. *bending forward to that which is before, I follow* P &c. And if a man might goe further, *Dauid* may ſeeme herein a little to haue gone beyond him, *I opened my mouth and panted, becauſe I loued thy Commandements* q. *Dauid* was ſo hotte and eagre in this purſuite, that he was euen breathleſſe, like a man who in running is faine to gape for a new ſupply of wind. Thus theſe places, and theſe examples I hope, do ſufficiently proone this point, namely, that the price to bee giuen for the knowledge of the *Truth*, is to ſet no price vpon it, but to eſteeme it aboue all price, and to account that nothing is too deare, no trauell too much, no paine too great for the attainement thereunto.

q Pſal.119. 131.

The Vſe. The vſe of this poynt is neceſſary alſo, becauſe the Church of God is at this day ſo full of Huckſters, which are euer cheapning, but buy nothing: that is, as Saint *Paul* ſpeaks, *are euer learning, & yet neuer come to the knowledge of the Truth*. They come to Church, and heare, and goe home, and come againe, and heare againe, and ſo go round like a horſe in a mill, and are yet neuer the nearer. They are like the fiſh in the Sea, which liue in the ſalt water and are yet neuer the ſalter ſo they heare the word, which is the *ſalt of the earth* r, and yet are ſtill vnſeaſoned. Now the ſpeciall reaſon of it is, becauſe they be no franke chapmen; they would haue too good a pennyworth, they will buy the *Truth* vnder foote, or they will none of it. If to heare now and then, and in hearing, now and then to hearken, and ſo an end, and ſome ſuch ſuperficiall performances will doe it, they will bee content to be at the coſt, otherwiſe they wiſh you a better chapman, the ware is too deare, If you tell them of often hearing, and of keeping their hearts & eares together from the beginning of a Sermon to the end, of priuate meditation, of conference, of praier before to prepare them, of praier after to ſtrengthen them, of redeeming the time, and ſetting ſome part apart for ſuch holy purpoſes; they make you anſwer, that you ſet your knowledge at too high a rate, & vnleſſe they ſhall finde you more reaſonable, and that they may haue it with leſſe paines, leſſe hinderance, leſſe diſgrace, they are content to let it goe, or elſe, as men doe, when things are too deare, they will take the leſſe, and a ſmaller portion ſhall ſuffice them. To ſhake off this dulneſſe and backwardneſſe, and that men may learne to be aſhamed of this niggardiſe, to ſtand offering and offering, and like to neare fellowes, to be loath (as it were) to come off with the other penny, I pray you let vs remember the price which the Lord hath ſet, and whereof their is not on haire to be abated, it muſt ſuffer violence, it muſt be moſt of all eſteemed, and ſought for firſt of all, it muſt be ſtriuen for, and ſtudied about, and cared for exceedingly. If we be not willing to giue this price, wee doe but peſter Gods houſe, it is in vaine for vs to make a ſhew, and to come hither, as Gods people vſeth to come: God cannot endure to be dallied withall, either goe through with him, or neuer beginne with him. And to comfort thee, take this with thee: the commodity is better then it maketh ſhew for; and when thou haſt once gotten it, and viewed it better, thou wilt ſay with *Dauid*, *The lines are fallen vnto me in a pleaſant place, yea I haue a faire heritage* t: and thou ſhalt haue more *ioy of heart*, then the rich worldlings haue when their *oyle and wine aboundeth* u. Thus much of this point, which is the very act of *Buying*.

r a Tim.3.7.

ſ Mat.5.13.

t Pſal.16.6.
u Pſal.4.7.

The fifth Branch, and 5. doctrine. The laſt circumſtance in this bargaine of *Truth*, is, to ſtore it vp. For as bought commodities are ſafely diſpoſed and laid vp, till time & occaſion ſhall offer vſe: ſo gotten knowledge muſt bee reſerued in the ſtorehouſe of the Memory, that when any occaſion of vſe ſhall be offered, it may be at hand, either for the triall of a *Truth*, or for a direction in life. *Let not the words of my mouth* (ſaith the wiſedome of God) *depart from thee, but keepe them in the middeſt of thy heart* x, *I haue hid thy promiſes in my heart* y, *ſaith Dauid:* and *Marie* is commended, becauſe ſhee *kept Chriſts ſayings, and pondered them in her heart* z. And indeed there is great reaſon, why this of ſtoring vp, ſhould be added to all the former. For though a man ſhould deſire the *Truth* earneſtly, care to heare it diligently, diſcerne it wiſely, obtaine

x Prou.4.21.
y Pſal.11.11
z Luk.2,19. 51.

taine it painefully, yet it will little auaile, if it doe ſtrait runne from him, if it bee as ſoone forgotten, as gotten, if it be not entertained, and ſetled, that ſo it may *dwell plentiouſly* [a] in the heart. a Col.3.16.

Vſe. The vſe hereof in a word is this, to quicken & ſtir vs vp to beware of common euill, which is, to leaue the Word there, where we heard it, and ſeldome or neuer to call our ſelues to an account, how and in what meaſure we haue profited, how our iudgements haue beene ſetled, our affections reformed, our conſciences comforted, by that which we haue heard. Learne a ſimilitude from *Buying*. A man who hath beene at the market, or at the Merchants ſhop, and hath there laid out his money, when hee returneth home, hee will beginne to call himſelfe to an account, to ſee what he hath laid out, where the things are, which he hath bought, and whether he hath not loſt any thing thereof: and if he haue he will returne againe to the place where he bought it, to try if he left it not there, and in the way hee will enquire of euery one hee meeteth, if they haue not found ſuch or ſuch a thing, and will neuer be ſatisfied vntill hee haue found the ſame. It ſhould be ſo, with vs, in this caſe. When wee come from Gods houſe, whither we went to buy the *Truth*, after our returne, wee ſhould finde a time to keepe (as it were) an audite with our ſelues, to ſee what we haue gained by that dayes hearing, and ſhould endeuour to try our ſelues from point to point: If we finde ſome things forgotten, returne wee muſt againe to the miniſtery of the Word, to ſee if it may pleaſe God, that the ſame things may bee againe deliuered, and enquire of our friends and familiars which were there, whether they can helpe vs in recounting thoſe things, which through infirmity haue eſcaped vs. Thus knowledge would grow vp, religion would thriue amongſt vs, and wee ſhould abound in ſpirituall vnderſtanding, and ſo both thoſe which teach vs ſhould bee encouraged, and wee our ſelues ſhould exceedingly be comforted. One ſpeciall reaſon which may mooue vs to this care of ſtoring vp knowledge in religion, is the poſsibility of a famine of the word of God amongſt vs. We reade [b], that when there was a famine approaching in Egypt, *Ioſeph* aduiſed *Pharaoh* to make prouiſion before hand in the ſeuen plentifull yeeres, and to lay vp corne againſt the time of penury. This was good policie in humane reaſon. It ſhall be no leſſe good policie in religion, now in theſe times, in which the word of God is plentifull, and we haue it common amongſt vs, to treaſure vp knowledge againſt the dayes of want, we hauing giuen the Lord ſo great cauſe to take away his Word from vs, and to giue it to a nation that ſhall bring forth better fruits then wee haue done. So that indeed (conſidering our intollerable contempt of Gods *Truth*, and our generall loathing this heauenly Manna) it is rather to be wondred, that the Lord hath hitherto forborn vs, then to be preſumed, that we ſhall ſtill ſcape away vnpuniſhed. I beſeech you therefore, let vs now play the good husbands, and beſtirre vs, and euen engroſſe as much knowledge in religion as is poſsible, that ſo if euer ſuch a heauy time ſhould come, (as Lord, if it be thy will, euer keepe it from vs) wee may be able ſpeake a word in ſeaſon to our owne ſoules, and to be a comfort alſo and an inſtruction vnto others: leſt then many of vs, which now will ſcarce ſtep out of our doores to heare, ſhall bee glad to run from North to Eaſt, but ſhall not finde it. This may be, and I hope will be a motiue to vs, to buy the *Truth*, whileſt the market laſteth, and to lay it vp in ſtore againſt the times of wofull neceſsity. Thus (as I could) I haue endeuoured to diſcouer vnto you, the whole myſtery of this bargaine of *Truth*, ſo farre forth as it concerneth our care, in labouring to bee grounded in the knowledge of religion. b Gen.41.

Now before I doe diſmiſſe this point, it might not be amiſſe (perhaps) to ſay ſomething, to thoſe which are the Lords Officers, (as it were) in the ſelling of his *Truth* vnto the people, I meane the Miniſters of the Goſpell. For ſure, by iuſt proportion, euery one of theſe circumſtances ſeemeth to vrge a dutie vpon them. Firſt of all, if the people muſt haue a deſire to get knowledge, it is meet that they

ſhould haue a deſire to impart knowledge. And, it is a notable thing in a Miniſter, when hee is like vnto the veſſell vnto which *Elihu* compared him, which haſ uing no vent, is ready to burſt [c]; ſo that the ſpirit within him compels him, and *the word in his heart, is as a burning fire ſhut vp in his bones, ſo that hee cannot ſtay* [d]: and ſo contrariwiſe it is a miſerable thing when his bowels are ſhut vp, & he hath no compaſsion in regard of the neceſsities of Gods people. So then, let this, that the people muſt haue a deſire to learne, teach vs to bee of *Pauls* minde, euen *to long to beſtow ſome ſpirituall gift among them* [e]. Secondly, they muſt come to the Church, the place of ſale: there muſt be ſome body there to diſcouer the treaſures of Gods houſe, to open the myſteries of godlineſſe vnto them: and therefore it would make a man wiſh his head were full of water, and his eyes a fountaine of of teares, to ſee the ſtate of many Churches. Becauſe my text ſpeaketh of *Buying* I know not whereto better to compare them, then to ſome olde Townes, which haue had yeerely faires in them, and are now decayed, and growne out of vſe: you ſhall ſee vpon the day in which their faires were wont to bee kept, they will hang out a gloue or ſome ſuch teſtimony of ſuch a meeting, but not one whit of ware is there to be ſold: ſo in many Churches, you ſhall ſee a Pulpit, a place for a Speaker, and another for Hearers, but it is but for a ſigne; hee which commeth thither *to buy the Truth*, is like to haue but a reaſonable bargaine. Thirdly, as the people muſt labour for diſcerning the ſpirits, ſo the Preachers muſt ſtudie to ſpeake iudicially, that they may ſay as Chriſt ſaid to *Nicodemus, We ſpeake that we know* [f]; leſt they be an occaſion of falling vnto any. Fourthly, as the people muſt equall the price to the worth of the thing, that is, muſt ineſtimably value that which is taught; ſo the Preachers ought to beware of doing Gods *buſineſſe negligently* [g], of ſlight and ſuperficiall performance of ſo weighty a matter. It is generally a fault with vs, that the world hath ſo beguiled and entangled vs, that it maketh vs ſo ſlenderly to prepare our ſelues to the duties of our publike miniſterie; as though to preach were a buſineſſe but by the way: and that cauſeth our preaching to carry the leſſe maieſty and authority with it, becauſe the wiſer ſort of our hearers, doe perceiue, that wee are often put to our ſhifts, and doe make preaching to be but an exerciſe by the glaſſe, which time if we can by any meanes fill vp, we hold it to be ſufficient; well, if our hearers muſt buy our Sermons at ſo deare a rate, let vs endeuour that they may be worth the *buying*. Laſtly, as the people muſt ſtore vp knowledge, and that now eſpecially, becauſe we know not how neare the dearth is; ſo wee muſt alſo now chiefly bring out of our *Treaſures both new and old* [h], and not bee wanting by our forwardneſſe to prouoke them to diligence in this caſe, remembring what Chriſt ſpeaking touching himſelfe, hath laid vpon vs all, namely, *to worke the workes of him that ſent vs, while it is day, the night commeth when no man can worke* [i]. Thus much I thought good by the way to adde, touching thoſe whom the Lord hath deputed to the ſeruice of his Church, that we may all *take heed to our Miniſtery which we haue receiued, to fulfill it* [k].

c Iob 32.19.
d Ier.20.9.
e Rom. 1.11.
f Ioh.3.11.
g Ier.48.10.
Ad clepſidram.
h Mat.13.52.
i Ioh.9.4.
k Col.4.17.

The second Sermon.

Buy the Truth, but sell it not. Pro. 23.23.

THough I purpose not to enter into any precise repetition of the points taught out of this place of Scripture, at the time of my last being here; yet for order & methods sake, that it may appeare, how I make my two Sermons to agree & to follow the one directly vpon the other, I must necessarily entreat you to remember with me thus much; that as this Text was diuided into two parts; first, an Iniunction; secondly, an Inhibition: so the former part was cut into two members, the one, concerning the setled knowledge of the *Truth*; the other, touching a holy practise and obedience to the *Truth*. The first of these two, was the matter and subiect of the last Sermon; the latter must haue the first roome in this Exercise.

The second part of the Iniunction, which is the first thing to be handled in this Sermon.

The perfection and good of euery Action, is the End of it; because whatsoeuer we do attempt and vndertake, something there is which we do aime at therin, which is by many degrees to be preferred before the meanes leading thereunto. As it is in all other things, so is it in the *Buying* of the *Knowledge* of the doctrine which is according to godlines. For it is not therfore only to be purchased, that by it the mist of ignorance in the vnderstanding part might be dispelled, but also that thereby, the Will might be strengthened, the Affections straightened, the Conscience purged, the outward man reformed, and so the very body of Falsehood, which *the father of lies* [a] hath begotten in vs, might bee vtterly destroyed. Well then, that wee may profite by the handling of this point, I will take this course: I will shew you first, what this second and inferior *Truth* is, which must be had also to the making vp of this full Purchase. Secondly, I will declare the necessity of it. Thirdly, I will apply the same to our vse.

a Ioh. 8.44.

The order of handling the first doctrine of this Sermon.

And first of all, that we may vnderstand what this kind of *Truth* is, which from the vnderstanding is deriued into the whole man, & diuerted to the ordering and gouernment therof, I take it the best way wil be, a little to take view of that which is contrary thereto, which being aright conceiued of, will giue a better light vnto this. *Dauid* in one of his Psalmes mentioneth a certaine guile, which he calleth a spirituall *Guile*. *Blessed* (saith he) *is the man in whose spirit there is no guile.* And *our Sauiour commended Nathanael* in these termes, *Behold an Israelite in whom there is no guile.* When we shall vnderstand what this *spirituall guile* is, we shall the better iudge what this other *Truth* is, which my intent is to vrge in this place.

Psal. 32.2. Ioh. 1.47.

Spirituall Guile may be in generall thus described: it is a kinde of double dealing betweene God and a mans owne selfe, in the things which doe concerne his soule. It hath many branches, which being opened will giue a fuller and clearer light vnto the whole; you may (if you please) suppose this *spirituall guile* generally named, to be (as it were) the coat of figge leaues, which *Adam* made for himselfe when hee had first sinned, wherewith to hide himselfe from God; and the opening of the particulars (into which I am now to enter) to be (as it were) the ripping of that coate, and the sundring of each leafe, wherewith the same is patched together.

Spiritual guile opened at large for the better shewing the nature of that Truth which is the matter of this first doctrine, 11. Branches of spirituall guile.

Tht first branch then of this *Guile*, is a conceit of a mans owne good estate for spirituall things: an opinion that all in him is well, and nothing to be found fault withall. Such a conceit it seemes to me, that *Paul* had of himselfe before his conuersion: *I once was aliue* (saith he) *without the Law* [b]: that is, before I tooke a fuller view of my selfe, in the glasse of Gods Law, I deemed my selfe per fit, I was so *zealous of the traditions of my Fathers* [c], that I supposed, that I was a man out of the

b Rom. 7.9.

c Gal. 1.14.

reach of all exception. Such an one also was the proud Pharisie, who stood prating and telling God a tale of his owne good deeds[d]. Such an one also are they whom Christ calleth *Righteous* in that saying, *I came not to call the righteous*[e]; that is, men that are so in their owne seeming. And euen such the greatest part of vs are at this day, lying to our owne hearts, *blessing*[f] our selues, as *Dauid* speaketh. So that it is euen the hardest matter in the world, to perswade vs, or to beat it into vs, that our naturall estate, in regard of the aboundance of in-borne corruption, is so lamentable, so wofull, and so deepely to be pitied, as indeed it is. And that maketh many carnall men, euen to wonder what Preachers doe meane, when they speake so vehemently touching the misery of mans nature, and the extreme danger in which hee standeth thereby. Hence also it is, that the offers of Gods mercy in Christ are so disdainfully entertained, and so commonly reiected: men not knowing their owne necessity doe despise the riches of Gods bounty, and euen *tread vnder foot the Sonne of God*[g].

d Luke 18.11.
e Mat.9.13.
f Psal.10.3.
g Heb.10.29.

2 The second branch of this *Spirituall Guile*, is to extenuate and lessen those sinnes which we cannot but acknowledge. As namely, when the Word working vpon the conscience, hath made a man, euen in despite of his owne heart, to confesse himselfe in some things guilty, then to finde this shift, that yet they are small and petty offences, they are no hainous nor bloody sinnes, and therefore there is no such danger in them, as that they should aske so speedy, and so deepe repentance. This false tricke we reade *Saul* played[h]. When hee had preuented the appointment of *Samuel* for solemne sacrificing at Gilgal, (which how great a sinne it was, the reproofe and punishment of it doe declare) yet *Saul* being challenged for it, and not able to deny the fact, extenuated the matter in these termes, *I was bold*[i], *&c.* he was content to acknowledge it a little slip, but loath to yeeld it to be a matter of that hainousnesse, that *Samuel* would make it to be. And this is the very conceit which men haue of many sinnes at this day, as of iesting, foolish talking, vncleane speaking, swearing, dalliance, wantonnesse, gaming, reuelling, Sabboth breaking; which, though they be in their owne nature very great sinnes, yet the outrage of these worst times, hath made them so common, that the commonnesse hath much abated the vglinesse of them in mens opinon. And therefore when men are dealt with for any of these, or the like, and cannot but confesse their owne guiltinesse, yet they will say, *I hope this is no such great offence, I pray God I neuer doe worse, you need not make so great a matter of so small a trespasse, and I trust God will not be so extreme for euery trifle.* This is a second branch of this *Guile*,

h 1 Sam.13.
i Vers.12.

3 The third branch is a lying shift which Sathan hath furnished many withall, which is this; to thrust themselues in among the multitude, and to thinke by that means to escape away vnespied, or at the least, the lesse blamed. So at this day, the superstitious and ceremonious people which place all religion in outward obseruances, do shroud themselues vnder their forefathers, couer the matter with the name of Custome, and with the practise and example of the multitude; they are content to do as others do, and therewith they hope to be excused. In like sort, many taken in the common sinne of this age, I meane adultery, when they cannot but confesse it, then this is their plea, that they be not the first; as though it were wisedome for them to goe to hell, because the way thither is a much trauelled way, in which a man shall neuer misse much company. Vnder this kinde of *Guile*, may be comprehended all such courses, the lawfulnesse whereof, men doe ground only vpon examples, being of the same mind for matters of godlines, and religion, tha *Chusai* would seeme to be in State matters vnto *Absalom. Whom this people, and all the men of Israel chose, his will I be, and with him will I dwell*[k]. So say they, *Looke which way the most goe, that way will we goe.*

k 2 Sam.16.18.

4 The fourth branch of *Guile*, is, the setting of a tollerable name vpon a grosse sinne, that so either it may not be seene, or may not appeare in it owne likenesse.

Thus

Thus in the world drunkenneſſe is called good fellowſhip; riotouſneſſe, merry-meeting; gaming, a paſsing of the time; couetouſnes, is termed warineſſe; couſinage, the liuing by a mans wit; diſſembling, policie. The vſurer will haue his practiſe called intereſt, or vſage, or putting out, any thing ſaue plaine vſury. Implacableneſſe is called ſtoutneſſe; fornication a ſtepping a little awry; ſwearing, a fooliſh cuſtome; pride by a milder name, is called vanity; ignorance is coloured with a pretence of ſimplicity and vnlearnedneſſe; oppreſsion is ſaid to be the making the moſt of a mans owne. And thus in many other things, as in theſe, the diuell beguileth vs, and teacheth vs to lie to our owne ſoules.

The fift branch is, to deriue and tranſlate a ſinne commited by vs to another, thereby to eaſe our ſelues wholly, or at the leaſt by hauing a partner, that it may be the more light vpon our owne ſhoulder. So *Adam* being challenged by God for eating the forbidden fruit, ſought to deriue the fault, partly to God himſelfe, partly to his wife: *The woman that thou gaueſt to be with me, ſhe gaue me of the tree, and I did eate*[l]. So *Heuah* likewiſe, it was her excuſe, *The Serpent beguiled me, and I did eate:* thus you ſhall haue a ſwearer ſay ſometime for himſelfe, that he could not otherwiſe be beleeued: the riotous ſaith, company drew him in: the vſurer ſaith, he was importuned to lend, & offred largely for the loane. So the Symoniacall both Patron and Prelate, are at this day at varience, vpon which of the two, the ſinne of corruption ſhould lie. The one pleadeth the greedineſſe of the Miniſtery, that will offer ſo deeply: the other alledgeth the hardneſſe and ſtraitneſſe of the Patrons, whom nothing but a gift in the boſome can perſwade. This is alſo a ſpice of this *ſpirituall Guile.* 5

[l] Gen. 3. 12, &c.

The ſixt branch thereof, is a wrong reaſoning from the examples of the fals of Gods children, related in the Scripture. There is many a man who thus thinketh with himſelfe, *Was not* Dauid *an adulterer? Did not* Salomon *keepe many concubines? Had not many of the Patriarchs (who notwithſtanding were well reported of) multiplicity of wiues? Was not* Noah *drunken? Did not* Lot *commit inceſt with his own daughters? Did not* Peter *curſe, and ſweare, and deny his Maſter? And therefore why ſhould I be afraid to ſatisfie mine owne luſts, and to fulfill my owne deſires, and follow my owne beſt pleaſing courſes? No doubt it may be well with me, as it was with them? By repentance they at laſt recouered, and ſo may I.* Thus many a one ſecretly heartneth and encourageth himſelfe to continuance in euill, by a falſe and vniuſt applying of the fals and blemiſhes of Gods children. The onely vſe whereof is, before wee fall, to make vs watchfull, beholding in them mans infirmity; and after we haue fallen, and are touched in conſcience, to put vs in hope of Gods mercy: and not to be (as it were) a ſtale, vnder the ſhadow whereof, we may the more boldly giue our ſelues ouer to vngodlineſſe. 6

The ſeuenth branch of this Guile is, a miſ-interpreting of thoſe gracious teſtimonies, which the Scripture hath of Gods forbearance, and milde dealing with his children, which belong to his Election. It is ſaid in holy Scripture, that *God will ſpare his Elect, as a man ſpareth his owne ſon that ſerueth him*[m]: that in them he will accept the will for the deed, the endeuour for the full performance; that he will paſſe by their infirmities; that their ſinnes ſhall not ſeparate them from his loue; that hee looketh rather to the truth of their affection, then to the quantitie of their obedience. Theſe and the like aſſurances, the Scripture giueth of the Lords coniuence (as I may ſo ſpeake) and of his remitting the ſtraitneſſe of his iuſtice towards thoſe that are his; which things are indeede exceeding full of comfort to all thoſe which know rightly to apply them. But now many wretched ones hearing this, do euen coſen themſelues with a conceit, that their heart is good, their meaning for the beſt, and their deſire to be as holy as the pureſt: and ſo, becauſe God will (in his kindnes) accept good beginnings in his elect, though the ſame bee but weake, and like *ſmoking Flaxe*; therefore they imagine that, albeit their courſes of life are abhominable, and ſuch as in no reſpect, in regard of 7

[m] Mal. 3. 17.

groſſe

grosse sinnes can be iustifyed, yet with a pretence and protestation of a good will and desire, and endeauour to bleare the eyes of God, and to scape vnpunished at the day of reckoning. This is a dangerous subtilty, because it is an abuse of the riches of Gods mercy, and a turning of the sweetest propriety of his nature, into wantonnesse.

8 The eight branch of this guile, is, a mistaking the nature of sinne: as for example: Some man hauing some one grosse sinne reigning in him, which (perhaps) is also in the world taken notice of, as whoredome, oppression, swearing, &c. thinketh with himselfe, that though this be indeed a foule fault, yet it is his onely fault, and many times he thus communeth with his owne heart: *True it is (I confesse it) there is such a grosse sinne which I am guilty of, and it may be the world seeth it, and it is some blemish and disgrace vnto me: but what then? I hope when they haue named that, they haue named all: they can (I am sure) lay no other matter to my charge, onely this excepted: and I know no man liueth without a fault, therefore I trust I may be the better borne withall.* This conceit ariseth (as I haue said) vpon a mistaking of the nature of sinne, men thinking, that sin may go alone by it selfe without company: as though a man could be giuen to adultery onely, and to no other iniquity; to oppression onely, and to no other vice: to drunkennesse only, and to no other enormity. It is vnpossible. These grosse sinnes haue many attendants, and it cannot be, that they should goe single. Sinne is the sicknesse of the soule. As therefore in the diseases of the body, we see that euery maine griefe, as the stone, gout, pestilence, &c. hath certaine inferiour griefes annexed to it; so euery grand sinne hath other petty euils to attend it, and to feed it (as it were) without which it can neuer come to any great perfection. So that it is a plaine errour, when a man perswadeth himselfe, This, or this, is my onely sinne, not considering what a troupe and traine followeth euery foule and open euill.

9 The ninth branch is, the drawing of a false conclusion out of the Lords long suffering. It is that which *Dauid* mentioneth, when hee bringeth in God thus speaking to the wicked man: *These things hast thou done, and I held my tongue, therefore thou thoughtest, I was like thee* [n]. And *Salomon, Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men, is fully set in them to doe euill* [o]. It is in ordinary reasoning among many thus; Surely, if God were so seuere, or so deeply displeased with my euill courses, as it may seeme by some Texts of Scripture, and as some Preachers would perswade, I doe not think he would so long haue forborne me, and (which is more maruellous) that he would haue thus heaped outward things vpon me; therefore I see not to the contrary, (vnlesse I be afraid of shadowes, and terrified with words) but that I may continue in my owne course, and seeke mine owne satisfaction, as heretofore I haue beene accustomed.

n Psal. 50.21.

o Eccl. 8.11.

10 The tenth branch of this guile is, a hoping to satisfie, and make amends for many euill courses by some speciall seruices and deuotions, or by some shewes of charity. This is first, the guilefull conceit of all Papists; for so are our Rhemists owne wordes, in their notes, that Almes extinguisheth sinne, redeeme sinne, make cleane, and satisfie for former offences, and are to be done as a propitiation to God for former euils. The same is their opinion of fastings, of penance, of pilgrimage, and the like. Secondly, this is the blinde imagination of our Scottish ignorant people at this day, who (for want of better instruction) are frozen in the dregges of Popery, and suppose the due obseruation of some solemne festiuals in the yeere, as they come in their course, to be a kinde of recompence for a multitude of other defaults; and that if they bee precise in the keeping of these & the like rituous traditions, then they are very religious. Thirdly, this is also a deuice, by which many worldly men deceiue themselues, who hauing by rapine and extortion, by gaping ouer the heads of the poore, by treading vpon them and grinding their faces, and by other the like violent and indirect courses,

Annot. Rhem. Luc. 11. sec. 5.

raked

raked much together, imagine to remedie all this both with God and the world by some largesse, and beneuolence to the poore, or to the Church at their decease; and being possessed herewith, they runne on, presuming by this meanes to make a thorough satisfaction, both to recouer their credit with men, & to gaine fauour with the Lord. The eleuenth and last branch of this *Guile* is to looke no further then to a *shew of Godlinesse* [p], and to thinke ones selfe religious ynough, if he haue learned the Art of seeming and can make an outward semblance of that, which indeede is farre from the heart. These which are thus minded, if the world hold a good opinion of them, they thinke themselues to be very holy, if men can not challenge them, they account themselues vnblameable. This is right hypocrisie. Hypocrite, is a Greeke word, and signifieth a stageplayer, who many times for the time weareth the habite, and carrieth the style and title of a King, himselfe being but a rascall, or beareth the part of some valourous knight, beeing a man of no resolution, or representeth a chast and modest louer, when his owne life is a practise of vncleanenesse: This is properly an Hypocrite, and beeing applied to matters of religion, it signifieth such an one, whose profession & mouth, and face, and habite, make by fits and vpon occasions, great shewes of Pietie, when in his heart, he is nothing lesse then he makes shew of. Yet, this is the common religion of the world, and from hence come so many courses for getting of a man a name, and opinion of religion. One man sheweth himselfe a sharpe reproouer and corrector of the errors of others, that so he may be thought to bee such an one, who cannot brooke or suffer euill, and yet the same notwithstanding is slacke enough in reforming his owne corruptions; like to him of whom our Sauiour speaketh in the Gospell, who forgetting the *Beame* in his owne eye, was very desirous, as might seeme, to cast out the *Mote*, which was in his brothers Eye [q]. Another, in some outward obseruations will seeme very precise, which are but as it were the Circumstances of religion, in the meane time neglecting the maine duties; after the fashion of the Scribes and pharises, to whom Christ denounced a woe because they did *tithe minte, and annyse, and cummin, and did leaue the waightier matters of the Law* [r]: A third sort to be thought religious, will not sticke to giue some testimonie of reformation, and like *Saul* in his expedition against *Amaleck*, who killed the worser stuffe, and saued the best of the spoile aliue, so they will kill (as might seeme) some petty sinnes of lesse profite, aduantage, or delight; and yet let the great sinnes (the crucifying whereof should cheifly testifie their obedience,) bleate and cry still in the eares of the most High. Thus *Herod* [s], reformed some things at *Iohns* preaching, but the grand-sinne hee would by no meanes be perswaded to reforme, but though the Preacher might better spare his head, then he could liue without that sinne; many such *Herods* there are now adaies, who, when a godly reformation is vrged, cry with the same words, though I feare me not with the same minde, that that good *Syrian* vsed, *Onely herein, the Lord be mercifull vnto vs* [t], let vs be borne with in this, and besides if we will mend any thing. As men courses are many, for the attaining of an opinion of religion, so their ends are diuers: one man doth it for his profit; as the *Shechemites* yeelded to be circumcised vpon this hope, *Shall not their flookes, and cattel, and all their substance be ours* [u]? Another doth it for his credit and estimation. So *Saul* though hee did not much loue or esteeme *Samuel*, as a Prophet, yet when *Samuel* in some discontentment was departing from him, hee importuned him to stay with him, and this was his reason, *Honour me, I pray thee before the Elders of my people* [x]. Hee thought *Samuels* presence would grace him, otherwise it is likely he did not much regard him. And I doe verily thinke, this to haue beene one cause, which mooued *Herod* at the first, to countenance *Iohn* Baptist; because the people accounting *Iohn* as a Prophet, it could not but make much for *Herods* credit to be a protection vnto him. Another yet maketh religion, but as a cloake to greater villanies: so *Iezabel* purposing by false witnesses to take away *Naboths* life, yet

II

[p] 2. Tim. 3. 5.

[q] Math. 7. 3. 4.

[r] Math. 23. 23

[s] Mark. 6. 20.

[t] 2. King. 5. 18

[u] Gen. 34. 23

[x] 1. Sam. 13. 30.

would grace the matter with proclaiming a Fast [f]. And *Absolom* made the performance of a Vow in Hebron, to be the shadow of his vnnaturall conspiracie against his father [g]. This is the last Branch of this *Spirituall Guile*; the summe of it, is this, when for matters of religion men content themselues with the Iudgement of the world, thinking themselues very holy, if the world so account them. Thus haue I ripped vp *Adams* fig-leaues, and shewed you, as I thinke, all the particulars of this *Spirituall Guile*; whereby men thinking to deceiue God, do at the last vtterly beguile their owne soules. I haue beene longer in it then I thought; but the excellencie and necessitie of the point, hath ouercarried me. Now, *truth* is in euery respect contrary hereunto, as full of plain-nesse, as this is full of subtilty, making a man as like to the God of *truth*, as the other maketh him to resemble the *father of lies*. It is briefly this, An humble and feeling acknowledgement of a mans naturall sinfulnesse; an aggrauating to the conscience of euery euill, when a man hath to doe directly with the Lord; a shunning and auoyding of all shifts, either of pretensed examples, or of multitude, or of shrouding great sinnes vnder tolerable names, or of translating faults vnto others, or of presuming vpon Gods goodnesse, or of hoping by petty meanes to redeeme offences, or by couering a false heart with a face and vizard of religion. This is *Truth in the inward parts*, as *Dauid* tearmeth it [h]. This was in *Hezekiah*, *O Lord, I haue walked before thee in Truth* [i]. And from hence springeth *Truth* in the conscience, giuing a true information of peace wrought with God by Iesus Christ, and assuring a man by the *Truth* of his obedience, of the *Truth* of his faith: *Truth* in the mouth, to put away lying [k], and all manner speeches, which may giue the lie to a good profession: *Truth* in the eyes, not to *behold Vanity* [l]: *Truth* in the eare not *to heare the Instruction that causeth to erre, from the words of knowledge* [m]: *Truth* in the hand in respect of the vprightnesse, and fidelitie, and plainnesse, and openesse of a mans dealing among men. Thus I haue shewed you, the nature of this *Truth*, which is comprehended in one clause thus, *True obedience to that which a man knoweth to be the Truth.*

f 1. King 21.9

g 2. Sam. 15.7

h Psal. 51.6.

i Isa. 38.3.

k Eph. 4.25.

l Psal. 119.37.

m Prou. 19.27

The next point, is to shew the necessity of this kind of *Truth*, or namely, *Truth* of obedience, or obedience to the *Truth*. The necessity, may be gathered by that which the Scripture hath deliuered of it, all whose precepts impose a necessitie. *When wisedome entreth into thy heart & knowledge delighteth thy soule, then shal counsell preserue thee, and vnderstanding keepe thee* [n]. So that there is no benefite by knowledge, till it come into the heart, and hath wrought vpon the affections. Saint *Iames* speaking of a generall apprehension of the *truth* of the religion, without vse, saith, *The diuels* haue it *and do tremble* [o]. *Many shal come in that day, & shall say vnto me Lord, Lord, we haue prophecied in thy name* (let vs which are Preachers consider it,) yet Christ shal say vnto them, *Depart from me, ye that work iniquity* [p]. Here is knowledge, and yet no saluation. *If you know these things,* (saith Christ elsewhere) *Blessed are you, if you doe them* [q]. It is the obedience, which maketh vp the happinesse. *To euery one that is thirsty, Come buy* [r], and what then? Eate too: the hauing is nothing, without the vsing. Places of scripture of this nature are infinit all which do confirme thus much; that the purchasers of the *Truth*, ought not to be like the Rich, (but yet miserable) purchasers of the World, who when they haue gotte̅ much into their hands, yet go as neere the winde, fare as hardly, toile as painefully, looke as rufully, as they did when they had nothing, and so (as *Salomon* saith) *make themselues poore hauing wealth* [s]: Such must not the buyers of the *Truth* be, knowing much, doing little, hauing (as it were) golden vnderstanding, & leaden affections; And indeed to haue recourse vnto the true definitiō of a lie, there is no more proper lie, then when a man knoweth one thing, and doth the cleane contrary; To lie, is to go against a mans mind. So that when a mans carriage giueth his knowledge the lie, that man, is though he know the *Truth*, a notorious lyer before God. So much briefly for the necessiry of this *Truth*.

n Prou. 2 10.

o Iam. 2. 16.

p Math. 7. 22.

q Ioh. 13. 17.

r Isa. 55. 1.

s Prou. 13. 7.

Mentiri est contra mentem ire.

Now

Now to apply this (which is the third point I vndertooke) this is the vſe of that which hath beene ſaid; euen to ſtir vs vp (as before to ſoundneſſe of knowledge in the *Truth*, ſo now) to hearty and vnfained obedience thereunto: that as by following the former exhortation we ſhall be able to ſay; *Thus we haue laboured, thus we abound in knowledge, thus are we grounded in religion*; ſo by this, I meane by this obeying *from the heart, the forme of doctrine* [t] which wee haue learned, we may with feeling vſe the words of *Ieremie, The Lord is my portion, ſaith my Soule* [u]: and of Dauid, *I haue ſworne and will performe it, that I will keepe thy righteous iudgements* [x]. So that when we ſhall heare the Lord ſay in his word, *Oh that there were ſuch an heart in them to feare me, and to keepe all my commandements alwayes*; our hearts within vs may make anſwer, *Oh that our wayes were directed to keep thy ſtatutes* [z]. This is the life of all religon, this is the *Power of Godlineſſe* [a], namely, when as the *Truth* ſeated in the vnderſtanding, like the oyntment [b], which being powred on *Aarons* head ranne downe to his beard, and went euen to the skirts of his garments; ſo this, deriueth it ſelfe into the whole man, and ſweeteneth all his actions, making him to giue vp his *Body, a liuing ſacrifice, holy and acceptable vnto God* [c]. And ſurely, if I had the beſt gift in perſwading which God hath giuen to any man, and could make my words *like nailes faſtened by the maſters of the Aſſemblies* [d], I could not beſtow my skill better, then in vrging and preſsing this duty: and that in theſe three reſpects. Firſt, becauſe of the difficulty of the dutie. It is by many degrees eaſier, to become a man of deepe iudgement, then of a religious obedience: a harder matter to rectifie the affections, then to informe the vnderſtanding. And there is good reaſon for it, euen in nature: In a matter of knowledge, to be apprehended by the vnderſtanding part of man, there may ſuch forcible reaſons and neceſſary conſequences bee drawne, whereunto it cannot poſsibly but giue conſent: In the affections it is not ſo. For, that which mooueth them, is ſome ſenſible, either profit or delight, which becauſe it is not ſo eaſily felt, and ſo ſoone perceiued in this caſe of obedience, and reformation, therefore it is an eaſie matter, for the vnderſtanding to be well enlightened in the knowledge of religion, and yet the affections to remaine cold and lumpiſh without any loue to religion. So that a man may ſooner runne through the whole Circle of knowledge, then ſet one ſteppe forward to obedience. Now in reaſon, that which is ſo hard in performing, requireth vehemency of perſwading. The ſecond reſpect, why I hold it ſo worthy the paines of mee, or of any other to vrge this duty, is the excellencie of it; and that appeareth heereby, becauſe the leaſt graine of obedience, doth as it were ſeaſon the whole lumpe of knowledge: the ſmalleſt quantitie of hearty affection, is the meaſure of religion: God reſpecteth not how much, but how heartily: yea, if a man be cut ſhort of the fulneſſe of obedience, yet if hee haue an vnfained deſire, hee is accepted *according to that hee hath* [e]: ſo precious a thing is the hearty embracing of this *Truth*. The third reſpect, is the generall want hereof among the men of this generation. For as wee haue cauſed the enemies of God to blaſpheme, (I meane Papiſts,) and to ſpeake euill of our holy profeſsion, becauſe of our fruit-leſneſſe; ſo it would make the *Eyes* of *Dauid* to *guſh out with riuers of waters* [f], and *vexe the righteous ſoule of Lot* [g], if they liued among vs; to ſee firſt, how the more learned and wiſer ſort (who yet would be thought religious) make religion onely a matter of contemplation and thinke it enough to bee able to diſcourſe in matters of diuinitie, as in other things vpon occaſion; and then next, how the common ſort (that are yet called Chriſtians,) bee as far from the power and truth of religion, as they which neuer heard of religion. So then, this beeing a duty of that difficultie, of that excellencie, of that neceſsitie, (that I may at laſt end this firſt part) ſuffer me to renue the former exhortation in one word: As you muſt ſpare no coſt to poſſeſſe the *Truth*, ſo you muſt euen giue all, euen for one little *Modicum* of hearty obedience to the *Truth*. For the purchaſing whereof, I know no other place

The Vſe.

t Rom.6.17.
u Iam.3.24.
x Pſa.119.106
y Deut.4.29.
z Pſal.119.5.
a 2.Tim.3.5.
b Pſal.133.
c Rom.12.1.
d Eccl.12.11.
e 2 Cor.8.12.
f Pſa.119.136
g 2.Pet.2.8.

to remitthee vnto, then that which I named for the purchaſing of knowledge, euen the market of the Lord, the houſe of God, where his word is moſt faithfully diſpenſed: where the faithfull Steward of Gods houſe, who knoweth how to diſtribute to euery man his portion in due ſeaſon [h], will, as he doth prooue the doctrine, to ſtabliſh thy Iudgement, ſo apply it alſo, and make vſe of it to direct thy obedience. And thus much for the firſt part of the Text, the Iniunction, *Buy the Truth*. Now followeth the Inhibition, *ſell not the Truth*.

h Lnk.12.42.

The ſecond part of the Text.

I ſhall not neede to ſpend much time, in ſearching out the meaning of this clauſe. For firſt, the word *Truth* is ſo to be vnderſtood here as in the former part, And then, what it is to *ſell the Truth*, will eaſily be gathered from the conſideration of *Buying*, which hath hitherto beene expounded. as then *Salomon* when hee enioyned the *Buying* of the *Truth*, meant thereby a carefull and an induſtrious endeauouring to obtaine the *Truth*; ſo here inhibiting the *ſale of Truth*, he intendeth a careleſſe and negligent diſpoſition to forgoe the *Truth*.

The onely diuiſion which I will vſe, ſhall bee to apply this *ſelling*, to the double Interpretatiō of the word *Truth*: So that I haue here two points to handle: 1. *Sell not the knowledge of the truth:* 2. *For goe not, part not with thy obediēce to the truth*, Of theſe two in order. And firſt of this, *ſell not the knowledge of the truth*; that is, Be not wrought by any meanes, to alter thy Iudgement when thou are once grounded, and ſetled in the *truth*. Now as in handling of the former part, I did apply the ſimilitude of *Buying*, ſo in this alſo, I muſt haue leaue, to follow the phraſe of *ſelling*, ſo farre forth (as agreeably to the rule and proportion of faith,) it may giue light vnto this place.

The 2 doctrine of this Sermon.

Of a good & thrifty husband, which is reſolued not to part with that, which by his great induſtry & charg he hath gotten, two things are required. 1. To cōtinue & preſerue his eſtat. 2. By all honeſt meanes to increaſe it. He which hath a reſolution not to ſell that which he hath, you know hee will haue nought to do with cōmon Brokers, ſuch as are lifting (as it were) at euery thing, & lie in the wind to catch whatſoeuer, any vnthrift ſhall be willing to depart with; or els, if he happen to haue to doe with ſuch, he will be wiſe to know how to rid his hands of them, & to keepe that which he hath frō their fingering. This is worldly policy; not much vnlike to this, ought to be the wiſedome of euery good Chriſtian in this behalfe. As our times are, Sathan, (who is the captaine Broker & cannot abide this Chriſtian frugalitie) hath two principall agents, who follow his cauſes, and are dealers for him in this kind. 1. The Atheiſt. 2. The Papiſt. Againſt both theſe, hee which is a right religious *Naboth* [i], and crieth, God forbid that I ſhould part with the poſſeſsion of Gods *truth*, muſt arme himſelfe. Firſt, for the Atheiſt, (who is the diuels hand, as the ſword was in the hand of *Ioab* toward *Amaſa* [k], to ſtrike religiō to the hart) that he may not need to double his ſtroke; the beſt courſe in regard of him is altogether to diſclaime him, & not ſo much as to vſe any ſpeeches of chafering with him; but as S. *Iames* ſpeakes touching the diuell, at the very firſt incounter *toreſiſt him* [l]. For it is a dangerous thing, in religion, eſpecially in the principall points, as of the godhead, the immortality of the ſoule, the reſurrectiō, & the like, to admit of any diſcourſe, although it may be pretended to be but for conference ſake, whereby the *truth* of theſe things might bee called into queſtion. Reaſon teacheth vs, that euery Art muſt haue his principles, which muſt not be gainſaid. I remember what the Philoſopher could ſay; If any ſhould diſpute and argue touching this principle, whether there be motion in nature, let him be beaten, till hee confeſſe, that he who ſtriketh him, may deſiſt frō beating him; or, whether the fire be hot, let him be made to feele it; and ſo hee that ſhould call the immortality of the ſoule into queſtion; it were pity but he ſhould ſo be ſerued, as he voluntarily did ſerue himſelfe, who reading of the ſtate of the ſoule ſeparated from the body, threw himſelfe headlong from a rocke that hee might experimentally know it. The Heatheniſh Epheſians were wiſer: for when they heard *Paul* beginne to call

i 1. Kin. 21. 3.

k 2. Sam. 20 10

l Iam. 4. 7.

call the godhead of *Diana* into doubt, they carried it away with a shoute, *Great is Diana of the Ephesians* [m], they thought it a thing not to be endured. And through this flood-gate, came this Sea of misery into the world in which wee are all ouerwhelmed, euen, that our grand-mother *Heuah*, did entertaine a discourse, and parley with Sathan [n], touching the *Truth* of Gods word: As indeed, to what end are conferences and reasonings of this nature? For, *If men will not beleeue Moses and the Prophets* [o], nothing can perswade them. Furthermore: because euery man shall now and then feele a little piece of an Atheist in his owne bosome (for each man by nature is that *Foole* which *saith in his heart their is no God* [p],) therefore (because also the Principles of Atheisme are grounded vpon mans reason,) it is good to be setled in this rule; that the Mysteries of Christian religion are not to be examined by humane reason. For which cause the Scripture saith, *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him* [q], *&c.* And, *The wisedome of the flesh is Enmity against God* [r]: and, *If any man among you seeme to be wise in this world, let him be a foole, that he may be wise* [s]. Is it not in religion, as in naturall things: In them, a Iudgement is grounded vpon experience and obseruation, and the Induction of many particulars, from which is drawne a generall conclusion: In diuinity, the very thing deliuered by Scripture is to be acknowledged, though it be not as yet strengthened by experience. *Blessed are they that haue not seene, and haue beleeued*, saith our Sauiour [t]: and, *Faith is the euidence of things which are not seene* [u]: and, *wee haue beleeued, and knowne, &c.* said the Disciples [x]. As *Abraham* hoped against hope [y], so a religious man must beleeue against all carnall reason to beleeue. And indeed, if we will tie our selues to reason, there can be no soundnesse in religion: for bring your maine points of religion to reasons barre their to receiue their triall, and what shall be the verdict but this; that the doctrine of the Trinity is senslesse, of the Incarnation of Christ, absurd; of the Resurrection incredible; of the Vnion of Christs two natures, vnlikely; of Regeneration, vnpossible; of Predestination, vniust; of Preaching, Foolishnesse, and so of others: howbeit I holde this also, that where Scripture approoueth reason, there reason may be brought in as a witnesse, although neuer as iudge; as in the case of the reall presence, the Scripture ascribing to Christ a naturall body, maketh naturall reason an argument strong ynough, against such an vnreasonable opinion. Thus if a man shall bring his owne thoughts into captiuitie, which exalt themselues against the knowledge of God, hee shall bee reasonably well guarded against the Atheist, and maintaine this spirituall profession of Gods *Truth*.

m Act. 19. 34.
n Gen. 3.
o Luk. 16. 31.
p Psal. 14. 1.
q 1. Cor. 2. 14.
r Rom 8. 7.
s 1. Cor. 3 18.
t Ioh. 28. 29.
u Heb. 11. 1.
x Ioh. 6. 69
y Rom. 4. 18.

The second Manager of Sathans Businesse, in seeking to draw vs to an vnthriftie selling of the *Truth*, is the Papist, who was neuer busier, nor fuller of deuices then hee is at this day: labouring by bookes, by priuie perswaders, by bribes, and by all meanes which hellish wit can deuise, to draw men from the acknowledgement and profession of Gods *Truth*. Their common motiues, are well knowne to those, which know any things, and how they seeke to blinde and dazell the eyes of many with the glorious (but yet pretenced) shewes of antiquitie, vniuersalitie, vnity, lineall succession, Catholike Church, Church planted by the Apostles, Fathers, Councels, Miracles, and the like. Now to shew the weakenesse of euery of these motiues, the falshood of some, the pretensing of other some, the Inualidity of them all, were a long piece of worke, and not possibly to bee (though it were but slightly,) handled, in this shortnesse of time: yet lest I should seeme to name an enemy, and to giue no direction ro resist him, therefore, that euen the meanest Christian, who hath gotten some comfortable knowledge of the *Truth*, may know how to keepe his right against euery inueigling and catching Papist, I will deliuer these two instructions. The first is, the speech of the Apostle to *Timothy*, *Continue thou in the things, which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them* [z]. I pray you to

z 2. Tim. 3. 14

consider the Place and you shall finde it a notable Preseruatiue, and as good as a grimme Porter to keepe out those Popish factors that would deteate vs of our inheritance. The Apostle presseth to a stiffe & firme continuance in *Truth* receiued, when as these two things concurre with it: 1. A mans owne perswasion: 2. The consideration of the Qualitie of those which first taught vs. First, for a mans owne Perswasion; marke I pray you, lest I should seeme, in stead of grounded setlednesse, to commend selfe-willed peeuishnesse: By being *Perswaded*, *Paul* meaneth thus much, as if he had said to *Timothy*: *If it be an opinion, which thou hast not suddenly entertained, but vpon good aduise; if it hath seated it selfe in thy iudgement, then, when as thou with Care and Conscience, with Humilitie, with vsing the ordinary meanes, with praier vnto God, with hearty desire to be guided into Truth, enquiredst after knowledge, surely thou oughtest not (being by these degrees brought to it and in this manner perswaded in it) rashly and suddenly to forgoe it.* This is meant by perswasion in this place; *A setlednesse of Iudgement, following vpon an orderly course to bring a man thereunto.* The second thing which must concurre, is, *Consider and marke of whom thou hast learned them: that is, Obserue, and note well, what kinde of men they are, by whose Ministry thou hast beene instructed, If they be men, who by their fidelitie in teaching, and by the blessing of God vpon their labours, in vsing their Ministry to conuert mens soules, doe carry with them the seale of their Ministry, nay, if thine owne soule can witnesse for them either of these, out of thine owne feeling, then beware of a doctrine contrary to that thou hast bin taught; though I would not haue thee tie thy selfe to any mans Authority, yet be not rash, be well aduised, before thou alter thy iudgement confirmed by such a Ministry.* This is the first thing which I will in the Lord commend as a direction, for the meaner sort, (who cannot enter into the examination of euery seuerall) to preserue them from the allurements of Popery, and from *selling* the *Truth* to euery cheating companion.

The second thing which I will commend vnto the simpler sort, as a meanes to keepe them, from being entangled, with the large offers of subtill Papists, which seeke to draw men from the *Truth*, is this; when they shall be perswaded to any point of Popery, differing from the doctrine taught amongst vs at this day, either by writing, or priuie suggesting, or corrupt and vnsound teaching, let them compare it with the contrary which we hold, and well ponder with themselues, (desiring also the assistance of Gods Spirit) which of the two opinions, maketh most for the glory of God, for the comfort of a distressed and distracted conscience, and for the restraint of the libertie of the flesh: and which soeuer of the two, they shall finde, by the witnesse of their owne conscience, (concurring with the voice of the Scripture) to make most for all, or for any of these three, let them take that, to be the soundest, and for their life not dare to renounce it. Marke the Reason. First, the end why God made all things, was the *Glory* of his owne name [a]: the end why he redeemed mankind was, *That no flesh should reioyce in his presence, but that he which reioyceth should reioyce in the Lord* [b]; that no man should haue cause to thanke himselfe, but should bee compelled to ascribe all vnto the Lord. By this rule *Paul* decideth the controuersie touching Iustification by faith and workes [c], *Where is then the reioycing?* (saith he) *It is excluded: By what law*; (that is, *By what meanes of saluation*) *of workes? Nay, but by the Law of Faith.* Faith taketh all from man, and ascribeth all to the Lord: *Therefore we conclude, that a man is iustified by faith without the workes of the Law* [d]. So that hence I confirme this rule, that looke which point of doctrine doth most debase man, and giue the whole glorie of all good vnto the Lord, that is the *Truth*, and that is alone to be embraced. For the second rule, which is touching comfort: *Paul* saith, that the end why the Scripture was written, was for our *learning and comfort* [e]: The end of all, both writing and teaching is, that man feeling the extremitie of his owne miserie, might notwithstanding be setled in the comfortable assurance of the loue of God, in Christ Iesus. So then, that doctrine which affordeth

a Prou. 16. 4.
b 1. Cor. 1. 30, 31.
c Rom. 3. 27.
d Vers. 28.
e Rom. 15. 4.

affordeth the ſoundeſt comfort, then, when a wounded conſcience moſt deſireth comfort, that is the Truth, & that is not at any hand to be forſaken. Thirdly, touching the reſtraint of the fleſh, I remember the ſaying of the Apoſtle, *Ye haue been called into liberty, only vſe not your liberty as an occaſion to the fleſh*[f]: as who would ſay, The doctrine of Chriſtian Religion, though it be a doctrine of liberty to the ſpirit, freeing it from the bondage of ſinne & Sathan, yet it is a doctrine of reſtraint to the fleſh; ſo that when you feele the fleſh begin to break out & take liberty, then know it to be an abuſe of the doctrine of liberty. This was *Pauls* meaning. So that it is an vnfallible Canon, that that doctrine which preſſeth vpon men, the moſt preciſe & ſtrict obedience to Gods wil, not giuing any the leaſt toleration to any the ſmalleſt ſin, but is ſtill curbing mans naturall inclination vnto euill, the ſame is the *Truth* of God, that ought euery ſeruant of God to maintaine. I pray you remember this direction. I do not for mine own part (and I ſpeak it hauing often & aduiſedly thought vpon it) know any maine point of popery, but it may well be tryed by theſe Rules. So that you ſhall find all the grounds of that religion, either to obſcure Gods glory, or to weaken mans comfort, or (what pretence ſoeuer it may make, by not ſeeming *to ſpare the body*[g]) to giue liberty to the fleſh. I pray you try the truth hereof vpon occaſion, and then credit the direction accordingly.

f Gal. 5.13.

g Col. 2.23.

Thus much briefly how a Chriſtian good husband, who hauing at a deare hand purchaſed the *truth*, & is willing ſtill to enioy it, may keep the ſame from all huckſters, whether they be ſuch as would draw him to no religion, or ſuch as would winne him to a falſe religion. A needfull point in theſe decaying times, in which Sathan knowing that *he hath but a ſhort time, hath great wrath*[h], & beſtirs himſelfe exceedingly; & in which alſo, many, as it were weary of Manna, of the ſincere doctrine of the Goſpell, do long for the fleſh pots of Egypt, for the groſſenes of Popery; others go about to make a medley of Popery & true Chriſtianity, to put the Arke & Dagon into one Temple, which cannot be; others conſidering the courſe of times, cary themſelues in a kind of indifferency, caſting (like the wiſe ſteward[i], what they ſhall do hereafter. So that if euer the Papiſts, leauing all other perſwaſions, ſhould haue oportunity (which God forbid) to reſume their old argument, *From the clubs*, threatning vs, that if we will *not ſell our inheritance*, they will fire vs out, is much to bee feared, that a great many of vs would reſigne our intereſt, chooſing rather to go ſeeke a new, then to holde our old poſſeſsion vpon ſo hard conditions. I beſeech you therfore let vs as wel remember to take heed of a thriftleſnes in forſaking the *truth*, as of miſerablenes and nigardice in purchaſing the *truth*, & let me conclude this place & exhortation, with the words of the Apoſtle; You that are, or hereafter by the bleſsing of God vpon the vſe of the good means ſhall be grounded in Gods holy *truth. ſtand faſt, & keep the inſtructions that ye haue bin taught; and I pray Ieſus Chriſt our Lord, who hath giuen vs euerlaſting conſolation, & good hope through grace, cōfort our harts, & ſtabliſh vs in euery word & good work*[k].

Vſe.

h Reu. 12.12.

i Luk. 16.

Aſuſtibus.

k 2 Theſ. 2.15

The next point is, to vrge this inhibition in regard of the *truth* of obedience; of which alſo this place is to be vnderſtood, which ſaith, *ſell not the truth*, that is, *After thou art once entred into a holy courſe of true obedience, ſee thou neuer forſake the ſame*. For the well handling of this point, the moſt full and profitable courſe were this: Inſomuch as Sathan, the Arch-enemy of our ſoule, knowing, that the further we go on in true obedience, the further we are from his iuriſdiction, doth therfore not faile to ſolicite vs, & by many ſeuerall means to be euer tempering with vs, to ſlake our forwardnes, and to kill & coole all zeale within vs; for this cauſe it were good to diſcouer his plots, to deſigne his inſtruments, and to note the ſeuerall ſuggeſtions by which hee attempteth to make vs caſt off all holy obedience to Gods *Truth*. Sometimes profit hindereth, ſometimes pleaſure miſleadeth, ſometimes a feare to impaire our credite in the world is a ſtop, ſometimes a conceit of too much ſtraitnes & difficulty in Religion diſcourageth, ſometimes an opinion that too much zeale is ſuperfluous, croſſeth vs; ſo that it is a hard matter to play the

Doct. 3.

good husband in holding faſt a good profeſsion to the end. But, becauſe to enter into euery of theſe particulars, would require a more large diſcourſe, therfore as a generall preſeruatiue againſt all occaſions that may withdraw, I will only commend, and confirme vnto you this doctrine, namely, *That he which hath entred into a good courſe of true obedience, ought not at any hand to deſiſt and fall away from the ſame.* The courſe of Chriſtianity is often in Scripture cõpared to a race, in which it ſufficeth not a man, either to haue run long, or to haue run painfully, vnleſſe he hold out vnto the marke; nay, hee which breaketh off in the mid way, is as farre from a reward as he which neuer ſet one ſtep forward thereunto; So in this caſe, it booteth not a man to haue beene ſometimes very forward, & to haue made ſome ſhew of loue and obedience vnto Gods *Truth*, vnleſſe he doe perſiſt and continue therein vnto the end. Therefore, So run (ſaith the Apoſtle) *that you may obtaine:* 1 Cor. 9.24. *ſo run* [l], that is, moderately in the beginning, conſtantly in the midſt, & cheerfully in the end, making the end rather better, then worſe then the beginning. An vnſtaid, inconſtant, & fickle diſpoſition, to be carried with a humor, and to embrace a thing but for a fit, is a thing ſo diſgraceful euen in common reaſon, that many men oftentimes doe perſiſt in that which is naught, rather then to incurre the ſuſpition of vnſetlednes; much more is it ſhamefull in matters of religion. And therfore, as it is the brand of the wicked to be like a whirlewinde, ſo it is the note of the righteous to be as an *euerlaſting foundation* [m]. All the promiſes of happines in holy Scripture, are made with condition of continuance. *Hee that endureth to the end, ſhall be ſaued* [n]; *To him that ouercommeth will I giue, &c. Be faithfull to the death, and thou ſhalt receiue the crowne of life* [o]. So that if you take away continuance, all hope of happines is vtterly ouerthrowne. In a word, not to ſay ſo much as might be ſpoken in this caſe; they which haue bin zealous, and carefull, and forward, and do after grow cold, their caſe is worſe, & their puniſhment more heauy. Firſt their caſe is worſe, becauſe therby they are brought into the way to that vnpardonable ſinne againſt the holy Ghoſt, ſo that if euer they recouer, it will coſt them the ſetting on. Againe, their puniſhment is more heauy: For *they*, who *haue eſcaped from the filthines of the world, through the knowledge of the Lord, &c.* if they be *entangled againe therein, the latter end is worſe then the beginning* [p].

m Pro.10.25.
n Mat.24.13.
o Reu.2.10.
p 2 Pet.2.20.

Vſe. There is a neceſſary vſe to be made of this point: Back-ſliding, falling away, loſing the firſt loue, are the common ſins of the profeſſors of religion in this age. The Church is full of *Demaſes*, who haue left their old zeale, and haue *embraced the preſent world* [q]. The bleſſed continuance of our happy peace, hath bin to many an occaſion of falling: It is time that the Lord ſhould quicken vs by ſome ſharper courſes. There be many of whom it may be ſaid, *He was a zealous Gentleman, carefull in the waies of godlines: I knew ſuch a one, an earneſt and painfull preacher, ſtudious, induſtrious, of excellent gifts: There is another was pretily come on, & gaue good teſtimony of Gods graces to him, was a diligent hearer, a man who loued to confer of good things: But now there is a great alteratiõ, the world hath choked them, the vanity of outward things hath beguiled them, and they are not the men that they haue been.* Alas that any man ſhould giue occaſion to haue it ſo ſaid of him. I remember the ſaying, *It is the moſt wofull thing to haue bin happy*: and ſo, it is a miſerable thing to haue bin zealous, & now not to be zealous; to haue had lands and liuings, and large poſſeſſions, & now to be a begger; to haue had the *Truth* of obedience in poſſeſsion, but now to haue cleane parted therewithall. I beſeech you, if any here be guilty herein (as euery man hath good cauſe to be iealous ouer himſelf with a godly iealouſie) let him be admoniſhed to looke to it quickly, to *repent & do his firſt works* [r], leſt he incurre a double condemnation. Who will pity him that had land and liuing, and could not keepe it? and how ſhall the Lord bee mercifull vnto him, who hauing knowne the *way of Truth*, ſhall *turne from the holy commaundement giuen vnto him?* And for others, which are (perhaps) but yet commers on and beginners in good things, as you ſhall learne other things, ſo learne this withall, that we haue need

q 2 Tim.4.10

Miſerrimum eſt fuiſſe beatum.

r Reu.2.5.

to

to keepe a narrow watch ouer our hearts, leſt we waxe weary *of well doing*[f], leſt at vnawares a kind of ſaciety and fulneſſe creepe vpon vs. To begin a thing is pleaſant, therefore for varieties ſake, many will begin, but vpon ſome occaſions ſoone leaue off; ſo that all the proofe is in the end. f 2. Theſ. 3. 13

There is one point more behinde, no leſſe neceſſary then the former, a branch of my diuiſion, and incident alſo to my Text; and that is, a godly *care to enlarge, and encreaſe the Truth which we haue purchaſed.* In this frugall and thriuing age, he is, among worldly wiſe men, halfe accounted an vnthrift, not only that maketh away his eſtate, either in whole, or in part, but alſo which doth not by his induſtry and prouidence, ſomething better the ſame. And I pray you marke if my Text do not require ſo much: It is in the nature of euery inhibition, or forbidding commandement, to imply the contrary: As *Thou ſhalt not kill*, comprehendeth this vnder it, *Thou ſhalt by all honeſt meanes preſerue the life of thy neighbour*: ſo, *thou ſhalt not ſell the Truth*; what muſt I then doe (wilt thou ſay:) Thou muſt husband it well, and labour to encreaſe it. So that my Text very naturally, without ſetting it vpon the racke, occaſioneth the vrging of that duty which the Scripture often doth perſwade, namely, *A caring and endeauouring to thriue in Religion, to encreaſe both in knowledge, and in obedience.* *S. Peter* Giues a charge, *Grow in grace*[t], *Paul* beſeecheth his hearers *to encreaſe more and more*[u], *Salomon* compares the ſtate of a Chriſtian *to the light, which ſhineth more and more vnto the perfit day*[x]. In *Ezekiel*, the graces of Gods ſpirit, are figured by the waters, iſſuing out of the ſanctuary, which were firſt to the *ankles*, then to the *knees*, then to the *loynes*, then to a *riuer that could not be paſſed ouer*[y], *Dauid* cals Gods ſeruants *Trees, which bring forth fruit in their age*, and euen then are fat, *and flouriſhing*[z], Chriſt in the Parable[a], reporteth, that the euill ſeruant, though hee kept the Talent in a napkin ſafe, yet was condemned for not encreaſing it. Thus you ſee the Truth of this doctrine. And I pray you let vs make the vſe of it, to be ſtirred vp by it (ſo many as haue gotten ſome knowledge, & ſhewed ſome fruits of obedience,) not to reſt ſatisfied therewith, thinking that we know enough, and haue done enough; but after the worthy example of *Paul*, let vs ſtill *forget that which is behind*[b], accounting that wherto we are come to be ſcarce worth the naming, and ſtriuing to goe from grace to grace, from vertue to vertue, *from ſtrength to ſtrength*[c], *according as God hath dealt to euery one the meaſure of faith*[d], Fleſh and blood is ready ſoone to ſatisfie it ſelfe, with a little in theſe things, though in other things it be vnſatiable; and worldly men (that would be thought religious for all that) they plead, *All is well, & how religious would you haue vs to be? Do we not thus and thus, and what would you haue of vs more?* To helpe this I pray you remember this: He is the beſt Chriſtian, who is euer complaining to himſelfe of his owne ſlacknеſſe, and carrieth a kinde of holy indignation againſt himſelfe, that he knoweth no more, and is no more obedient, more grieuing at that which is *behind*[e], then pleaſing himſelfe in that wherto he is attained. And on the other ſide, he that is in his owne conceit come to a full point, thinking that a little religiō, a litle zeale, a little holines, a litle knowledge will ſuffice, the ſame man hath no zeale, no holines, no knowledge, no religiō at all. My reaſon is, the euil ſeruāt I ſpake of before, though in one place it is ſaid of him, that that was taken from him which hee had[f]; yet elſewhere it is ſaid of him, that that was taken from him *which it ſeemed* he had[g]. So that it is but a ſeeming of religion, where their is no care of encreaſing. And thus at laſt I haue ended this Text, and though I haue not handled euery point ſo largely, as the worth of it did deſerue, yet I haue, in ſome meaſure, touched euery particular incident to this place. *The 4. doct.* t 2. Pet 3. 18. u 1. Theſſ. 4. 1 x Prou. 4. 18. y Ezch. 47. z Pſal. 92. 14. a Math. 25. 24. *The Vſe.* b Phil. 3. 13. c Pſal. 84. 7. d Rom. 12. 3. e Phil. 3. 13. f Math. 25. 26 g Luk. 8. 18.

The end of the ſecond Sermon.

THE DIGNITIE OF THE SCRIPTVRE, TOGETHER WITH THE INDIGNITIE WHICH THE VNTHANKFVLL world offereth thereunto.

PSAL. 119. V. 129.

Thy testimonies are wonderfull.

LONDON,
Printed by IOHN LEGATT.
1624.

To the Right VVorſhipfull and my very *reuerend friend M. Doctor* Goad,

Prouoſt of the Kings Colledge
in Cambridge.

WHen I remember the times and furtherances of my education, and conſider with my ſelfe, by whoſe free choice, I was preferred into that worthy Society (the headſhip whereof your Worſhip hath ſo many yeares enioyed) I cannot but ſay to you as Hierome *did to a friend of his,* Tibi & quod poſſum debeo, & quod non poſſum: *I am indebted to you both to the vtmoſt extent of my abilitie, and in much more then I can performe. Giue me laaue therefore (I beſeech you) not as by way of requitall, (for I will not ſo much either vnder-value your fauour, or abridge my debt) but as by way of acknowledgement (leauing this, as it were a bill of my hand what I haue receiued, and how deeply I am engaged) to preſent you with theſe three Sermons. They are of the Dignity of the Scripture, and therefore (there ſubiect conſidered) are not vnworthy your patronage, being ſo ancient & iudicious a profeſſour of Theologie. The maner of handling, becauſe, as it is lyable to cenſure in this taxing age, ſo it may perhaps through my want either of skill or care, deſerue reproofe; therefore I doe ſubmit it wholly to your Worſhips triall, that after, it may either ſtep further into publike view, or elſe ſtop where it is, accoraing as you ſhall pleaſe to diſpoſe. Howſoeuer it be, albeit I muſt confeſſe, that I ſhould much reioyce in your approouing furtherance, yet at the leaſt I ſhall herein find contentment, that I haue endeuoured out of my vnfained ſenſiblenſſe of our reſpectiue kindneſſe, to make the world a witneſſe of my thankfulneſſe. And ſo in the fulneſſe of my deſire, that he in whom* all fulneſſe dwelleth *may ſo repleniſh you with* ſpirituall bleſſings in heauenly things, *that like the* Trees planted in the houſe of the Lord, *you may* ſtill euen in your age bring foorth fruit, and bee fatte and flouriſhing, *I humbly take my leaue.* Modbury *in* Deuon. *this* 2. *of Iuly.* 1607.

Hiero. Sophron.

Col. 1.19. Eph. 1.3. Pſal. 92.13.14

Your Worſhips euer in the Lord,

SAM. HIERON.

THE DIGNITIE OF THE SCRIPTVRE.

Hoſea 8. 12.

I haue written to them the great things of my Law, but they were counted as a ſtrange thing.

The firſt Sermon.

THis verſe is, as it were, the Lords complaint touching the wretched careleſneſſe of the ſonnes of men, who enioying the greateſt benefite, *viz.* the bleſſed liberty of his word, yet notwithſtanding vtterly neglect it, and eſteeme it as a thing not worthy the regarding. That I may both for your profit, and mine owne helpe proceede in handling of it, with the better order, I will diuide it into two parts; the firſt may be not vnfitly called, Gods bounty, *I haue written to them the great things of my law*; the ſecond may be termed, mans impietie, *but they were counted as a ſtrange thing*. God hath vouchſafed the free vſe of his word; what greater bounty? Men paſſe by it as a thing not worth the looking to, what greater impietie? of theſe two poynts in order.

The generall ſtate of the Text.

The diuiſion of it into two parts.

I haue, &c. In the firſt part we haue two things to conſider, firſt the commendation of Gods word; ſecondly, the mercy of God in vouchſafing it vnto vs: The word of God is commended vnto vs in theſe termes; *The great things of the Law:* The word which is out of the Hebrew tranſlated here (*Great*) ſignifieth, *honourable, or precious, or ample, and plentifull:* ſo that the word of God is commended here by two things; firſt, the plenty, and abundance, and largeneſſe of matter that is in it; ſecondly, the price, and excellency, and worth of the matter. I will ſpeake of both ſeuerally: and I pray you let vs well obſerue them, that the word of God may grow into greater credite with vs then it is.

The firſt part.

Touching the largeneſſe and ampleneſſe of the word of God, I ſet downe this point, *That all neceſſary points, either touching faith or manners, are aboundantly contained and layd foorth in the Scriptures*; for proofe whereof, that one ſaying of the Apoſtle is ſufficient; *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe* [a]. Now what ſpirituall occaſion can there be deuiſed, which is not here mentioned? what matter is there in the whole body of religion, but it may well be referred to one of theſe heads; either *teaching, improouing, correcting, or inſtructing?* ſo that the word of God beeing ſufficient to all theſe, is not wanting in any neceſſary matter whatſoeuer. *Theſe things* (ſaith Saint *Iohn*) *are written, that yee might haue life through his name* [b]; a plaine teſtimonie that there is enough left written in the Bible, for the begetting of faith, and for the guiding of the ſoule of euery faithfull beleeuer vnto life eternall. *I gaue them my Statutes* (ſaith the Lord) *I declared my iudgements vnto them, which if a man doe he ſhall liue* [c]: the taking of that courſe

Doctrine 1.

a 2. Tim. 3. 16

b Ioh. 20. 31.

c Ezec. 20. 11.

which is prescribed to vs in the word, is all-sufficient to saluation. *They haue* Mo-
d Luk.16. 31. ses *and the Prophets* [d], saith *Abraham* to the rich Glutton in hell; meaning that then they want no needefull instruction, for the bringing of them by repentance vnto life. Infinite are the places of Scripture to this end, shewing the absolutenes of that doctrine, which is contained in the written word, vrging vs to rest our selues satisfied with that which is reuealed, condemning all the inuentions and traditions of man that are added thereunto. And seeing it is a sure thing that the
e 2. Pet. 1. 21. Bookes of holy Scripture are penned by the speciall guidance of Gods Spirit [e], as Saint *Peter* affirmeth; it must needs follow, that if there bee any needefull matter omitted in them, it came to passe, either because they which wrote, did not know it, or because, knowing it they would not reueale it: or because, being willing to reueale it, they forgot it; or else, because though they forgot it not, yet they knew not how & in what manner to performe it. Now whichsoeuer of all these we shall thinke, we shall cast a very great indignitie and disgrace, not simply vpon the pen-men of the Scripture, but vpon the Spirit of God, by whose speciall direction, they wrote euery word and tittle, and vpon whom to lay any imputation, either of weakenesse or vnwillingnesse to performe any thing for the good of Gods Church, were no lesse then blasphemy. Adde hereto for the better opening of this point, that looke what is the spirituall necessity of a Christian vpon any occasion, either of his calling, or of his degree and proceeding and estate in his profession, the word of God is not wanting to giue him fulnesse of direction. If he be a magistrate, it teacheth him how to gouerne; if a minister, it informeth him how to teach; if a master of a family, it instructeth him for the particular duties of his place; whether hee bee a husband, or a father, or a master, or seruant, or seruant, it sheweth him in euery of these, how to demeane himselfe as becommeth a Christian. It giues him direction for his apparell, his speech, his diet, his company, his disports, his labour, his buying and selling, yea and for his very sleepe, and for those things which may be thought most arbitrary and indifferent. It is vnpossible for him to deuise any thing, touching which he may not fetch a needfull direction from the Scripture. Againe, conceiue of him how you will, in regard of the seuerall degrees of Christianty, the word of God is still his Counsellor: if he be ignorant, there be plaine principles of religion, as milke to feede him; if hee be better grounded, there be poynts of greater depth to employ him; if there bee any case of conscience that troubleth him, and scruple that disquieteth him, there is infallible certainety to resolue him; if he be afflicted either in body by sickenesse, or in goods with losses, or in good name with vndeserued reproches, or in minde with the buffeting of Sathan, and his owne corruption; there is plenty of comfort to releeue him, there is store of rules to informe him how to profite by his trials: if hee bee zealous, there is matter to encourage him: if colde and falling backe, there is meanes to quicken him: if he be stubborne and obstinate, there is iudgement to humble him: if he be broken-hearted, there is a salue to restore him: if hee bee turned out of the way by some great sinne, there is as it were a bridle to stop him: whatsoeuer his occasion be, how euer his soule is affected, in what perplexitie soeuer he is, whether it be comfort or counsell, or resolution, or reproofe, or instruction that he needs; the word of God is a plentifull store-house, and meetes to the full with euery spirituall necessitie: So then this is my reason, why the law of God, the word of God, is called *Great*, or *Large*, because, looke of what extent and wideneſſe our spirituall wants are, of the same are those holy directions which the Lord hath reuealed in his word. *I haue seene* (saith *Dauid*) *an end of all perfection but thy Law is exceeding large* [f]. Let vs now make vse of this doctrine. The
f Psa.119. 96. *The Vse.* vse of this point touching the largenesse and ampleneſſe of the word of God, extending and stretching it selfe to all the spirituall occasions of all Gods people, is first to ouerthrow the iudgement and practise of the Church of Rome, which, as though

though there were some defect in the Scripture, or some needfull matter not reuealed in it, hath added to it a packe and rabble of vnwritten traditions, concerning which it teacheth, that they are to be receiued and embraced with the same affection, with the like zeale, with the same respect, as we doe receiue the written word it selfe, and must bee beleeued also as profitable and necessarie to saluation. Now this opinion and course is plaine against this place of Scripture, in which the word of God is graced with this title, *great*, or *plentifull*, or *large*. If their be any thing left out of it, which is necessary for the information of any mans soule vnto life eternall, sure it hath not deserued that honourable name wherewith it is stiled: I meane, if a Christian man, eyther for the setling of his soule in a matter of faith, or the directing of his course in a matter of conuersation, should find that scantnesse and barrennesse in the Scripture, that hee should be faine to goe seeke direction elsewhere: or if there were no want in the word of God, why should he be so heauily cursed that puts ought vnto it? whereas if there be any point needefull to saluation, which is not mentioned in it, there must of necessity be some addition. And therefore wee must for euer separate our selues from that Church which (when God hath written his word as a perfect direction, full and entire in euery respect) thrusts vpon vs the inuentions of man, daring also to make them in authority equall to the Scriptures. This is the first vse euen to teach vs heartily and vnfainedly to detest all additions to the word of God, and all the authors of them whatsoeuer: & yet with this caution, that we must beware that we be not deceiued in the right vnderstãding of that which we call an addition to the Scripture: we must not thinke as some doe, that this ordinance of God which wee call Preaching, is an adding to the Scripture, it being a course which God in his wisedome hath appointed for the gathering of his Church, and for the opening and discouering vnto the sons of men, the hid treasure. But that is called an addition to the word of God, which beeing commended vnto men as a matter of religion, cannot be iustified, nor warranted, nor made good by the written word, but is grounded onely eyther vpon carnall reason and conceit, or vpon the will of him that vrgeth it: All and euery such addition wee must take heed of, and remember what the Apostle saith: *If any man deliuer any other*, (meaning any other for substance, though in words and manner of deliuery it may differ) *though hee were an Angel, &c. let him be accursed* g. *Note*

g Gal. 1. 8.

The second vse of this point, is to condemne the common neglect, and vniuersall contempt of the precepts and rules of holy Scripture: what occasion soeuer wee haue, the word of God is still at hand to counsell vs, and it is such a direction as cannot deceiue vs, yet in the most of our cases and spirituall needs, wee will seeke to any thing rather then to the Scripture. In the worship of God we do much more esteeme our owne humours and the traditions of our Fathers, then the prescription of the Word. In matters of conuersation, we preferre the examples and guises of the times, the course and practise of the multitude, before the principles of Gods spirit: nay, we thinke it too much preciseneſſe, and a thing very ridiculous and childish, to tie a mans selfe so streight, as not willingly to swarue from the direction and warrant of the Scripture. If we be sicke, we will goe first to carnall meanes, and last to the Scripture: if wee be grieued in minde, and touched in conscience, wee will looke for comfort any were, before we will seeke it in the Scripture: if wee be wronged and iniured in the world, we will runne after the eggings on of our owne corrupt heart, to bee our owne auengers, before we will aske counsell of the Scripture. As in these few, so almost in all other things, any rules please vs better then the rules of the Scripture. In apparell wee are led by the fashion, in meate and drinke by our sensuall appetite; in recreation by company, or by our owne inordinate affection: in dealings with men, by our profite; in getting riches, by our vnsatiable desires; these bee our rules: the precepts of the word of God eyther wee doe not know, or wee doe not esteeme *Vse.*

them, or wee thinke in a burthen, and a kinde of reſtraint to bee tyed to obſerue them. Thus wee are like vnto thoſe of whome God complaineth by *Ieremie*, *They haue forſaken me* (ſaith he) *the fountaine of liuing waters, and digge themſelues pittes, euen broken pits that can holde no water* [h]; ſo we let goe the beſt aduice which cannot erre, and deuiſe rules and precepts to our ſelues, which muſt needes deceiue vs. To reforme this common euill, let vs remember what wee haue heard, *viz.* that God hath furniſhed his word with variety of directions, the precepts of it are of equall largneſſe to our ſpirituall occaſions: *as many as walke according to this rule, peace ſhall be vpon them* [i] (ſaith the Apoſtle:) but to euery other courſe whatſoeuer it be; we may boldly apply the ſaying of *Salomon: There is a way that ſeemeth right to a man, but the iſſues there of are the wayes of death* [k]. And thus much of the commendation giuen to the Law of God, it is large in matter, and abounding with variety of doctrine.

h Ier. 2. 13.

i Gal. 6. 16.

k Prou 14. 12.

Doctrine 2. Now followeth to ſpeake of the next thing by which it is commended; *It is precious, the value and price* of the matter, doth equall the *largeneſſe and variety of it.* The preciouſneſſe and excellency may many wayes bee made knowne vnto vs; firſt by the Author of it, which is God, for which cauſe it is ſo often called the *word of God* [l]; *the law of God* [m]; *the counſell of God* [n]; *the oracles of God* [o]; *The whole Scripture was giuen* (ſaith *Paul*) *by inſpiration of God* [p]; *And it came* (ſaith Saint *Peter*) *not by the will of man but of the holy Ghoſt* [q]; and, *I haue written it* (ſaith he) heere in my Text. So that it is no idle tale, deuiſed as Atheiſts ſay, by the witte of man to keepe the vulgar in ſubiection; but it is the very minde of [r] God, and the very expreſſe patterne of that truth, which is originally in the fountaine of all truth, which is the Lord. Secondly, by the matter of it; the matter of the Scripture is in a word, that *great miſtery of Godlineſſe*, of which the Apoſtle ſpeaketh, *God manifeſted in the fleſh* [s] *&c. A glorious miſtery* [t]: *A hid myſterie which none of the Princes of this world could know* [u]: A myſterie which no man by the wit of man is euer able to conceiue; A myſterie which the Angels in heauen doe admire, and the diuells in hell doe tremble at; A myſterie which the Atheiſts in theire mouthes doe ſcoffe at, but euen at the ſame time in their hearts, doe quake to conſider. This is the matter of the Scripture, *Ieſus Chriſt, yeſterday, to day, the ſame for euer* [x]: hee is the *yea*, and the *amen* [y] of all the promiſes, the *Alpha*, and the *Omega, the firſt, and the laſt* [z], the pith and marrow of the whole. Thirdly, by the ſtile of it: *Fulneſſe of maieſtie in ſimplicitie of words*, the like temper no where elſe to bee found in any humane writer whatſoeuer. I know that in ſundry parcels of the Scripture, there are to be ſeene many more then ſteppes or prints of eloquence, which the wiſedome of God did to make vs know, that he could if it had pleaſed him, haue fretted (as it were) the whole volume of the Booke with excellency of words; yet generally it is ſo carried, in ſuch a lowe phraſe of ſpeech, which yet doth not ſauour of any earthly mould, but makes a man euen as it were in diſpight of himſelfe to admire it: *Thy teſtimonies are wonderfull* (ſaith *Dauid*,) yet in the next verſe he ſaith, *the entrance into them ſheweth light, and giues vnderſtanding* [a]: ſo that there is a depth of myſterie in plainnes of words. Fourthly, the end of it; the end of the Scripture is not to pleaſe the idle humours with variety of delightful matters, neither to exerciſe buſie wits with ſubtilitie of queſtions, nor to bee as a matter of ſtorie onely to acquaint men with the courſe of times, nor to furniſh men with ability to diſcourſe; the word of God aimes at none of theſe ends, (which yet notwithſtanding are the cheife ſcope, and euen the happines of the moſt Authors,) but it driues at this one point, *to make a man wiſe vnto ſaluation* [b]. *To ſhew the path of life* [c]; *To guide our* feet *into the way of peace* [d]: we may reade in the great booke of the creatures (as I may ſo call it) *inuiſible things of God his eternall power and Godhead* [e]; yet the knowledge of God gotten there, is of no power, but onely to make vs inexcuſable. And therfore *Dauid* hauing ſpoken of the maieſtie of God which appeares euen in the creation of things, comes at laſt

l 1. Pet. 1. 25.
m Pſal. 1. 2.
n Act. 20. 27.
o Rom. 3. 2.
p 2. Tim. 2. 16.
q 2. Pet. 1. 21.
r Prou. 1. 23.
s 1. Tim. 3. 16.
t Col. 1. 27.
u 1. Cor. 2. 8.
x Heb. 13. 8.
y 2. Cor. 1. 20.
z Reuel. 1. 11.
a Pſal. 111. 129, 130.
b 2. Tim. 3. 15
c Pſal. 16. 11.
d Luk. 1. 79.
e Rom. 1. 20.

last to this, *The law of the Lord is perfect, cõuerting the soule* [g], to shew, that without the word of God, though man might gain knowledge enough to condemne him, yet he could get none to saue him. And so in another place, hauing declared the testimonies of the power of God which are to be seene euen in the very waues of the sea, at last he concludes the psalme; *O Lord thy testimonies are very sure* [h], meaning that there is no certaine, and comfortable knowledge of God to be gotten, but onely from thence. And for the same cause Christ told the woman of Samaria, *that they worshipped they knew not what* [i]; and that the true worship was onely among the Iewes, because they only had the Scriptures. Now then looke how far saluation, life eternall, euerlasting happinesse, doe exceed all other things, by so much is the doctrine of the Scripture of greater price, then all other doctrines, then all other writings whatsoeuer. Thus you see the price and excellency of the word of God; *pretious* for the author, the God of truth; *pretious* for the matter, the glorious mistery of Christ; *pretious* for the frame and forme, plainenesse of stile mixed with maiestie: *pretious for the end*, to make vs wise vnto saluation. Let vs indeuour now to make the best of this doctrine.

g Psal. 19.7.

h Psal. 93.5.

i Ioh. 4.22.

The first vse of it, is to admonish euery Minister, (who by the office and calling is to handle the word of God) to doe it with reuerence and humilitie, in as much as it is a thing of that exceeding price, and therefore a woe shall bee vnto him whosoeuer, that shall rashly, and vnaduisedly, and vnreuerently dispence it. Wee shall reade that among other the holy things which God ordained to bee made in the auncient Tabernacle, hee appoynted a Lauer of *brasse* [k], in which *Aaron* and his sonnes should wash their hands & their feet, so often as they went into the Tabernacle, or did goe vnto the Altar to minister; which outward washing commanded to the Priests (and that with such a streight penalty, that they must doe it *lest they die* [l]) serueth to teach all those that succeed them in the seruice of God in the Church, to take heed how they doe vnholily and without due preparing, and study, and an humble seeking of the Lord, aduenture to meddle with a thing of that heauenly price, as the word of God is. *If any man speake, let him speake as the words of God* (saith Saint *Peter* [m].)

The vse. 1

k Exod. 30.18

l Vers. 20.

m 1. Pet. 4.11

Secondly, it is an admonition to all that come to heare, to *take heede* (as *Salomon* saith) *to their feet before they come into the house of God* [n]. I may say to you touching the word of God, as Christ said to the people touching *Iohn Baptist*, *what went you out* (saith he) *into the wilderness to see* [o]? So, what is it that you come from your houses to the Church to be partakers of? is it an idle song, or an olde wiues tale, or a foolish historie, or a friuolous enterlude to be laughed at? or what is it that you come for; it is not the word of God? if you say it is, know you not of what price it is, or doe you consider from whom it commeth, of whom it treateth, and to what end it aimeth? if you doe, how doe you dare to come vnto it with vnprepared, vnreformed, vnsanctified hearts? how is it that wee make no more account of hearing it, then of any other vaine employment? Alasse, who is their amongst vs, but generally hee comes with as great preparation to his worke, or to his market, or to his play, as hee doth to the graueſt exercises of the most pretious word of God? nay, our preparation vsually is greater vnto things of that nature then to this: for whiles we are setting our selues to those occasions, we wil busie our tongues and our thoughts, about the things pertaining to them; but when wee come to the word, wee neuer seeke to disburthen our thoughts of all other matters, that we might bee the more free to intertayne a thing of that exceeding price. Remember what God saide to *Moses* when hee appeared vnto him when *Moses* was comming towards the place, God called vnto him: *put off thy shooes* [p] *&c.* meaning by that ceremony to strike a kinde of awfull reuerence into *Moses*, when as he was now to come and stand before God: thereby also teaching vs, that when we come to the exercises of Gods worship, (amongst which the vse of the word is the principall) wee must labour (as the Apostle saith) *to cast*

Vse 2.

n Eccl. 4.17.

o Math. 11.7.

p Exod 3.5.

q Heb.12.1. *away euery thing that preſſeth downe* q;and to eaſe our ſelues from euery vncleane, vnhallowed, worldly or needleſſe thought, for euery vnreuerent motion, which may be a clog, or hinderance vnto vs, in the ſauing hearing of Gods word. This is the ſecond vſe.

Vſe 3. Thirdly, it is to be applied as an aduertiſement to all thoſe that profeſſe themſelues to be knowers & doers of the word, to beware how by their euil liues, they be a meanes to bring the precious word of God into diſgrace: wee ſee by euery dayes experience, how forward men of corrupt mindes are, to prie into the actions and courſes of thoſe, which ſeeme to haue ſome more reſpect vnto the word of God, and to religion, then they themſelues haue, and how ioyfull a thing it is vnto them, when they can haue but any colour of occaſion to ſay, *Loe theſe be the men that be ſo ful of Scripture, that talk ſo much of Gods word, behold there fruits, marke if they be not as badde, or worſe then any other.* This is a game vnto ſuch, and by this meanes, they wretchedly ſtrengthen themſelues in their contempt of all goodneſſe: woe to him whoſoeuer, that ſhall giue iuſt cauſe to ſuch people, of exception, and to make Gods *precious* word, to become a by-word in the mouthes of euill men. How often doth the Apoſtle giue charge to the profeſſours of Religion, to looke vnto it, that the *word of God be not euill ſpoken of* [r]? what a heauy accuſation is it that is layed to the charge of the Iewes? *the name of God is blaſphemed among the Gentiles through you* [s]: what a ſharpe expoſtulation is that which is vſed by God himſelfe againſt diſſembling hypocrites, (which like a rower in a boate, who lookes one way and pulles another; ſo they profeſſe one thing, and doe the contrary,) *What haſt thou to doe to take my couenant in thy mouth* [t]? *&c. Dauid* was a man deare vnto God, yet becauſe by his adultery and murder hee had made the enemies of God to blaſpheme, the Lord would not ſuffer the fact to goe away without ſome teſtimony of his diſpleaſure [u]: And ſure what-euer thou bee, bee ſure the Lord will puniſh thee, if thy euill life, thy not labouring to maſter thine owne affections, and to make thy conuerſation ſuch as becommeth the Goſpel, doe giue occaſion to any profane perſon, to ieſt at religion, and ſpeake euill of the wayes of godlineſſe. Remember it therefore ye that loue the word, remember it, I ſay, that the word of God is *precious*, be not you a meanes to bring it into diſgrace. This is the third vſe.

r Tit.2.5.

s Rom.2.24.

t Pſal.50.16.

u 2 Sam.12.24

Vſe 4. A fourth vſe is, to cut off all vaine and idle vſing of the Scripture: it is a common grace of ſome to vſe ſome words or ſentences of Scripture, inſteed of ieſts & prouerbs, in their common talke, by which to delight themſelues and other. The word of God is *precious*, and ought to be vſed with great regard. *I will looke vpon him that is of a contrite heart, and that trembleth at my words* [x]. There is a great difference betweene trembling at the word, and making of a mans ſelfe merrie by playing and toying with the word; the Lord looketh vpon the one, and pittieth it; hee ſetteth himſelfe againſt the other, and will reuenge it. Wee haue an example of the practiſe of it in the hiſtory of the Church, in that wicked Emperour *Iulian*; his manner was to reach vnto the Chriſtians boxes on the eare, and withall, to bidde them turne the other; for (ſaith hee) your Maſter biddeth you, that whoſoeuer ſmites you on the one cheeke, you ſhould turne to him the other alſo: And ſo when wee denyed pay to the Chriſtian ſouldiers that were hired by him, and they complained thereof vnto him; his anſwer was, that hee did it to make them fit for the kingdom of heauen, becauſe Chriſt had ſaid; Bleſſed are the poore in ſpirit, for theirs is the kingdom of heauen: thus this profane wretch ſcoffed at the Scripture: we muſt labour to take heed of the like wretchednes. *Pilate* was but a heathen, yet the Text ſaith, that when hee heard but the name of *the Sonne of God, he was afraid* [y]. We that profeſſe our ſelues Chriſtians, ſhould much more reuerence the holy word of God, in euery title whereof, the maieſtie of God may be ſeene. You ſhall reade that the *oyle* [z] wherewith the Tabernacle and the Arke, and the Prieſts were annointed, was holy, and therefore no man might

x Eſa.66.2.

y Ioh.19.8.

z Exod.30.32

put it to any other vse, eyther to annoynt his owne flesh with it, or to make a compositiõ like vnto it: The like may be said of the holy doctrine of the Scripture, it is appointed as an holy oyle, to supple, and to refresh the soules and consciences of Gods people, and therefore may not bee diuerted by vs, to any other prophane or yll vse whatsoeuer. It is a taking of the name of God in vaine, and a breach of the third commandement. These are the vses I thought good to make of this, that the things of the law of God are called honourable or precious: And thus much touching the first part of this clause, the commendation of Gods word, the matter of it is very *large*, and it is very *precious*.

I come vnto the second part of the clause, touching the mercy of GOD in vouchsafing his word vnto vs, in these words; *I haue written vnto them*: In the handling of this clause, sundry things are to be opened; as first, *How it can be said that God hath written his word*: secondly, *why it was meete to write it*: thirdly, *When the word of God began first to be written, & how it was preserued for the Churches vse all that time*: fourthly, *how we shall be assured, that that which amongst vs is now called the Scripture, is the very same word and precious will of God, which he hath written for the vse and comfort of his people*. These points are meete to be opened, both for the well vnderstanding of this place in hand, and for the setling of vs against Atheisme, and the perswading of vs of the authority of the Scripture. Time will not suffer me to enter into them all now, I will proceed as farre as I can. First, *how it can be said, that God hath written his word*.

God is said to haue written his word in two respects; first, because the ten commandements (of which all the rest that is written in the volume of the Booke, is but as it were a comment or exposition; these I say were written after a secret, vnknowne, and vn-vtterable manner by God himselfe, according as the Scripture doth often mention it: It is called *the finger of God* [a], by which according to the most ordinary interpretation of the ancient Fathers, is meant the Spirit of God: Secondly, God is saide to haue written his word, because all the rest that was written (though men were the instruments) yet it was done by his appointment, and by his assistance. As concerning Gods appointment, wee reade how *Moses* was commanded to write [b]; so was *Esay* [c]; so was *Ieremie* [d]; so was *Ezekiel* [e]; so was *Habacuk* [f]; and so was *Iohn*, as you shall reade in the booke of the Reuelation [g]: And when as Christ commanded his Apostles to bee witnesses of him, and publishers of his truth and doctrine to the ends of the earth, and to deliuer that, of which the Church should haue continuall vse to the worlds end, no doubt he did in that charge insinuate, that they should not onely preach by word of mouth, but should commit the summe of their doctrine to writing also; that the same might be preserued to all posterities. As it is plaine that God appointed the writing of the Scripture, so hee assisted the pen-men of it, by the extraordinary, and immediate, and infallible guidance of his Spirit; for which wee needs no better proofe then that one of *Peters*, now once or twice alreadie mentioned [h]: so then because God writ the Law immediately with his owne finger, and then both gaue commandement and order for the writing of the rest, and directed the writers so, that they could not in any thing indited by them be mistaken; the word is said to haue beene written by the Lord.

How the Scripture is said to bee written by God.

a Exod. 31. 18 Auguſt. de verbis Ap. Serm. 6. Theophil. in Luc. 11:
b Exod 17. 14
c Isa. 8. 1.
d Ier. 30. 2.
e Ezek. 37. 16.
f Hab. 2. 2.
g Reu. 1. 19.
h 2. Pet. 1. 21.

The vse hereof is, first, to bee a confirmation to that which I said before, touching the perfection and price of the Scripture; it must needes be an absolute and entire body without any eyther superfluity or defect, and contayne a most necessary & exact forme of doctrine, seeing that God is the author of it, both in his wisdome knew what was conuenient, and in his loue would not keepe secret anything which he knew to be for the necessary behoofe of his own chosen,

Vse of this that the Scripture is the Lords writing.

Againe, it can be no triuiall, base, or vulgar matter which is commended vnto vs, as it were out of the bosome of the Lord; and for the ratifying whereof our Sauiour Christ spent his owne bloud; and in framing whereof the Spirit of

a God hath breathed ſo extraordinarily. But the principall and more proper vſe which wee are to make hereof, is, to be an aſſurance to vs of the irreuocable and vnchangeable certainty of the Scripture: and that as our Sauiour ſaith, *Heauen and earth ſhall paſſe away before one tittle thereof doe fall to the ground vnfulfilled* [i]. It is a good obſeruation of one of the Fathers; If *Pilate* (ſaith he) being but a man, after hee had ſet the title ouer Chriſts head vpon the Croſſe, and was dealt with by the Iewes to alter it, could ſay, *What I haue written, I haue written* [k], meaning, that hauing ſet it downe vpon good aduice, he would not change it: much more may we be ſure, that the Lord hauing written his will, and ſet it foorth to the view of the world, as an abſolute rule vnto all, will neuer alter the thing that is gone out of his mouth. Men alter their writings many times, becauſe of ſome ouerſight or miſtaking, or becauſe of ſome ſecond thoughts wiſer then their former; it were blaſphemy to impute any ſuch thing vnto God. Againe, there is much failing in the execution of mans lawes, either through the remiſſeneſſe of thoſe that are intruſted with them, or through want of power to goe thorow with them. The Lord is *neither ſlacke as men count ſlackneſſe* [l], ſaith Saint *Peter*, neither yet is his hand ſhortened, that hee ſhould not be able to ſee every parcell of his holy pleaſure put in execution. It may ſeeme needleſſe to inſiſt vpon this point, touching the vnfallible certainety and fulfilling of the Scripture, but if wee conſider our times, wee ſhall ſee it is a needfull doctrine. For, whatſoeuer mens profeſsion is, their conuerſation is ſuch, that a man may well thinke of them, that they imagine the word of God to be but an idle tale, a frightfull ſound to amaze fooles; full of terrible threatnings, but yet lighter then vanity in performance. Doth the vnchaſte perſon thinke it true, that *Whoremongers and adulterers God will iudge* [m]? Doth the drunkard beleeue, that *no ſuch ſhall inherit the kingdome of God* [n]? Doth the vſurer imagine that there is any certainety in that ſpeech, that no ſuch ſhall be *receiued into heauen* [o]? Doth the contemner of Gods word ſuppoſe, that that ſhall come to paſſe which *Paul* ſaith, that *the Lord will in flaming fire render vengeance to them that doe not obey the Goſpell* [p]? Doth the deſpiſer of knowledge perſwade himſelfe, that *Salomon* ſpake with authoritie, when hee ſaid, *The Lord would langh at his deſtruction* [q]? Do thoſe that preſume vpon Gods mercie, and think they may liue how they will, and repent when they will, giue credit to that where it is ſaid, that thoſe which doe *deſpiſe the riches of Gods bounty, and abuſe his patience, doe but heape vp wrath to themſelues againſt the day of iudgement* [r]? And ſo I might ſay in many other things. Is it likely that men thinke there is any truth in the words which are ſo flat againſt thoſe courſes, of which their life is a continuall practiſe? Sure it is not: for out of all doubt, if they had any ſuch conceit, and did not rather ſay to themſelues as they did in *Ieremies* time, *it is but winde* [s]; they would humble themſelues before the Lord, for their euils paſt, and their future reformation ſhould manifeſt their reuerend perſwaſion of the certainety of thoſe iudgements which ſtand vpon record in the Scriptures. Therefore let vs remember this, this Scripture, this word is not a deuiſe of man, it was written by God; euery curſe written in it, ſhall fall vpon the vnrepentant, and euery bleſsing promiſed therein, ſhall bee made good to the ſoule of euery true beleeuer.

i Mat. 5. 18.
k Ioh. 19. 22.
l 2 Pet. 3. 9.
m Heb. 13. 4.
n Gal 5. 21.
o Pſal. 15 1. 5.
p 2 Theſ. 1. 8.
q Pro. 1. 22, 26.
r Rom. 2. 4, 5.
s Ier. 5. 13.

The ſecond Sermon.

THE next queſtion to be handled in this place, touching that which God hath hēere ſaide, that he had written the great things of his law, is, *why it was meet that the word of God ſhould be committed to writing*. As I haue prooued vnto you that it was not written at aduentures out of the humours of ſome priuate men, but by the ſpeciall appointment and direction of God; ſo it ſhall appeare that the writing of it was not vndertaken, but vpon very great reaſon and for very exceeding good purpoſe. The meane and principall end, was the ſpirituall good and edification of Gods Church; that is not to be doubted, inaſmuch as in all things the Lord hath a chiefe reſpect vnto the glory of his owne name in the good of his choſen: But how, and in what manner, and for what reſpects, the writing of the Word was neceſſary for the Churches good, it ſhall bee worth our labour to enquire. Vnderſtand therfore that the writing of the word, was, & is, for the good of the Church in this reſpect, euen that it may haue one certen and infallible rule, by which all doctrine may be tryed, all controuerſies in religion decided, all doubts reſolued, and euery conſcience firmely grounded and ſetled in Gods truth. For this cauſe we reade, that when there was no word written, but *Moſes* Law, the doctrine of the Prophets was tried by it [a]. After, when to the Law of *Moſes* were added the Sermons of the Prophets, then euery thing was referred vnto them: ſo Chriſt cleared his doctrine, and made it good by *Moſes* and all the Prophets [b]: and *Pauls* defence was this, that he had ſaid no other *things, then thoſe which* Moſes *and the Prophets did ſay ſhould come* [c]. And all the learned in the beſt times which followed, took the ſame courſe, leauing themſelues an example vnto vs, to make the written word, as it were the ſtandard or the kings beame, by which to try all doctrine that is tendred to vs, accepting none for ſound and good, but only that which is agreeing thereunto. So that, looke what neceſsity there was, that the Church ſhould haue a Iudge to decide doubts, and a true rule to finde out, and to diſcerne the truth; the ſame is there, that the word ſhould be put in writing for the common and perpetuall good of all poſterity. If any man thinke that the word of God might as well & profitably haue proceeded from the Churches good, from hand to hand, by liuely voyce, as by writing, the father commending it to his ſonne, and ſo continuing it on after another to the end; hee is much deceiued. For firſt the minde of man is very ſlippery and weake, and ſoone readie to forget the beſt things; ſecondly mans nature is very prone to errour, and apt eyther to entertaine, or to broach new religions: and therefore, to preuent forgetfulneſſe, to auoyde errour, and to preſerue the truth of God from corruption; it was meet the ſcripture ſhould be written. It is worthy to be marked, the ſpeech of *Luke* in the preface of his Goſpell to that noble *Theophilus* [d]: hee confeſſeth that he had beene inſtructed in the doctrine of religion; yet he thought to write vnto him *from point to point, that he might haue the certainety of thoſe things*. So that though he had indifferent good knowledge before, yet writing the ſtory was the meanes to beget *certainety*. *This ſhall be written for the generation to come*, ſaith *Dauid* [e]: writing is the beſt meanes euen (as wee ſee by common courſe) to preſerue a thing vnto poſterity.

The doctrine of this Sermō touching the neceſsitie of writing the Scripture.

a Iſa. 8. 20.

b Luk. 24. 27.

c Act. 26. 22.

d Luk. 1. 4.

e Pſal. 102. 18.

Beſides,

Beſides, as in a generality it was neceſſary the word of God ſhould be written; that there might be one certaine rule to iudge the truth by: ſo for one maine point of doctrine it was very behoouefull, namely, to aſſure vs that Chriſt the ſonne of *Marie* was the true Meſsias, who being once come, none other was to be looked for: To ſettle vs wherein, there could bee deuiſed no more direct courſe then this, *viz.* that firſt the promiſes of his comming ſhould be recorded, the nature and office and all other circumſtances of his perſon deſcribed; and then the hiſtory of all his acts, his birth, doctrine, miracles, death exactly regiſtred; that ſo the following ages comparing both together, and ſeeing how euery promiſe was fulfilled, and euery propheſie accompliſhed, might reſolue vpon it, that he indeede was the Chriſt; and that their is no name elſe giuen vnder heauen, whereby we may be ſaued. An example of this vſe of the written word, we haue in Chriſt himſelfe, who falling into company after his reſurrection with two of his diſciples, who were in ſome doubt, beganne at *Moſes* (ſaith the Text) *and enterpreted vnto them all the Scripture, the things which were written of him*[f]. And whoſoeuer marketh the courſe of the hiſtory of the Goſpel, ſhall often finde, that when ſome ſpeciall action of Chriſt is recorded, this, or the like is added to it; *This was done that the Scripture might be fulfilled*[g], which ſhewed how behouefull the writing of the promiſes, touching the Meſsias, was to be our ground in this maine point; that Chriſt Ieſus is the onely appointed Sauiour of mankind. Here then is the iſſue of my ſpeech: it was meete the word ſhould bee written, that the Church might neuer want a rule of religion, and in particular might be ſetled in this point, that the Chriſt in whom we beleeue, is that Sauiour, whom we need not doubt to depend vpon. Let vs make vſe of this point.

f Luke 24.27.

g Mark 14.49 Ioh. 13. 18. Ioh. 19. 24. 36

Vſe.

The vſe is this: Our courſes (conſidering the obedience that wee owe vnto God) ſhould be anſwerable to Gods intents; ſith therefore the intent of God in giuing order for the writing of his word, was the grounding and ſetling of our hearts in the truth of religion; it becommeth vs to labour both to conceiue the doctrine of godlineſſe, ſo much as is neceſſary to ſaluation; and in matters that concerne the worſhip of God and our owne ſoules health, not to build vpon opinion, conceit, or the traditions of men whatſoeuer they be, but onely vpon the Scriptures: becauſe when wee come to giue an account (as wee muſt) of our religion vnto God, it ſhall not goe for currant, I beleeued, or, I thought this becauſe ſuch a one perſwaded mee, or becauſe the law of the times ſo commanded mee, or becauſe my fathers before me ſo thought and from them I receiued it: but this anſwere onely ſhall bee accepted, when a man ſhall bee able to ſay thus; *This* my heart hath embraced, and vpon this haue I built my faith, becauſe God, bleſſing the miniſtery of his holy word vnto me, I haue plainely preceiued, that it is the expreſſe doctrine of the written word, and the very ſame which God hath left vpon record for me to beleeue. This is the onely anſwer that ſhall bee then excepted of. As many therefore as doe deſire to haue comfort of there religion at the day of Iudgement, muſt giue great heede vnto the reading and preaching of the word, and ſo in humility by praier bee prepared to it, that in there ſecret thoughts they may conceiue, how the word of God is a warrant of there beliefe. Men thinke this is a matter of impoſſibility, and caſt many perills (the diuell helping them forward) with many ſhifts to nouzell themſelues in ignorance; but ſtill the ſaying of the Spirit of God is true, *Knowledge is eaſie to him that will vnderſtand*[h], and God will alwayes giue a bleſſing, and reueale *euen his ſecret* (as *Dauid* ſaith) *vnto thoſe that feare him*[i], and will be found of thoſe that ſeeke him as they ought to doe. So much of this Queſtion, and the vſe of it, why it was meet that Gods word ſhould be written.

h Prou 14.6.

i Pſal. 25. 14.

The ſecond doctrine, touching the time of firſt writing the Scripture.

The next Queſtion neceſſary for the clearing of this place, is, *When the word of God began firſt to be written, and how till that time it was preſerued for the vſe of Gods Church.* Touching which wee muſt holde, that *Moſes* was the firſt writer of the word

word of God that euer was. It is the opinion of ſome (I know) that *Enoch* the ſeauenth from *Adam*, wrote ſomething; and that they thinke may be prooued out of the ſaying of Saint *Iude*, who alledgeth ſome part of *Enochs* doctrine But *Iude* ſaith not, *Enochs wrote*, but *Enoch propheſied* [k]: and it was poſsible for the ſumme of *Enochs* doctrine to be continued without writing. Beſides, one *Ioſephus* (who himſelfe was a Iew, & writ of Antiquities) ſaith, that *Adams* of-ſpring had erected two pillars, the one of bricke, the other of ſtone, in which they had ingrauen many things; but theſe things are vncertaine. And that there was no part of Gods word written before *Moſes*, it may thus be gathered. Firſt, becauſe the Iewes, to whom as Saint *Paul* ſaith, *the Oracles of God were committed* [l], had not in there cannon any holy Writ more ancient then *Moſes*: ſecondly, our Sauiour labouring to prooue himſelfe to be the Meſsias, the Text ſaith, *Hee beganne at Moſes* [m]: if there had beene any Author of greater antiquitie then *Moſes*, no doubt our Sauiour would haue alleadged it, in as much as all the Scripture that was before him, was to giue teſtimony of him. And it is likely that God himſelfe by writing the tenne Commandements exttaordinarily with his owne fingers, did acquaint *Moſes* with the manner of writing, and the vſe of letters, which for ought we can finde to the contrary, vntill that time, was vnknowne. If it be demanded then, whether till then the Church and people of God were vtterly deſtitute of the word? I anſwer, No, for it was alwayes a truth, that God would accept of no worſhip, but that which was according to his word; voluntarie religion was hatefull vnto him, euen from the very firſt beginning. Sith then it is apparent, that before the word was written, God was truely worſhipped, as by *Adam, Abel, Enoch, Noah, Abraham, &c.* it muſt needes be that there was ſome word, or ſome reuealed and knowne will of God to direct them. If you aske how the will of God was then made knowne, and how preſerued? I anſwer, that the Lord reuealed it by holy oracles, by viſions, and apparitions of Angels, yea and of Chriſt himſelfe, who is ordinarily meant by the name of Angell throughout the olde Teſtament, *As ſundry times, and in diuers manners God ſpake to our Fathers in the olde time* (ſaith the Apoſtle [n],) He ſpake to *Moſes* mouth to mouth [o]. He vſed alſo the miniſterie of man for the ſpreading of that truth abroade to many, which by viſion or oracle was reuealed to few. Thus the father to the ſonne, one to an other made knowne the will of God. But when the Church was enlarged, and (hauing beene ſhut vp in ſome few families) beganne to ſpread it ſelfe into a greater compaſſe, and withall, corruption in religion encreaſed, and the people of God by conuerſing with idolaters, were more ſubiect to be miſ-led; the Lord gaue order to write the Lawe, and in proceſſe of time, added the writings of the Prophets as expoſitions of the lawe, and at the laſt, the new Teſtament, to bee a full and manifeſt diſcouerer of that myſterie of Chriſt, which was more darkely (as it were) lapped in the types, and figures, and propheſies of the olde. So that this is the anſwer then to this queſtion; till *Moſes* beganne there was no word written, yet the Church was not diſtitute, but by other meanes, was made acquainted with Gods will, and was informed in ſuch things as partained to life. We may make vſe alſo of the clearing of this queſtion.

Auguſt. lib. de ciu. Dei 15. c. 23.

[k] Iud. ver. 14.

Ioſ. Antiq. l. 1, 2, 3.

[l] Rom. 3. 2.

[m] Luk. 24. 27.

[n] Heb. 1. 1.

[o] Numb. 12. 8

Notium Teſtamentum in vetere velatũ. Aug. in Pſal. 105.

Firſt of all it giueth vs iuſt occaſion to note and obſerue, the continuall care and prouidence of God ouer his Church, in that hee hath neuer left it vnſupplyed, but in all times and ages from the beginning, hath taken a courſe for the right informing it, in ſuch things as were behooueſull, and neceſſarie thereunto. Before *Moſes*, he taught the world by viſions and oracles ſpeaking vnto the ſonnes of men from heauen with his owne mouth. In the following times he ordayned, and with his owne finger (as it were) conſecrated the vſe of writing, for the perpetuall preſeruation of that truth, which otherwiſe in common reaſon, eyther time might haue worne out, or men of corrupt mindes haue falſified, to the corrupting and poiſoning of the Church. So that God may

The Vſe. 1?

truely ſay, to his Church in generall, as he did once to the Iſraelites, *What could I haue done more, which I haue not done vnto you*[p]? I haue ſpoken to you by viſions, I haue reuealed my holy will by the miniſtery of Angels, I haue committed it to perpetuall record, that it might bee turned into all languages, and read and peruſed by all men. God had not beene wanting to vs, if we ſhall now bee wanting to our ſelues, we ſhall bring vpon vs a greater meaſure of condemnation: we ſhall neuer be able to ſay; this and this we would haue done, if wee had knowne it; it ſhall alwayes be replied vpon vs, as it was to the people of olde, *he hath ſhewed thee, O man, what is good*[q]: the Lord was neuer ſparing or cloſe-handed towards his Church, to keepe ſecret any thing, which might be a meanes to bring it vnto life.

[p] Iſa. 5. 4.

[q] Mic. 6. 8

Vſe 2. Secondly, this mutuall following each of other, I meane of the making knowne of the word of God vnto the Church, by viſions, and reuelations, and then after in the appointed time by writing, ſerueth to ſhew vnto vs, that as before the word was written, the power of God was not to be doubted of, but that he was fully able to acquaint his Church with all needfull matter; ſo now the word being written, no viſions or reuelations muſt be looked for. Now the written text is our onely guide; and whoſoeuer he ſhould bee, that vnder pretence of ſome ſpeciall matter extraordinarily reuealed to him from heauen, ſhould indeuour to perſwade vs any thing beſides that which is already written, though hee ſhould bring neuer ſo great probabilities and ſhewes of likelihood, yet he were not to be beleeued. It is true, Chriſt promiſed to ſend his Spirit vnto his Church, and he hath, and doth ſtill make good his promiſe; but yet, not that men vnder a pretence of the Spirit, ſhould contemne the Scripture, but that they ſhould bee better able to profit by the Scripture. For the proofe whereof wee haue an excellent place in *Luke*, where it is ſaide, that Chriſt comming among his Diſciples after his reſurrection, *opened their vnderſtanding*, but to what end? what? that they ſhould from that time deſpiſe the written word, and take vpon them to deliuer what they would, vnder a colour of being inſpired from aboue? No; but he opened their vnderſtanding, that they *might vnderſtand the Scripture*[r]: So that the increaſe of the gift of Gods Spirit in them, did not priuiledge them from tying themſelues ſtill to the doctrine of the Scripture. But you will maruell perhaps to what end I ſpeake this; you ſhall know therefore, that as there were in the elder times certaine heretiques called *Enthuſiaſts*, which pretended (I know not what) viſions, and ſecret conferences with the Spirit of God, and ſo contemned the written word, ſo out of there aſhes haue riſen in our dayes, men of the ſame humour, knowne by the name of the *Family of Loue*, who deſpiſed the ordinary courſe of the miniſtery of man, and of attaining to the knowledge of ſaluation by the written word, and ſtood vpon priuate reuelations, and ſuch other idle fancies, commending vnto them there owne dreames, vnder the name of the ſpeciall inſtincts of Gods Spirit: and the dregges of this groſſeneſſe are remaining amongſt ſome to this day. Now, leſt at any time we ſhould be deceiued with ſuch ſenceleſſe and fooliſh pretences, we muſt vnderſtand, that ſince God committed his word to writing, eyther viſions, and the courſes of that nature haue beene very ſeldome, or elſe all thoſe to whom God hath ſo reuealed any thing, haue beene tyed to the iudgement of the Scripture. The holy Apoſtle Saint *Paul* was taken vp into the third Heauen, and had ſtrange things diſcouered to him, yet this was ſtill his plea for himſelfe, and the thing he ſtood vpon, that hee ſaid no other things then thoſe *which Moſes and the Prophets did ſay ſhould come*[s]. And therefore if either Papiſts, or Familiſts, or any of the like ſtampe, ſhall vnder any colour of viſions or voices from heauen, & the like, perſwade vs to any thing contrary to that we haue bin taught, let vs ſtrait vrge them to make their matters good by the word written; & then ſhall we finde that true which an ancient father ſaid, that if you bring them once to defend their queſtions by ſcripture alone, they

[r] Luk. 24. 45

[s] Act. 26. 22.

[t] Tertul. de reſurrect. carnis,

cannot

cannot ſtand. It hath alwaies beene the badge of heretikes, that there were (*ſcripturarum lucifugæ*) *men that could not abide the light of the Scripture.* And thus much for this queſtion, *When the word was written, and how the Church of God was inſtructed vntill then.* Tertul. ibidē

Now come wee to the laſt and weightieſt, namely, that ſeeing God ſaith here in our Text, that hee *hath written his Law vnto vs, how we may be aſſured that that* which wee now haue, and is called by vs, Gods word, is indeede that holy will of his, which commanded to be written for the good and comfort of his people? And this is a point of great moment, becauſe if we ſtagger therein, we can haue no certainty of religion. Wherefore I pray you let vs obſerue it the rather, that we may haue wherewith to ſtoppe the mouthes of Atheiſts and profane ſcoffers, and auoyd alſo the doubtings and queſtions which may ſometimes ariſe in our owne hearts. Vnderſtand therefore this firſt of all, that nothing is able to perſwade a mans conſcience, that the Scripture is the word of God, but onely the Spirit of God. The Apoſtle *Paul* ſaith truely, that *no man can ſay that Ieſus is the Lord, but by the Holy Ghoſt* [t]. Therefore my meaning is to ſpeake onely of ſuch teſtimonies which are of force to conuince the conſcience; and to make men that they ſhall not be able to deny the Scripture to bee from God, though to frame their hearts to yeeld vnto it, is in the power of God onely to effect. Now to come a degree neerer to the matter, we muſt know alſo that the beſt proofes for the Scripture, that it is Gods word, are to be fetched out of it ſelfe; for which cauſe it is called *light* [u], becauſe it diſcouereth it ſelfe: and many times *the teſtimonies of the Lord* [x], becauſe it beareth witneſſe to it ſelfe. The Papiſts would haue vs ſtand to the iudgement of the Church, which is altogether doubtfull; for there may bee as great queſtion made of the Church, whether it bee the true Church of God, as of the Scripture, whether it bee the true word of God. The teſtimonie and authority of the Church may bee ſome inducement to a man in this caſe, according to Saint *Auguſtine* ſayth it was to him, but it can bee no certaine Argument. Know this then, that there is a certaine euidence of Gods Spirit, as it were imprinted in the Scripture, which ſheweth the Diuine excellencie thereof, about all the writings of men whatſoeuer. And this ſtandeth vpon ſundry particulars; Firſt, the purity of the Law of God written by *Moſes*, aboue all the lawes that haue bin euer enacted and deuiſed by the wiſeſt men. We reade of many worthy Law-giuers among the heathen, that ordained ſtatutes of great wiſedome for the gouernement of their people: yet was their neuer any Lawe deuiſed by the wit of man, but it needed ſome reuiewing, and for ſome reſpect was eyther to bee repealed, or abridged, or enlearged; beſides that, ſcarce any law can bee ſo wiſely framed by a ſtate, but ſome or other will finde a ſhift to doe the very thing, which the intent of the Law was to forbidde, and yet free himſelfe from the danger of the Law, & ſtand vpon termes as if he had not broken it. It is not ſo in the law of God, as it was 1. giuen out, ſo it ſtands without any changing, neither was there euer any found, able to carry himſelfe ſo cunningly in the practiſe of any euill, but this law in one reſpect or other would ſurely finde him guiltie. Secondly, the qualitie of the matter in Scripture: In the writings of the heathen we ſhall finde ſome touch giuen here and there of the miſery of mankind and ſome cold comforts taught for the relieuing it, but the true opening of the direct cauſe of mans miſerie, to wit *ſinne*, and the entring in of ſinne into the world by *Adams fall*, and the perfect and full remedie for all this, namely *Chriſts death* was neuer knowne or heard of, but onely from the Scripture. Thirdly, the antiquity of the Scripture; for the bookes of *Moſes* are more ancient then any humane Writers, in that they ſet downe a Hiſtory from the beginning of the world, a thing which other Writers knew not of, or elſe borrowed from *Moſes*, or elſe, corrupted with many fables, and ridiculous narrations. Beſides, there is no writer of any humane ſtory, that can be prooued to bee more ancient then

The third doctrine touching aſſurance that the Scripture is the word of God.

t 1. Cor. 12. 3.

u Pſ. 119. 105.
x & v. 1. 14. 22. &c.

Non crediderem Scripturis niſi me eccleſiæ authoritas commoueret. Lib. contra epiſt. Funda. c. 5

1 How the ſcripture is known to be Gods word.

2

3

4 *Nehemias* and *Ezra*, who were about the yeares of the world 3500. Fourthly, the admirable consent of the whole body of the Scripture within it selfe, al conspiring together in this one point, that *through the name of Christ all that beleeue in him*; y Act.10.43. *shall receiue remission of sinnes* [y]: what shewes of vncertainty and differences soeuer may appeare, either in numbring of yeares, or in any circumstance of history, or in any point of doctrine, are so fully and apparently reconciled by those which haue laboured therein, that there can be no iust colour of exception. Fifthly, the

5 certaine euents of the prophesies thereof, as of the comming of the Messias, the calling of the Gentiles, the reuealing of Antichrist, of the going of the posterity of *Abraham* into Egypt, and there deliuerance thence, of the foure monarchies by *Daniel*. And it is worth the noting which we read in *Esay*, who speaking of the captiuity of the people of the Iewes in Chaldea, doth not onely prophesie their z Isay 45.1. deliuerãce, but names the very man by whom the Lord would saue them, *Cyrus* [z], and yet *Esay* liued at the least an hundred yeares before *Cyrus* was borne. Like to that was that prophesie of the man of God against the Altar of Bethel built by a 1 Kin.13.2. *Ieroboam*, hee names the partie *Iosiah* [a], and related the particulars what hee should doe, and yet it was at least 330. yeares before *Iosiah* was borne. So *Ieremy* told the people iust the number of yeares in which they should bee captiues vnder Babylon, (70. *yeares*) [b]. And we our selues if we will obserue it, may see daily b Ier.25.11. how the prophesies of the Scripture are accomplished. *Paul* said in the last times *men should broach doctrines of diuels forbiding to marry, and commanding to abstaine* c 1 Tim 4.1. *from meates* [c], wee see it verified in Popery: he saith againe, that *in the last dayes* d 2 Tim.3.2. *men shall be louers of themselues* [d], *&c.* doe we not perceiue among our selues, how these euills doe daily encrease? he saith further, the time will come *when men will* e 2 Tim.4.3. *not suffer wholesome doctrine* [e]; we may behold how this is made good enery day. There is no doctrine more wholesome, then that which is applyed to mens particular sinnes, and yet it is a thing which men will not endure. Saint *Peter* prophesied, and so did Saint *Iude*, that in the last times, there should *be mockers, men* f 2 Pet.3.2. Iud.18. *walking after their owne lustes* [f], we need not goe farre to see the accomplishment of this prophesie. How doe men despise the iudgements of God, and scoffe at all goodnesse and preferre the satisfying of their owne lusts, before obedience to the will of God? Thus that which wee our selues are witnesses of, declareth the certaine euents of the foretellings of the Scripture, and it is an assurance vnto

6 vs, that it is the word of God. Sixtly, the vnpartiall faithfulnesse of those that haue beene enditors of the seuerall bookes. In *Moses* it is worth the noting how he preferreth the relating of the truth of the story, before the discrediting of his owne birth; hee was borne of the Tribe of *Leui*, yet if you reade *Genesis* 49. you shall find hee spareth not to report the hard sentence that old *Iacob* gaue of *Leui* at his death; *Simeon and Leui, brethren in euill, instruments of crueltie, into their secret* g Gen.49. verse.5. *let not my soule come* [g], *&c.* And in *Numbers* [h] he doth not spare *Aaron* and *Myriam* his owne brother and sister, but hath left there sinne, and the displeasure of h Chap.12. God against it, vpon perpetuall record: nay, he is not ashamed to reueale his owne errour, and how much the Lord was offended with him, and how for it he threatned him, that hee should neuer come into the promised Canaan: hee doth in the storie many times make mention of it. It is said, that Saint *Marke* wrote the Gospel out of Saint *Peters* mouth, and yet the deniall of *Peter* is more expresly laied downe by the Euangelist Saint *Marke* then by any other. And Saint *Paul* setteth downe with his owne penne, his owne faults in more sharpe measure, then any other man would doe, *I was a blasphemer, a persecutour, an oppressour* [i]. This argueth that these men were guided by God, in that they were so free i 1 Tim.1.13. from flattery, as they spared not themselues. We know it is contrary in other writers: you shall see generally those that write Histories, speake partially either of some men, or of their owne natiue countrie: as if a man should reade the chornicles of England, he would thinke that the only country. It shews the Scripture to

haue

haue beene guided by ſome higher Spirit, it being ſo free from all partiality. Seauenthly, the wonderfull preſeruation of the bookes of the Scripture: At the firſt, the two tables of the Law which were written by Gods owne finger, were appointed by the Lord to be laid vp in the Arke, and the whole tribe of *Leui* commanded to attend it [k]. Next, the bookes which *Moſes* himſelfe wrote, as he wrote them by the ſpecial appointment of God (as appeares) ſo he deliuered them to the ſons of *Leui* alſo to be kept [l]. *Ioſhua* tooke the ſame courſe for the preſeruation of that which hee had written [m]: So did *Samuel* [n], yet this is nothing in reſpect of that which followed. The propheſie of *Ieremy* was burned by king *Iehoiakim*, thereby thinking to aboliſh the whole memory of it; but the Lord preſently cauſed the ſame to be written againe, yea and added thereunto many words [o]. When *Manaſſes* & *Ammon*, two wicked kings, to the end they might the better draw the people to idolatry, & keepe them in it, had ſuppreſſed the booke of the law; yet in the daies of *Ioſias*, it pleaſed God, that euen in the ruines of the tẽple it was found againe [p]. It is recorded in the booke of *Maccabees* [q], how that king *Antiochus* cut in pieces, and burnt all the bookes of the law which he could find, & followed the matter ſo extremely, that whoſoeuer had a booke of the teſtament found by him, hee ſhould bee put to death. And *Euſebius* an ancient writer of the ſtory of the Church, reports how *Diocleſian* a heathen Emperour, and a cruell perſecutor, both forbad the vſe of the books of the Prophets and Euangeliſts, and conſumed them with fire alſo. So that indeed it is a very miracle, and an argument that the Scripture is from aboue, inaſmuch as notwithſtanding the perpetuall enmity of the diuell againſt it, the indeuours of heretikes to corrupt it, the practiſes of tyrants vtterly to aboliſh it, and the many hazards which the Church hath beene in, which could not chuſe but endanger it; yet it hath bin preſerued whole and entire, yea euen in the originall tongues, the old teſtament in the Hebrew, and the new in the Greek, euen vnto this day: we may well apply vnto it the words of the Pſalme, *It is the Lords doing, and it is maruellous in our eyes* [r]. Eightly, the forme and dignity of the ſtile, which is (as I ſaid) fulnes of maieſty in ſimplicity of words. There is no part or tittle of it which ſauoureth of any earthlines; the maieſty of the ſentence is ſuch, as it cannot be fully and wholly conceiued and vttered by any man; and yet it is alwayes more powerfull in matter, then in words. And we ſee the books called the Apocrypha, which haue endeuoured to expreſſe the excellencie of that holy ſtile; are yet ſo far from it, that they are but cold, and euen barbarous in compariſon. Ninthly, if when we conſider the excellencie of the matter, and the heauenly maieſty of the ſtile, we ſhall remember alſo what kinde of men they were which wrought it, it will adde ſome ſtrength vnto this proofe. For if we conſider them ſimply in themſelues, wee ſhall ſee how vnfit they were by all likelihood for ſuch a ſtory. *Moſes*, firſt a Sheepheard, then a Prophet [f]; *Ieremy* a very childe By his owne confeſsion [t]; *Peter* a fiſherman, one that was neuer trained vp in learning [u]; *Mathew* a Publican, a meere ſtranger to the things of God [x]; *Luke* a Phiſician [y]; learned, but yet not accuſtomed in things of that qualitie; *Paul* a perſecutor, a profeſſed enemy to the doctrine of the Goſpell [z]: it could not chuſe but be ſome heauenly and ſpirituall power, that ſhould call, and afterwards enable theſe men vnto this weighty buſineſſe to be the pen-men of that, in which ſo admirable excellency appeares. Tenthly, let vs conſider alſo the power and efficacie of the Scripture. There is no man, but if he obſerue it, and hearken to it, ſhall finde the power of it, how it ſearcheth into the very ſecret of the heart, *and diuides aſunder the ſoule and the Spirit, and is a diſcerner of the thoughts and intents* [a]: it ſtrikes a terror into the conſciences of thoſe, which are the greateſt enemies vnto it, and would ſeeme to deſpite it; and that is the very thing that hath cauſed it to haue ſo many aduerſaries among men. Wee may behold alſo how it worketh to the reclaiming of many men from their euill waies; what fruits of holines it bring forth in the liues of diuers that profeſſe it, what contempt of the word, what hatred

7

k Deut. 10.2 5.8.
l Exod 54.27
Deut 31.9.
m Ioſh.34.26.
n 1. Sam.10, 25.
o Ier.36.
p 2.Chr.24.14
q 1.Mach 1.

9

f Exod. 3.1.
t Ier.1.6.
u Math.4.18
y Col.4.14.
z 1 Tim.1.13

10

a Heb.4.12.

tred of ſin,what duties of mercy;yea,and how the loue and ſweetnes thereof hath ſo poſſeſſed the hearts of ſome,that they haue bin content not onely to ſacrifice, their wealth, their credit,their good name, their liberty for it, but euen there very liues, and to chuſe rather to beare any torments, then to diſclaime that holy truth, which by the teaching of the Scripture, they haue once throughly entertained. Thus this power of the word in conuincing ſome, in conuerting others, in amazing ſome,in reioycing others,in drawing ſome earneſtly to loue it,in prouoking others deeply and tyrannouſly to deteſt it,this ſame ſecret and effectuall working of it (I ſay) vpon the ſecret powers of the ſoule, is a teſtimony for the Scripture, that it is no deuice of man, but the very ſacred will of God. Theſe ten tokens, I haue thought good to commend vnto your care and conſideration,by which it may be manifeſted vnto vs,that that which wee call the Bible,and is daily commended vnto vs to be *the Word of God*, is indeede that which it isſaid to be, and the very thing by which wee ſhall be iudged at the laſt day; 1. the purity of the law; 2. the matter of the Scripture, the deſcription of mans miſery,and of the true remedy for it; 3. the antiquity of it; 4. the conſent of it with it ſelfe; 5. the certaine euent of all prophecies;6. the vnpartiall dealing of thoſe that doe write it; 7.the miraculous preſeruations of it from the firſt writing till now;8.the maieſticall ſtile wherein it is written; 9. the condition of the penne-men before they were called to that ſeruice; 10. the power and efficacie of it in the working vpon mens conſciences. Howſoeuer (as I haue ſaid) nothing is able to perſwade the minde, but onely the Spirit of God,yet theſe particulars are of force to conuince, and to prooue vnto men,whether they will or no; that the Scripture is no humane hiſtory, but the Oracle of God, ordained by him, to bee as it were, *a light ſhining in a darke place* [b], (as Saint *Peters* words are) that by the direction thereof,our feete may be *guided in the way of peace*.

b 2.Pet.1.19.

Vſe.

The world groweth to a ripeneſſe and perfection of all kinde of ſinne, and the Lords long-ſuffering hath made many to thinke,that religion is but a toy,and all Scripture meerely vanity: and many hearing manifeſt teſtimonies alleadged out of the Scripture againſt their lewdnes, are not afraid to ſay, that ſure it is not all from God,which is ſaid to be his word: Beſides that euery man by nature ſhall finde a ſpice of atheiſme, euen in his owne boſome, and he ſhall finde doubtings ariſe ſometimes euen in theſe maine points,how he ſhall know ſcripture to be ſcripture, and that there is ſuch a God,and a Chriſt, and a hell,and a heauen, as is there made mention of. And therefore for ſtrengthning of vs, both againſt the Atheiſts and ſcorners which wee ſhall meete with in the world,and the doubtings which may ſpring vp in our owne hearts, I haue thought good (my Text giuing me ſo iuſt occaſion,) to diſcourſe thus largely of this matter: for whereas God ſaith here, he hath written to vs his Lawe,we cannot poſſibly make any true profitable vſe of this ſpeech,except we be cleared in this point; That that which we account Gods law, is that ſame doctrine which his will was ſhould be committed to writing for our good.

The third Sermon.

The ſecond part of the Text.

Vt they were counted as a ſtrange thing. This is the ſecond part of this verſe, the former ſhewed the bounty of God vouchſafing his law;this ſhewes the vnthankfulnes and impiety of men in deſpiſing his Law; ſith that by the very courſe of the words it is plaine, that there is a fault here diſcouered,therfore in the handling of this part,I will follow this courſe; 1. I will ſhew the nature of the fault; 2. I will open the greatnes of it; 3. I will

The order of handling it.

will declare what punishment is belonging to it; 4. I will apply it, to see whether it be not also our fault; 5. when it is manifest, that to count the word of God *as a strange thing*, is a fault, and such a one as shall be punished, and which is also our fault: I will then teach of what vse all these points ought to be vnto vs, and what we must indeuour to learne thereby; these be the parts and points of this dayes sermon, all necessary to the profitable handling of this clause. And first what the fault was, and wherein this people trespassed, when they are said to haue counted the great matters of Gods Law, *as a strange thing.*

The doctrine.

The effect and substance of the fault, in a word, was this; that howbeit the Lord had committed and commended his word vnto them, for there necessary vses, intending that it should be familiar vnto them, and alwayes at hand with them as a counsellour in all their occasions, to aduise them, yet they reputed it as a matter not pertaining to them; so that wherein they ought to haue beene most conuersant in it, they were the greatest strangers; neither were they lesse seene, or more slenderly expereienced in any one thing, then the rules and precepts of the Scripture. That is briefly the very true fault, for which the vnthankfull Iewes are challenged in this place, and that was my first point. Now lest when we shall bee found guilty of the same trespasse, it should seeme vnto vs but a slight offence, let me draw you to the next point, which is the greatnes of it, and how grosse a thing it is to count the honorable matters of Gods law, as a *strange thing*. I will endeuour to make it manifest after as familiar a manner as I can. This is that therfore which I say of it, that it was a fault, compounded and made of three grosse euils; 1. is disobedience; 2. vnthankfulnes; 3. neglect of there owne priuate good euen the good of their soules. First, it was disobedience; for the commandement of God was very streight, that they should all, one and other acquaint themselues with the things of his law, wherof that one place which is in *Deuteronomy*, is a sufficient witnes; *And these words*, [a] *&c.* Therefore besides the ordinary course of teaching by the Leuites in the Temple, the Lord commanded, to bind them as *signes vpon their heads, & write them vpon the posts of their house, & vpon their gates*, and all to the end that the law of God by that means might become familiar vnto them: so that it was a manifest contempt of Gods commandement, to passe that by, as a matter which concerned them not, which the Lords desire and will was, by all meanes, to accustome them vnto, as it was disobedience to the expresse will of God (and so according to the saying of *Samuel* to *Saul, as bad as sin of witchcraft* [b].) so it was vnthankfulnesse also and a most odious abuse of Gods kindnes. Consider how, marke the words of my Text, *I haue written to them, &c.* saith God, so that the written word is as it were an Epistle or Letter sent from the Lord vnto his Church. A Letter I say of which the matter is weightie, and such as concernes all euen in the highest degree; so the carriage and frame of it, considering what the Lord is in respect of vs, is full of exceeding kindnes, many gracious promises, many kind intreaties, many fatherly aduertisements, euery word in a manner sauouring of vnspeakable loue. Now put-case a King should write a letter to his meanest subiect, nay to such as being traitours to him, stood at his mercy to be disposed with at his pleasure (for so is the case betwixt God and vs) and should in all temperate maner speake graciously vnto them, promising vpon their submission, a finall remitting of their mis-behauiour, yea and a purpose to take them finally into his fauour; if these men thus at the Kings pleasure, and thus kindly written vnto, should throw the Letter aside, not vouchsafing to peruse it, what name would we giue vnto this demeanour? wee would say vnthankefulnesse were to fauourable a tearme, presumption, villany, intollerable insolency; wee would not know how to describe it. How must it not needes then be ingratitude in a higher degree, that the Lord writting to his enemies (as we are all by nature [c]) such a gracious Letter of reconcilement, suing to winne vs, when as it were meeter that we should euen with teares of blood importune him: yet the

[a] Chap 6.6,7

[b] 1. Sam. 15. 23. So saith August. Euar. Psal. 90. Co. 2.

[c] Rom. 5.10.

sonnes of men whose breath is in their nosthrils, not weighing this vn-vtterable kindnes, should dare to set at nought such a message, and to let it slip as if it were some idle stuffe, nor worth the looking on? Againe, whereas it is often touched in the Scripture, that the Lord had a speciall regard ouer the Iewish nation, more then to any other vnder heauen; the liberty of enioying of the law of God, is noted as the principal benefit which the Lord vouchsafed them: *What nation is there so great* (saith *Moses*) *that hath ordinances and lawes so righteous, as all the law which I set before you this day*[d]? And *Dauid* in the Psalmes hauing spoken at large touching the prouidence of God ouer all mankind, commeth at last to shew wherein the Iewes had the pre-eminence aboue all other, in these words; *he shewed his word vnto* Iacob, *his statutes & iudgements vnto* Israel, *he hath not dealt so with euery nation*[e]. And Saint *Paul* propounding to himselfe this question, *What is then the preferment of the Iew*? answereth it thus, *Chiefly, because vnto them was committed the Oracles of God*[f]. So then, seeing among all the blessings that God bestowed vpon them, this was the choice, that the great things of the Law were committed vnto them, it must needs be an argument of extreme vnthankfulnes in them to make so slight account of so great a fauour.

d Deut.4.8.

e Psal.147.19 20.

f Rom.3 1,2.

The third euill of which this euill here reproued in them, was compounded, was, neglect of their owne priuate good. For the Lord hath not commended to them, the things of the law, simply a meane by which they might shew their obedience vnto his authority, but the intent of the Lord therein was the furtherance of their good. *I gaue them* (saith God) *statutes and ordinances, which if a man doe, he shall liue in them*[g]. The glory should haue returned to God by their obedience, but the cheife profite should haue beene their owne: and therefore for them to let the law lie, like some olde booke out of vse, or some other forlorne or forren matter, it could not argue a most miserable neglect, and bewray them to bee men of a most profane and dissolute disposition. So then if you demand what great matter this was, for which this people was so highly blamed in these words, *they haue accounted the great things of the lawe as a strange thing*? I answer, it was an error comprising vnder it three foule euils; first, rebellious disobedience to Gods expresse commandement; secondly, presumptuous contempt and base estimation of Gods great kindnesse; thirdly, the desperate neglect of the saluation of their owne soules. This is the second point. Now for the third.

g Ezec.20.11

Which is, touching the punishment due to this fault: if wee haue obserued what hath beene said before touching the nature of the sinne, wee cannot doubt, eyther that it deserues a punishment, or that the Lord will surely proceed against it in his due time: but yet if we shall consider what the Scripture saith of it in particular, it will much more affect vs. Thus much therefore we may generally vnderstand, that the Lord punisheth no sinne more grieuously, then the contemning of his word; and thereof we haue no more full and pregnant example then this Iewish nation. For whereas sundry times before the comming of Christ in the flesh, the wrath of God came vpon them, that the iudgements wherwith they were visited, made euen their eares to tingle that heard them, and brought that very people, whom he had carried (as it were) in his armes out of Egypt, to become a hissing and a by-word to the whole world; whosoeuer obserues the course of the Prophets, shall finde that the principall ground of all this, was their slight account of the holy doctrine of God, their preferring the inuentions of men, the guises of other nations, and the traditions of their fathers, before the blessed will of the Lord, manifested and reuealed to them in his law. But lest we should thinke this is nothing to vs (though indeede it was left written to admonish vs) concerning this matter there are two places of holy Scripture especially to be considered, and they are both in the booke of the Prouerbs, the one is, *Hee that turneth away his eare from hearing the Law, euen his prayer shall be abhominble*[h]: marke I pray you, there is no duty in the holy Scripture, to which the Lord hath promised

h Chap.28.6.

miſed a greater bleſsing then the duty of praier; the Lord takes it as an honour vnto him, to haue this title, to be called *the hearer of prayers* [i]; yet the neglect of Gods word, the making no account of the meanes to bring vs to the knowledge of it, turnes all a mans prayer into ſinne, ſtoppeth vp the eares of the Lord vnto all his ſuites, doth (as it were) bar vp the gate of heauen againſt him, that though his requeſt be neuer ſo earneſt, yet it is vnpoſsible for him to haue entrance. God will heare no prayer that proceeds from him which doth not eſteeme the knowledge and vnderſtanding of his word; a fearefull iudgement. i Pſal 6.5.2.

The other place is, *O you fooles how long will you loue fooliſhnes, and the fooles hate knowledge?* and againe, *You haue deſpiſed all my counſell, & would none of my aduice:* marke now what followeth, *I wil alſo laugh at their deſtruction, & mocke when their feare commeth* [k]. I beſeech you in the feare of God let vs conſider it. The Lord is often reported of to vs in the Scriptures by the name of a merciful God; a God that puniſheth not willingly; a God that delighteth not in the death of him that dieth; what a grieuous ſinne then muſt that needes bee, which turneth that ſo ſweete and gracious nature of God into that extremity, that hee ſhould euen reioyce at mens deſtruction, and take pleaſure in there torment? And yet this reckoning the word of God as *a ſtrange thing*, brings forth this ſtrange effect, and makes that God who delighteth in mercy, to pleaſe himſelfe in the fierce execution of his vengeance. k Chap. 1.22. 25.

Thus then we end this poynt. If you aske what iudgement is due to this offence of not regarding the *great things* of Gods Law: I anſwer, in generall, it ſetteth vpon the very floudgate of Gods wrath, as appeareth by the example of the Iewes; 2. in particular, it makes all our praiers odious, and the torment of our ſoules, a matter of reioycing and pleaſure to the Lord. It is truely ſaid of our Sauiour, *To whom God giueth much, of him he requireth much* [l]. The libertie of his word is the greateſt bleſsing, and therefore the contempt thereof muſt needes bring vpon vs the greateſt vengeance. l Luk. 12. 48.

Come we now to the next point, to ſee whether this fault thus deſcribed, and thus deſeruing to be puniſhed be not our fault alſo, that ſo wee may by degrees make a way to that which is the vſe and drift of this whole Scripture.

And firſt heere, to the end that it may appeare, that this is our fault, to neglect Gods word, we muſt neceſſarily enquire, whether the Lord hath not affoorded vs the ſame bleſsing, I meane the liberty of his word. It is a thing that cannot be denyed, that the kindneſſe of God in this behalfe towards vs is no whit inferiour to that which in former times he ſhewed to the Iewes; I doe thinke that no man can name any one particular, tending to the diſcouery and making manifeſt of the Law of God, which is not granted to vs in as great a meaſure as it was to them. Nay, looke by how much the miniſtery of the Goſpel exceedeth the miniſtery of the Law, by ſo much is the mercy of God greater vnto vs, then vnto them; becauſe it is free for vs to behold the ſubſtance of that, whereof they ſaw but the ſhadowes onely. So that the Lord may euery way, and in euery reſpect, ſay to vs as truely, as euer he might ſay to them, *I haue written to you the great things of my Law.* It is manifeſt then I thinke to euery one that vnderſtandeth any thing, that we are nothing inferiour to the Iewes in reſpect of the bleſsing, I doubt not but it ſhall alſo appeare, that we do fully match them; nay, I beleeue, go farre beyond them in the contempt. And to the end I may make good that which I ſay, let me ſhew it in particulars how the word of God, the holy will of God reuealed in the Scripture, is a meere ſtranger vnto vs; a thing that is farre from being ſo well knowne, and ſo familiar vnto vs as it ought to be; and let that which I ſay be credited, onely ſo farre as your owne conſciences ſhall find it to be true. The word of God is a ſtrange thing to our iudgements, a ſtrange thing to our thoughts, ſtrange to our affections, ſtrange to our tongues and ſpeeches, ſtrange to our courſes, and to our ordinary conuerſation. If this bee true, how

ſhall

ſhall we be able to ſhift off the like challenge from the Lord, which is here made againſt the Iewes; namely, that we haue accounted the great things of Gods Lawe as a ſtrange thing? Firſt, it is ſtrange to our iudgements; that appeareth by our exceeding ignorance in the things of God, and by that extreame dulneſſe of conceipt which is ſtill to be ſeene in vs: There is ſcarcely any one thing of thoſe, which doe neceſſarily and generally concerne men, wherein the greateſt part of our people are leſſe ſeene, then the doctrine of Gods word; there is nothing which they heare ſpoken of, in any company, or vpon any occaſion, the meaning, courſe, and ſcope whereof they doe leſſe apprehend, then the rules and precepts and inſtructions of the Scripture: men of yeares and great experience, skilfull in the courſes of the world, wiſe in there affaires and very politike, well ſeene in matters of law, able to ſpeake well and with good aduice about outward things, a man would wonder to heare their weakneſſe and ſimplicity in religion. This ſheweth that the Law of God is *a ſtrange thing* to our iudgements; there is nothing leſſe knowne, there is nothing leſſe conceiued. Secondly, it is *ſtrange* to our thoughts; Truth is, thoughts are knowne onely to God, who is the ſole ſearcher of mens hearts; but yet (if our conſciences beeing appealed vnto) wee will ſpeake the truth as it is, I beleeue that wee muſt (whether we will or no) confeſſe that our mindes are ſo (in a manner) wholly taken vp with couetous, ambitious, idle, wanton, reuengefull thoughts, riſing out of our corrupt hearts, as from a continuall ſpring, that there is ſcarcely any roome or time for any priuate queſtionings or communings with our ſelues touching *the words of eternall life* [m], and the *great things* of Gods Law. Such meditations may ſometimes (perhaps) knocke at the outward doore of our hearts, or (it may be) finde, vpon a fit ſome ſodaine and ſuperficiall entertainment, but (alas) they are quickly vaniſhed; and like a *ſerpent vpon a ſtone, or a ſhippe in the middes of the ſea* [n], leaue no print behinde them; and by that meanes neuer come to pitch with vs, or to *dwell plenteouſly* [o] in our hearts. Thirdly, there is a ſmall acquaintance betwixt the word of God and our affections: I needs ſay no more to prooue it but this, namely, that there is nothing which doth ſooner tyre vs out, and make our ſpirits dull and lumpiſh, then the exerciſes of the word, in what kinde ſoeuer. In other things we are like to the *Horſe-leaches daughters, which cried, Giue, giue*, and we are ſeldome heard to ſay, *it is enough* [p]: but in matters of religion we are verie moderate; compendious ſermons, briefe diſcourſes, ſhort praiers, haſty meditations, theſe pleaſe vs beſt. Indeede, were it not for very ſhame, we would haue none at all. Thus Gods word is not to vs as a beloued friend, of whoſe ſweet acquaintance we could neuer be weary, but as ſome vnwelcome ſtranger, who (it may be) by importunity, getteth a nights lodging with vs, but his departure pleaſeth vs better then this comming. Now fourthly, for our tongues and ſpeeches, let vs call to minde our ordinary conferences, at home, at worke, in iourneies, in meetings, in going and comming too and from the Church, and then ſay truly, whether if our Sauiour Chriſt ſhould ſodainly choppe in amongſt vs, as hee did to ſee the two diſciples trauelling to Emaus, and ſhould ſay to vs as he did to them, *What manner of communications are theſe that ye haue one to another* [q]? we ſhould bee able to anſwer him for one time of a thouſand, that we are reuerently and ſoberly communing together of good things, conferring of the things in which publikely we haue beene taught, that ſo we might both *edifie our ſelues in our moſt holy faith* [r], and might alſo prouoke and ſtirre vp one another *to good workes* [ſ]: doubtleſſe (as it was ſaid to *Peter*) our *very ſpeech would bewray vs* [t], and the barrenneſſe of our talke, would diſcouer the drieneſſe and deadneſſe of our hearts. But now laſtly, although the word of God doe now and then twang vpon ſome mens tongues, and be made a matter of diſcourſe and table talke, to take vp the time, or to ſhew wit, or elſe be called in by ſome profane ones, as *Sampſon* was by the Philiſtims, *to make them paſtime* [u], yet it is moſt vniuerſally a ſtranger

m Ioh. 6. 68.
n Prou. 30. 19
o Col 3. 16.
p Prou. 30. 15
q Luk 24. 15.
r Iude. 20.
ſ Heb. 10 24.
t Mat. 26 73.
u Iudg. 16. 25.

to

to mens liues and conuerſations. It is madneſſe in the worlds account for a man in all things (with *Dauid*) to make *the teſtimonies* of the Lord, *his counſellours* [x], and to ſtand vpon thoſe ſtrict and nice termes of conſcience, as not to aduenture vpon any thing, but that which hee may warrant vnto his owne ſoule thereby. Shall it not hinder my profite? will it be no blemiſh to my reputation, may I thereby further ſuch and ſuch purpoſes? are they any examples of men of ſome note and faſhion in the world, running the ſame courſes? Here is the ordinary religion of the world; but as for laying the precepts of the word as preciſe rules for the ordering of all our wayes, and the guiding of our liues in the Lords path it is a thing ſo ridiculous, and vnreaſonable in common iudgement, and through diſcontinuance in theſe euill times ſo out of vſe, that when as the word challengeth that right of gouerning vs which the Lord hath giuen it, men foorthwith (ſo ſtrange a thing it is vnto them, to beare the yoke) ſnuffe, and are not afraide to expoſtulate with it, as the Sodomites did with *Lot*, ſhall it, *beeing a ſtranger, iudge and rule ouer vs*? Thus I haue by particulars confirmed this point, that wee are as deſerued lyable to this reproofe, as the Iewes were. The Lord wrote vnto them [y] *the great things of his Law*; ſo he hath done to vs; *they accounted them as a ſtrange thing*, wee are very equall to them in contempt.

[x] Pſal. 119. 24

[y] Gen. 19. 9.

Now for the laſt point propounded, namely, the vſe of all that hath beene ſayd, it muſt needes be this: That ſeeing to account the *great things* of Gods law as *a ſtrange thing*: is, firſt, a fault; ſecondly, a grieuous fault; thirdly, a fault liable to ſo extreame puniſhment; and fourthly, our fault: their is no remedie (vnleſſe by a bolde perſiſting in an apparent euill wee will prouoke God) but wee muſt henceforth giue all diligence, that the word of God may be no more a ſtranger vnto vs, but a dweller with vs, and may become familiar vnto vs. That this is a dutie from which no man is exempted, the Scripture is manifeſt, in which (if the whole body of it throughout be examined) there is no releaſement or diſpenſation giuen vnto any to neglect the ſearching of Gods booke; neyther was it euer maintained by any doctrine, but by doctrine of Popery, that ordinary men need not ſeeke to be made acquainted with the Scripture. We reade that when the Philiſtims had the Iſraelites in bondage, one policie to keepe them vnder, and to detaine them in prepetuall thraldome, was this; they left them neuer a Smith throughout all the Land, and what was their reaſon? *Leſt* (ſaid they) *the Hebrewes make them ſwords and ſpeares* [z]. If they tooke away their weapons from them, it was an eaſie thing to oppreſſe them. The very like policie was vſed in the dayes of Popery, to the end to continue the people in blindneſſe, that they might not deſcry the abhomination of that religion, by the light of the Scripture. They tooke the Bible from them, and ſhut it vp in Colledges and Libraries, and ſuffered it not to paſſe, but in a language which the Vulgar vnderſtood not. And as in that bondage of the Iſraelites vnder the Philiſtims, no man could ſharpen his mattocke, his axe, and his weeding hooke, but they muſt bee beholding to the Philiſtims, and take of them ſuch helpe, as they would vouchſafe to affoord them [a]; So in the dayes of popiſh blindneſſe, no common man wanting the helpes of learning and knowledge in the tongues, could enioy the benefit of any ſpiritual ſharpening, any comfort for his ſoule, but as it pleaſed thoſe tyrants ouer Gods heritage to beſtow vpon them. So that the contempt of the Scriptures of God (which is the common ſickneſſe of the countrey) is nought elſe, but a very dregge of Poperie; Ignorance beeing the ſcepter of that kingdome, and the reaſons which euen the moſt learned Papiſts alledge for the diſcharging of the Laity, from the conuerſing with the Scripture, beeing the very ſame which euery profane ignorant perſon, is able by the priuate teaching of his owne corrupt heart, to pleade on the behalfe of his owne careleſneſſe. Well, the ſcope of this place (which is a part of that holy truth by which wee muſt bee iudged at the laſt day) requireth at our hands better things: and if we be any whit aſhamed

Vſe.

Index lib. prohibit. Reg. 4.

[z] 1. Sam. 13. 19.

[a] Vers. 20.

of

of our former neglect, and thinke our ſelues bound in conſcience, to grow into a farther degree of familiaritie with the word of God, the vſing of theſe helps ſhall be a great furtherance.

1 3. Helps to make the Scripture familiar to vs.

An humble ſetting our ſelues to ſchoole to the publike minſterie. In Chriſt are *hid all the treaſures of wiſdome and knowledge* [b]; and in the ſound and ſincere preaching of the word, there is plainly ſet out vnto vs the very myſtery of Chriſt. To this courſe is the bleſsing promiſed, that it ſhall *ſaue them that beleeue* [c]; eſpecially when it is yeelded to with humility, and with a holy diſclayming of a mans owne ſeeming wiſedome. For the Lord *will guide the meeke in iudgement, and teach the humble his way*, yea his very *ſecret is reuealed* vnto ſuch [d], accordin as on the contrary *hee catcheth the wiſe in their owne craftineſſe* [e], and maketh them *become fooles* [f], when they profeſſe the greateſt wiſedome. If we would then grow into more and more acquaintance with the Scripture, we muſt weare out the threſhold of the Lords houſe, and *watch daily at his gates, and giue attendance at the poſtes of his doores* [g]. For, *if thou cauſe thine eares to hearken after wiſedome, and enclyne thine heart: then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God* [h]. If in our affections and care we be ſtrangers to publike teaching, we may perhaps haue ſome ſmattering and ſuperficiall knowledge, but can neuer haue any true taſt of the marrow and ſweetnes of the Scripture. Secondly, priuate exerciſe

2

namely firſt, an aduiſed, intentiue, and well prepared reading (if wee be able) or a hearing others reade. This rubs vp the memorie of things heard publikely, confirmes the iudgement, makes fit to depend vpon the Church inſtruction, and inureth to the Phraſe and language of the Scripture: ſecondly, a buſie and ſecret meditating and exerciſing the thoughts about ſuch things as wee haue receiued. This doth (as the Apoſtle ſpeakes) *deliuer*, and (and as it were) caſt vs into the *form* and mould of *doctrine* which wee heare i, and ſeaſoneth the inner man, euen the *ſpirit of the minde* (*k*), with that holy truth which we haue learned: thirdly, a reuerent and diſcreet conference touching heauenly things as occaſion falleth, ſometime with our miniſter [l], ſometimes with our neighbours [m], ſometimes at home with our families [n], ſometimes abroad euen *as we walke* by *the way* [o]. This is a notable quickening for our ſelues, and a great helpe to others; *The lippes of the wiſe do ſpread abroad knowledge, and feede many* [p].

f Rom. 1. 22.
g Prou. 8. 33.
h Prou. 2. 2. 5.
i Rom. 6. 17.
k Eph. 4. 23.
l Mark. 4. 10.
m Heb. 3. 13. 10. 24.
n Deut. 6. 7.
o Luk. 24. 13. 14.
p Prou. 15. 7. Prou. 10. 21.

At the leaſt ſome of theſe priuate exerciſes ſhould daily be performed: for miſerable is that man, who for one whole day together, doth neyther buſie his tongue, nor employ his thoughts, nor apply his eares to ſome holy vſe, to heare, or talke, or muſe about ſomething by which hee may be built vp in Chriſt Ieſus.

3

Thirdly, carefull and ſtedfaſt practiſe proceeding from a reſolute vow, and as it were a ſolemne oath taken betwixt God and mans owne ſoule, *to keepe the Lords righteous iudgements*, and to *haue reſpect to all his commandements* [q]. Vſe in all things breeds cunning, and he which makes it his care to put in execution ſuch good duties as he heareth taught, praying the Lord to *eſtabliſh him in euery word and good worke* [r], will in time grow ſo *perfect* [s], in good things, that he ſhall euen with a kind of pleaſure (for the Lords *yoke is eaſie* [t]) *walk in the law of the Lord* [u] neuer being *idle nor vnfruitfull in the knowledge of Chriſt* [x], but *adorning the doctrine of God our Sauiour in all things* [y]. The conſcionable practiſe of theſe duties ſhall, by the bleſſing of God, reforme our common fault of being ſtrangers in Gods booke, and ſhall by making Chriſts *word dwell with vs*, fit, and make vs ready to dwell with him for euer in his kingdome.

q Pſal. 119. ver 6. 106.
r 2. Theſſ. 2. 17
s Heb. 13. 21.
t Matth. 11. 30
u Pſal. 119. 1.
x 2. Pet. 1. 8.
y Tit. 1. 10

THE

THE ABRIDGMENT OF THE GOSPEL:

OR,

THE ORDER AND COVRSE OF MANS SALVATION, AS IT IS SET FORTH BY *ZACHARIE* THE FATHER of IOHN BAPTIST: *Luk.* 1. 67. &c.

Diuided into two parts.

1. TIM. 3. 16.
Without controuerſie, great is the myſterie of godlineſſe.

LONDON,
Printed by *Iohn Beale*, for *Ioyce Macham*.
1624.

TO THE RIGHT WORSHIPFVL Sr. ANTHONIE ROVS of *Halton* in *Cornwall* KNIGHT.

SIR, being called vpon, to prepare theſe Sermons for a new Impreſsion by reuiewing them, I haue emboldened my ſelfe, to requeſt your good leaue, that they may be entitled to your name. Neither let them I pray you be the more vnwelcome, becauſe they become (as it were) at a ſecond hand; but be pleaſed rather to interpret my purpoſe thus; that I would firſt trie them, how they could beare the light before I would aduenture them to your preſence. Now therefore that they haue once paſſed the hands and cenſure of others with ſome fauour, I haue ſo much the more courage to commend them to your vſe; not doubting withall, but that if at any they ſhall paſſe TAMAR, *the credit of your name, written in their front, ſhall much further their acceptance, chiefely with thoſe, to whom your long continued reſpect to the truth of Religion, is not vnknowne, I hope alſo that your Worſhip will account this as an euidence of my loue to your ſoule, for which I muſt hold my ſelfe bound to haue care; becauſe albeit you liue not vnder my miniſterie, yet inaſmuch as out of that part of your faire Inheritance which lyeth heere, I receiue ſome of my maintenance, I muſt needs thinke it my duty to* beſtow ſome ſpirituall gift [a], *by which I might ſomething further you in your paſſage towards that* Countrey *which I truſt you ſeeke* [b]; *and for your obtaining whereof I will not ceaſe to pray. So, craning your pardon for my boldneſſe, I reſt, from* Modbury.

a Rom. 1. 11.
b Heb. 11. 14.

Your Worſhips in all Chriſtian reſpects,

SAM. HIERON.

THE ABRIDGEMENT OF THE GOSPEL.

The first Part; and the first Sermon.

Luke 1. verse. 67. &c.

Then his father Zacharias *was filled with the Holy Ghost, and propheſied, ſaying: Bleſſed be the Lord God of Iſrael, &c.*

The general diuiſion of the whole place.

IN this paſſage of ſpeech, in which the hymne of *Zacharie* is reported, two things are to be conſidered: firſt, the preface to it: ſecondly, the hymne it ſelfe. In the preface againe, there are two points obſerued, firſt, the ſpeciall enabling of *Zacharie* to this buſineſſe: ſecondly, the generall nature of the thing performed. The enabling of *Zacharie*, is in theſe words, *He was filled with the Holy Ghoſt.*

By [*the Holy Ghoſt*] we muſt not here vnderſtand the very eſſence and deitie of the third perſon in Trinitie, but the gifts and graces of the Holie Ghoſt, according as the word is often ſo taken in the Scripture [a]. By beeing *filled with the holy Ghoſt*, wee muſt not imagine, that *Zacharie* till this time was deſtitute of the graces of the Spirit, but this is the meaning, that at this time, and vpon this occaſion, a more large and plentifull meaſure of the graces of Gods Spirit appeared in him. In this we may obſerue, that *Zacharie* afflicted formerly with the dumbneſſe of many moneths, hath not onely the libertie of his ſpeech reſtored, but beeing endowed with a fuller portion of Gods graces, his tongue is made the inſtrument of the Holy Ghoſt, in vttering a matter of extraordinary conſequence. From whence wee may collect this doctrine: That the comforts which God heapeth vpon his afflicted ſeruants doe come in with a kind of aduantage: there is not onely a remooving of the affliction, but a beſtowing withall of ſome ſpeciall kindneſſe. *Zacharie* is not onely now, not dumbe, but (which is more) is inabled by an extraordinarie meaſure of ſpirituall gifts, euen in an admirable manner, to ſet forth the whole myſterie of the redemption of mankind. We meete with like examples in holy Writ. Great was the affliction of *Ioſeph*, *He was ſolde for a ſlaue, they held his feete in the ſtockes, and he was laied in yrons* [b]. But when the Lord had thorowly tried him, as ſiluer is tried, in the furnace of a long and greeuous affliction, he was not barely enlarged, but withall, aduanced to a place of great reſpect; *The King made him Lord of his houſe* [c], *&c.* *Moſes* his triall is at large ſet downe in the ſtory [d], his feare, his flight and his long ſeruice Midian; but when Gods appointed time came, hee not onely reſtored him to the fellowſhip of his owne country-men; but made him the guide and captaine of his people, ſo that he neuer wrought greater things by the hand of any meere man, then hee did by the hand of *Moſes*. Notorious is the Hiſtorie of *Iob*, how hee was tormented in perſon, and waſted in eſtate: but when *the Lord turned his captiuity, he gaue him twice ſo much as he had before* [e], *and bleſſed his laſte dayes more then the firſt* [f]. To this agreeth that of *Dauid*, who ſaith

a Ioh. 3. 34. Ioh. 7. 39. Rom. 8. 9.

The 1. doct.

b Pſal. 105. 17, 18.

c Verſ. 21.

d Exod. 2. 14. &c.

e Iob 42. 10.

f Verſ. 12.

that the Lord did not onely *bring him out of the horrible pit*, but also *set his feete*
g Psal.40.2. *vpon a rocke, and ordered his goings* [g]. And that of the afflicted people is of like nature; *After two dayes* (say they) *he will reuiue vs:* that is not all, but *in the third day*
h Hos 6.2. *he will raise vs vp, and we shall liue in his sight* [h]. Hee would not onely pull backe his hand and forbeare to smite (which yet had beene much) but he would come as a skilfull and tender hearted Surgeon, to lappe vp their sores, to powre oyle into their wounds, *to giue them beauty for ashes, the garment of gladnesse for the spirit*
i Isa.61.3. *of heauinesse* [i]: neyther would hee alone in some little measure reuiue and quicken them, but he would giue that large measure of strength that they should *liue in his sight. They which went weeping*, doe not onely *returne with ioy*, but they doe
k Psal. 126.6. ouer and aboue *bring their sheaues* with them [k].

The reason of the Lords so dealing proceeds; first, from his mercy: *He know-*
l Psal. 103.14. *eth whereof we be made* (saith *Dauid*) *he remembreth that we be but dust* [l]: therefore lest his afflicted seruants should bee swallowed vp with heauinesse, and euen ouercome with discouragement, hee doeth not onely withdraw his hand of chastisement, but hee addeth some speciall mercy, to the end that they may bee comfortably assured, that whatsoeuer was done; was done to prepare them for a greater kindenesse. Secondly, it proceedeth from his Wisedome: hee knoweth that none do valew his kindnesses more, or are fitter to employ them to their owne good and the good of others, then those that haue beene most humbled by afflictions: according as no ground is so fit to receiue seede, euen with a full hand, as that which hath beene most torne with the plough, and beaten smallest with the labour of the husbandman: For this cause God is wont to make ready his seruants for great graces by great crosses: affliction is his schoole, in which he traines them vp for the best purposes.

The Vse. This doctrine is full of comfort to all, who being vnder the crosse in what kinde soeuer, doe looke vp to the hand which smiteth, and seeke to profite by tribulation. The Lords yoke is vnpleasing to flesh and blood, and his chastisements like bitter pilles which cannot goe downe without much annoyance to the stomacke; but if thou wilt haue true solide comfort, looke not so much vpon the
m Heb.12.11. present grieuance, as vpon the *quiet fruit of Righteousnesse* [m] which will surely follow: and take it for a rule which neuer faileth, that the crosse (if care bee had to profite thereby) neuer departs but it leaueth a blessing behinde: God giues some speciall fauour or other in lieu of the former burthen. *Zachary*, who had beene dumbe tenne moneths, not onely speakes, but beeing furnished with a large portion of new grace, he speakes more heauenly than before. Learne thus to bee humbled with *Zacharie*, and loe, thus thou shalt be comforted.

Doctrine 2. Secondly, from hence we are taught another doctrine; *That those whom God intendeth to employ in any speciall seruice, he furnisheth with gifts sutable to the nature of the businesse, in which he will employ them. Zacharie* is appointed to propheſie: the businesse is weighty, therefore hee is *filled with the holy Ghost*, that he may bee able to performe it. This may bee made plaine by many particulars: The Lord meant to send *Moses* vpon a seruice of great consequence. *I will send thee to Pha-*
n Exod. 3.10. *raoh*, [n] *&c. Moses* being guilty of his owne infirmity, was afraide to vndergoe it:
o Exod.4.10. *Oh my Lord, I am not eloquent* [o], *&c.*: The Lord supplyeth his want: *Goe now, and*
p Verse 12. *I will be with thy mouth* [p], *&c. Isaiah* being a vision in the presence of God, and considering the nature of the seruice to which he was called, cryed out, *Woe is me,*
q Isa.6.5. *for I am vndone* [q], *&c.* After this one of the Seraphims touching his mouth with a coale from the Altar, and the Prophet was thereupon so sensible of the supply of grace, that he was as ready to goe as the Lord was to employ him: *Here am*
r Verse 8. *I, send me* [r]. The same is to bee seene in *Ieremy*. God calling him, hee beganne to
s Ier.1.6. complaine of his insufficiencie; *O Lord, behold I cannot speake, for I am a childe* [s]. Well, the Lord tooke away his feare, by bestowing a competencie of gifts; *Behold*
t Verse 9. *I haue put my words in thy mouth* [t]. Touching *Ezechiel*, as there is mention made of

Gods

Gods ſending him [u], ſo there is alſo of Gods furniſhing him [x]. Chriſt tolde his Diſciples, that he would *make them fiſhers of men* [y], that is, that he would traine them vp to bee competently fit for the ſeruice to which hee ordained them: For this cauſe, before hee chooſe them, *he ſpent the whole night in prayer to God* [z], *hee breathed on them the holy Ghoſt* [a]. He willed them after his aſcenſion, *to tarry at Ieruſalem, vntill they were endued with power from on high* [b]. *Bezaleel* and *Aholiab*, inſomuch as they were to worke in the tabernacle, *were filled with an excellent ſpirit* [c]: and when God choſe *Saul* to the kingdome, *he gaue him another heart* [d]. If God ſhould not thus deale, it were contrary to thoſe principles of holy wiſedome which himſelfe hath left vpon record in his Word. *As vineger is to the teeth, and ſmoake to the eyes, ſo is the ſlothfull to them that ſend him* [e]. *Hee that ſendeth a meſſage by the hand of a foole, is as he that cutteth off the feet* [f]. No wiſe man will ſend a foole on an arrand of moment: Who will ſet a freſh ſouldier ouer an armie, or entruſt a dumbe man with an embaſſage? It were an odious imputation to the wiſeſt God, to thinke him leſſe carefull in his buſineſſe, then men in their affaires. Beſides, great is the corruption of our nature, our *heart wicked aboue all things* [g], *the imaginations of it are onely euill* [h]. Now, as *men doe not gather grapes of thornes, nor figges of thiſtles* [i], ſo the heart of man, which is in it ſelfe, euen as a very mint of vanitie, and a forge of profane, godleſſe, and irreligious thoughts, can not bring forth any good matter without ſpeciall enabling.

u Ezec. 1. 3. &c.
x Ezec. 2. 2. & 3. 1.
y Math. 4. 19.
z Luk. 6. 12.
a Ioh. 20. 22.
b Luk. 24. 29.
c Exod. 35. 31
d 1. Sam. 10. 9
e Prou. 10. 26
f Prou. 26. 6.
g Ier. 17. 9.
h Gen. 6. 5.
i Math. 7. 16.

This is a good admonition to all thoſe which intend to enter into any ſeruice of weight, either in the Church or common-wealth. It is a dangerous thing to thruſt ones ſelfe into the Lords buſineſſe. Heauy will that ſaying be, when God ſhall ſay of any; *I haue not ſent them, yet they ranne* [k]: And woe to him who ſhall be challenged with that; *Friend, how cameſt thou hither* [l]? Now hee that would know whether God hath ſent him, muſt not ſtay for reuelations or ſome ſpeciall informations from heauen, but hee muſt ſearch his owne heart, to ſee with what graces he is furniſhed: If betweene the calling hee intends, and his ſufficiencie, there be any proportion, there is an euidence of ſending; where there is not, hee that vndertakes it, is but an intruder, and his reckoning will be terrible.

Vſe.

k Ier. 23. 21.
l Mat. 22. 12.

Now followeth to conſider the generall nature of the buſineſſe to which *Zachary* was enabled: It is ſaid, *he propheeied.* To *propheeie*, in Scripture ſignifieth two things: Firſt, to foretell things to come, and ſo the word ordinarily ſignifieth in the olde Teſtament: Secondly, exactly and ſoundly to interpret the Scripture, to which ſenſe the word is often applyed in the new Teſtament [m]. *Zachary* his *propheeying* may not vnfitly be referred to both: For hee partly foretolde things to come, as of *Iohn Baptiſt*, and partly alſo hee did excellently interprete things anciently written of the Meſsias: Once, this we ſee, that the holy Ghoſt in him was not idle, but did diſcouer it ſelfe in ſome holy and religious employment; ſo that hence this is gathered, *That the graces of Gods ſpirit whereſoeuer they be, are not idle, but are alwaies to be ſeene in the doing of ſome ſpirituall good, according to their places and callings, who are indued therewith.* Zacharie *is filled with the holy Ghoſt*, and ſtraitway he propheeieth: the more graces hee had receiued in himſelfe, the more good proceedeth from him to others. *He that beleeueth on me* (ſaith our Sauiour) *out of his belly ſhall flow riuers of water of life* [n]. The graces receiued ſhall iſſue out to the refreſhing of others. *Paul* ſaith, that *it pleaſed God to reueale his Sonne to him, that hee might preach him among the Gentiles* [o]; and that *God did comfort him in all his tribulations, that he might be able to comfort others* [p]. It is an expreſſe commandement; *Euery man as he hath receiued, ſo let him miniſter vnto another, as a good diſpoſer of the manifold graces of God* [q]. Euery one is a Steward, not to engroſſe Gods graces to himſelfe, but to employ them to a common benefit. *The word* (ſaith the Prophet) *was in my heart as a burning fire ſhut vp in my bones, & I could not ſtay* [r]: and, *We can not but ſpeake*, ſay the Apoſtles [ſ]. The gifts and graces of Gods Spirit are like the oyntment, wherewith *Marie* annointed Ieſus

The 3. doct.

m 1. Cor. 14. 1. &c.
1. Thes. 5. 20.
n Ioh. 7. 38.
o 1. Gal. 1. 16.
p 2. Cor. 1. 4.
q 1. Pet. 4. 10.
r Ier. 20. 9.
ſ Act. 4. 20.

feete; the text saith, *The house was filled with the sauour of it* [t]. It is truly said, that Good is a spreader of it selfe [u]; It is like a candle in a workmans shop in a winters euening, which both giues light to the workeman, and to the passers by also.

t Ioh.12.3.
u *Bonum est sui diffusiuũ*

Vse 1. This, first may be an aduertisement to those, which being called to the seruice of the Church, are negligent in their places: some such would be accounted learned and good schollers. But it cannot be so: Where the graces of God are, they are neuer idle: Where there is idleneſſe in action, there is emptineſſe in affection. It may be that in such a loiterer as the Prophet speaketh of, *who lieth and sleepeth, and delighteth in sleeping* [x], there may be a great deale of confused knowledge, but certainely there is no sanctifying learning: There is no holy Ghost in thy heart, if (thy calling requiring it) there be no prophecie in thy mouth; and what vse is there of a head full of learning, with a mouth full of nothing? It is truely said that the *Priests lippes should preserue knowledge* [y]: But why? to hoord it vp as misers doe their corne? No: But that his lippes may *feede many* [z], and may *spread abroad knowledge*. Therefore also (saith the Prophet) *the people must seeke it at his mouth* [b]. Wherefore let vs holde this: The gifts of the Spirit and profitable employment cannot be separated: he is not truly learned, who doth not truly labour: *When thou art conuerted strengthen thy brethren* [c].

x Isa.56.10.
y Mal.2.7.
z Pro.10.21.
a Prou.15.7.
b Mal.2.7.
c Luk.22.32.

Vse 2. Secondly, this may haue a larger application to all; thus, *Paul* saith, *If any man haue not the spirit of Christ, the same is none of his* [d]: Now if wee would know whether Christs Spirit be in vs or no, we must follow Christs rule, of iudging the tree by the fruits [e]. Let vs see what comes from vs, which may be profitable to others in matters concerning life eternall. Where be those particulars spoken of in the Scripture, *admonishing the vnruly, comforting the feeble minded* [f], *&c.* Where is our *considering one another to prouoke to loue and to good workes* [g]? Where be our prayers, exhortations and instructions in our families? Where such fruits as these be are wanting, there the graces of Gods Spirit are not present. He that is not carefull in his place to profite others in the waies of godlineſſe, himselfe is farre from any true taste of godlineſſe. *Zacharie was filled with the holy Ghost*, and he was forthwith employed in a spirituall seruice, of which euen we haue the benefit to this day. Thus much of the Preface.

d Rom.8.9.
e Math.7.16.
f 1.Thes.5.14
g Heb.10.24.

The diuision of the hymn into 2. parts. The Prophecie or Hymne it selfe may be diuided into two parts: the first of which is touching Christ and the worke of Saluation by him wrought, vnto the 76. verse: the second is of *Iohn Baptist* and his office in respect of Christ. The former part againe may be cut into two members: First, a proposition (*Blessed be the Lord God of Israel:*) Secondly, the proofe thereof,) *For he hath visited and redeemed his people, &c.*

The 1. part. diuided.

In the proposition we haue to note two things: First, a duty performed: Secondly, A description of the party to whom it is performed. The duty performed, is a *Blessing of God.* To *blesse God*, is an ordinary phrase of Scripture, it betokeneth nothing else, but to giue thankes to God for his blessings receiued: These words, *praise God*, or *blesse God*, or *giue thankes to God*, are indifferently translated: it is all one as if *Zacharie* had said, *All praise, honour, and thankes be giuen vnto God.* The doctrine commended to vs is this; *That the praising and blessing the name of God for his goodnes, is one part of that spirituall worship & seruice, which is owing from vs vnto God.* It is plaine by the text. For I aske what that was which *Zacharie* here performed: It must be answered, that he offred vp a sacrifice of thanksgiuing to God. I aske againe, Did he therein worship God? Questionleſſe he did, and that which he did, proceeded from the Spirit of God, and could not chuse but be acceptable before him. Out of these it must needes follow, that thanksgiuing is one part of that duty which is to be performed by vs vnto God. This will easily be made good by Scripture: *Call vpon me* (saith God) *in the day of trouble, so I will deliuer thee, & thou shalt glorifie me* [h]. *Let vs offer the sacrifice of praise alwaies to God* [i], This kinde of seruice is in those words compared to those sweete smelling sacri-

Doctrine 4.

h Psal 50.15.
i Heb.13.15.

fices

fices which in the time of the Law were offered to God. *Paul* bids *ioyne giuing of thankes with our requests which we shew vnto God* [k]: so that this duty is like the salt with which all our seruices must bee seasoned. Hence are the commendations giuen of it, *It becommeth vpright men to be thankefull* [l]: *It is a good thing to praise the Lord* [m]. *It is a pleasant thing, and praise is comely* [n]. Hence was *Dauids* care to giue euidence of speciall thankefulnesse vpon speciall occasions: from whence came that phrase of his, *A new song* [o], signifying his course of particular insisting vpon particular fauours. The default heerein remaineth as a great staine in the good name of *Hezekiah*, *He did not render according to the reward bestowed vpon him* [p].

k Psal.4.6.
l Psal.33.1.
m Psal.92.1.
n Psal.147.1.
o Psal.40.3.
p 2. Chr. 32. 25.

The vse.

This should prouoke vs to make conscience of this duty, euery man saying to his soule with *Dauid, My soule praise thou the Lord, & all that is within me praise his holy name* [q]. Thanksgiuing was ordained as an exercise for man in paradise, and shall be an exercise in heauen, when as all other exercises are determined. In heauen the word and Sacraments shall cease, but the *blessing of God* shall neuer cease, seeing it is the peculiar exercise of the Angels and Saints of the Lord: The more we practise this duty now, the more wee haue our *conuersation in heauen* [r]: If it be a seruice tedious vnto vs, heauen it selfe will be a burden. When this duty is named with the particulars of it, many will be ready to steppe forth and say with him in the Gospel, *All these haue I kept from my youth* [s]: we thanke God (say we) for all: but when it commeth to triall, the case will be like that of the tenne Lepers, *Tenne were cleansed, but one onely returned to giue God praise* [t]. Many enioyers of Gods blessings, few which returne backe to shew their thankfulnesse. And this appeareth by three things: First, by our generall carelesnesse in the duties of Christian holinesse. True thankefulnesse stands not in words and shewes, but in the practise of obedience. The sonne in the Gospel who said, *I goe sir, yet went not* [u], was he dutifull? so he who saith, *I thanke God*, and, *Blessed be God, &c.* and yet careth not to dishonour God, is he thankefull? *Offering praise*, and *disposing ones way aright*, are coupled together as companions [x]: where the latter is wanting, the first is but a ceremony. He that hauing receiued a kindnesse from me, shall come and say, he thankes me, and when he hath turned his backe, shall doe mee a displeasure; I will neuer thinke him to be thankefull. He that commeth to God, like the Pharisee, with *Lord I thanke thee* [y] in his mouth, and yet maketh no conscience of sinne, is but a dissembler. Hee hath *Iacobs voyce, but Esaus handes* [z]. His words are the words of blessing, but his deedes are full of cursednesse. Sith then men generally liue in grosse sinnes to the dishonour of God, and to the discredit of religion, let their words be as they will, yet they shall be cast off as men guilty of vnthankefulnesse. The second signe of our vnthankefulnesse is, our passing ouer daily fauours without respect: health, liberty, rest, food, successe in our affaires, these things are daily bestowed, yet we vse them as swine, who eate the maste, but neuer looke vp to the tree from whence it falleth: wee goe to our meate, to our rest, to our labour without any signification of our acknowledgement from whom these things come; or of our opinion, that nothing can doe vs good without Gods blessing. The third signe is, the cursednesse of many of our language. S. *Iames* makes it a matter of impossibility, that God should be blessed by a cursed tongue, *Doth a fountaine at one place send forth sweet water and bitter* [a]? Swearers, railers, slanderers, vicious speakers; as holinesse cannot dwell in their hearts, so neither can their tongues be messengers of any true thankfulnesse vnto God. To conclude this point then, if we will be thought truly to worship God, let vs make conscience of the duty of thankefulnesse: if we will be thought truly thankefull, let vs declare our thankefulnesse by obedience, let vs take all occasions to bless God for blessing vs, and let vs beware how we defile our tongues with cursednesse. Thus much of the duty to be performed.

q Psal.103.1.
r Phil.3.20.
s Luk.18.21.
t Luk.17.17, 18.
u Mat.21.30.
x Psal.50.23.
y Luk.18.11.
z Gen.27.22.
a Iam.3.11.

Now followeth the description of the party to whom it must be performed: *the Lord God of Israel*. He is Lord of the whole earth, according to that in the Psalme:

The

b Psal.24.1. *The earth is the Lords and all that therein is* [b]. How then is he the God of Israel? By *Israel* is meant the Church and chosen people of God: and therefore the elect
c Gal.6. 16. are called *the Israel of God* [c], and the true seruants of God, *Israelites indeede* [d].
d Ioh.1. 47. The state and Church of Israel was a type of the Church of God, selected & culled out from the rest of the world, to be *a peculiar people vnto himselfe* [e]: so then, *the*
e 1 Pet 2. 14. *God of Israel* is the God of his Church: this is his especiall dignity, as when a great
The 5. doct. man carries the name of Baronry. Hence we are taught two things, the one is this, *the absolute and impregnable safety of Gods Church:* the Lord is the God thereof. God would haue euen the very situation of Ierusalem to be a signe of his pro-
f Psal.125.2. tection: *As the mountaines are about Ierusalem, so is the Lord about his people* [f]: *God*
g Psal.46.5. *is in the middest of it, therefore shall it not be mooued* [g]: *He will couer thee* (saith the Psalmist to the whole body of Gods people) *vnder his wings, thou shalt bee sure*
h Psal.91.4. *vnder his feathers* [h], *&c. Behold, he that keepeth Israel shall neither slumber nor sleepe* [i].
i Psal. 121. 4. The Church of God is shadowed out by *Salomons bed: Three score strong men are round about it of the valiant men of Israel, they all handle the sword, and are expert in*
k Can 3.7,8. *warre, euery one hath his sword vpon his thigh for the feare by night* [k]. Deseruedly
l Psal.144.15. therefore said *Dauid, Blessed are the people whose God is the Lord* [l].
The vse. This doth teach vs a good lesson. All kingdomes haue their periods, all states are subiect to innouation, onely the Church of God is of perpetuitie: *I will giue*
m Isa.46. 13. *saluation in Zion*, saith God [m], there shall bee *a place of refuge, and a couer for the*
n Isa.4.6. *storme and for the raine* [n]. Naturall men can see the vncertaintie of all outward things, and the vanitie of the greatest assurances, yet they take not the right
o Luk.16 4. &c. course for safegard: some vse the policy of the *vniust Steward* [o]: some verifie the
p Prou.18.11. saying of *Salomon, The rich mans riches are his strong city, and as an high wall in his imagination* [p]: some put all desperately to an aduenture. The only way is, to cleaue
q Isa. 4. 5. to the Church of God, there *the Lord will create a defence* [q]. They which labour
r Eph.4 3. to keep the fellowship of Gods people *by the vnity of the spirit in the bond of peace* [r]; the Lord is their God, they shall be sure of the surest protection.
The 6. doct. The other thing taught hence is, *That to be one of Gods people, a true liuely member of his Church, is a mans greatest honour.* It is (we see) Gods greatest honour, and his highest title, to be called the *God of Israel, the God of his Church:* Hee is (saith
s 1. Tim.4.10. *Paul*) *the Sauiour of all men, specially of them that beleeue* [s]. In the Church God is knowne, there hee is worshipped, there he bestoweth the greatest prerogatiues, and thence hee receiueth the greatest honour. It is the chiefe honour to bee the God of his Church; so it is our chiefest dignitie to be true limbes of that societie. Hence was *Dauids* desire, to haue the Lord to *lift vp the light of his countenance vp-*
t Psal 4. 6 *on him* [t], and to be, though but *a Doore keeper in Gods house* [u]. Out of the Church
u Psal.84. 10. is no saluation; and, *What shall it profit a man to winne the world, if he should loose his*
x Mat.16 26. *soule* [x]?
The vse. Many are wont to say, *Who will shew vs any good* [y]? To those which so demand,
y Psal.4.6. I answer, Behold here the chiefest good: the best and most absolute preferment,
z Math.6 33. *Seeke the kingdome of God* [z], labour to be one of Gods people, thou canst not haue a greater dignity.

The

The second Sermon.

Because hee hath visited and redeemed his people.

WE haue heard of the Propositon, (that the Lord God of *Israel is to be praised.*) Now followeth the proofe thereof: *For he hath visited and redeemed his people, &c.* The sum of the proofe is; that God is therefore to be praised, because of that great worke which he hath wrought for the good and saluation of his Church. Here we haue two things to speake of: first, the parties to whom the benefit of this great worke appertaineth, and for whose sake it is wrought: secondly, the worke it selfe.

Touching the first, they are *Gods people*, that is, those which belong vnto the election of grace, and which are in Gods eternall counsell ordained vnto life. Hence we are taught, *That the blessings which doe directly and immediately concerne life eternall, onely those are interessed in them, which are Gods people.* This is plaine in this place: For if the question be, whom the Lord did *visite and redeeme*? It is answered by the Spirit of God in *Zachary*, that hee *visited and redeemed his people*: so speaketh the Scripture. It was the saying of the Angell, *He shall saue his people from their sinnes* [a]: there the benefite of *saluation* is restrained onely to Gods people. So againe, *I bring you tydings of great ioy which shall be to all the people.* The birth of Christ is a message of ioy, but to whom? not to all: (for all doe not reioyce therein) but onely to the chosen of God: *The people*: *The*, is a word of speciall distinction [b]. *Peace shall be vpon them, and vpon the Israel of God* [c]. Who be the Israel of God, but onely those which are here termed *his people*? Aske then to whom belongs *Peace and mercy*? what, to all without distinction? No: but to the *Israel of God*: Consider the course of the Apostles words. *Titus* 2.14. For whom did Christ *giue himselfe*? whom hath he *redeemed from iniquitie*? whom hath he *purged*? Onely those whom hath he chosen out to be *a peculiar people to himselfe*. Christ speaking of his death, tyeth it to his sheepe: *I lay downe my life for my sheepe* [d]: but who be *his sheepe*? Euen those which are *giuen to him of his Father* [e]. It is a speciall speech of limitation which Christ vsed in his prayer: *I pray for them, I pray not for the world* [f]. Many such places might be gathered together. We heard how God is the God *of Israel*; the God of his Church: he is so the God of his Church as that none else can haue any interest in his loue.

The 1. doctrine.

a Math. 1. 21.

b Luke 2. 10.

c Gal. 6. 16.

d Ioh. 12. 15.

e Verse 29.

f Ioh 7. 9.

We heare much of saluation, of life eternall, or the glory to be reuealed hereafter: these things are great, and onely they are happy which shall enioy them. All men almost promise these things vnto themselues: there is not amongst vs the verieſt drunkard, or swearer, or vicious person, or vsurer, or despiser of good things, but if you talke with him, he will make shew of a hope and expectation to be saued; of all other things, he maketh himselfe beleeue that hee is sureſt of that. But let vs learne this one thing, and meditate well of it, That eternall mercy, the benefite of redemption of Christ, the deliuerance from the bondage of spirituall enemies, these things belong not to all: Many, euen of those which professe Christ, and which say *Lord, Lord* [g], yea and which preach Christ, shall be

Vse.

g Mat. 7. 21.

be thrust out at the day of separation. They be Gods peculiar people onely to whom these things appertaine. Looke to it, be sure thou art one of Gods people; otherwise, when mention is made of the things which concerne eternall life, I say to thee as *Peter* did to *Simon Magus*, *Thou hast neither part nor fellowship in this busines*[h]. But how shall I know (wilt thou say) that I am one of Gods people? I will tell thee plainly: how is a man known to be one of the kings subiects? one (as we say) of the kings liege people? Euen by this: his obedience to the wholesome lawes of the kingdome. So in this, holy obedience is the marke and badge of Gods people: *My sheepe heare my voice*[i]. *Ye are my friends, if you doe whatsoeuer I command you*[k]. It is not the twangling of religion vpon the tongue, but the practise of holinesse in the life, which sheweth a man to be a Christian: Gods *peculiar people are zealous of good workes*[l]. To this therefore wee are now come: Wouldest thou be sure that the treasures of happinesse which are stored vp in Christ, belong to thee? enquire into thy selfe whether thou bee one of Gods people: Remember how Gods people are discerned, *They heare my voice*, saith our Sauiour. If Christs voice in his word be not euen musicke in thy eares, yea *sweeter then hony and the hony combe*[m], *dearer then thousands of gold and siluer*[n], *the ioy and reioycing of thy heart*[o]: If the fruits of holinesse appeare not in thy life, but rather the *vnfruitefull workes of darkenesse*[p], those *workes of the flesh* which Saint *Paul* speaketh of[q]; thou art none of Gods people, no subiect to his Kingdome, but a very rebell and traitour to his Maiesty; and when thou thinkest to thrust in among Saints, to enioy the *felicitie of his chosen*[r], thou shalt heare that heauy sentence passe vpon thee and such as thou art; *Those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me*[s].

h Act. 8 21.
i Ioh. 10. 27.
k Ioh. 14. 14.
l Tit. 2. 14.
m Psal. 19. 10.
n Psa 119. 72.
o Ier. 15. 16.
p Eph. 5. 11.
q Gal. 5. 19.
r Psal. 106. 5.
s Luk. 19. 27.

Now we are come to the worke it selfe, where many things come in order to be touched: First, the fountaine and beginning thereof, [*He hath visited.*] Secondly, the generall nature of the worke it selfe, [*Redeemed.*] Thirdly, the meanes of it, [*And hath raised vp the horne, &c.* Fourthly, the euidence of it; the testimonie of the Prophets, in whom the couenant of grace, and the oath of God to *Abraham* are at large recorded [*As he spake by the mouth, &c.*] Fiftly, the end of it [*That we being deliuered, &c.*] Of these shall be spoken in order.

The beginning & fountaine of all, is Gods visitation, [*He hath visited.*] There is a twofold visiting ascribed to God in Scripture: one of displeasure: *In the day of my visitation I will visit their sinne vpon them*[t], *The Lord commeth out of his place to visit the sin of the inhabitants of the earth*[u]. The other is of mercy; *The Lord visited* Sarah *as he had said*[x], that is, hee performed the good which he had promised. In this sense, the day of ones conuersion is called, *the day of visitation*[y]: So then here; *God hath visited*, that is, he hath graciously and mercifully looked vpon his people, he hath seene and beheld with a pittifull eye the misery and bondage of his chosen, and he is now, as it were, come amongst men to shew them kindenesse. This *visiting* on Gods part hauing this signification, and being heere put in the first ranke, is the ground and spring of all which followeth; and it affords vs this doctrine: *That the kindnesse and mercy, and free grace of God, is the beginning and fountaine of all those good things which doe concerne eternall life.* Consider the place: Many things are here spoken of redemption: of a *Horne of saluation*; of a *Couenant and oath* of grace: But whence proceed all these, but from the sole mercy of God; euen from his gracious disposition to visite his people? Where visiting is, there is presupposed a very wofull estate: *Visite you yonder cursed woman*, said *Iehu* of *Iezebel*, meaning to respect her aboue her desert[z]. It is easie to shew out of the Scripture, how the loue, mercy, and grace of God are noted, as the beginning of those things which concerne saluation. *The Lord* (saith *Moses* to the olde Israelite) *did not set his loue vpon you, nor chuse you, because ye were moe in number then any people, &c. but because the Lord loued you*[a], *&c.* Now the people of Israel were a tipe of Gods people: Canaan a tipe of heauen: it was Gods free loue which

t Exod. 32. 34.
u Isa. 26. 21.
x Gen. 21. 1.
y 1. Pet. 2. 12.
Doct. 2.
z 2. King. 9. 34.
a Deut. 7. 7, 8.

which mooued him to bring them into Canaan; it is his free grace for which he vouchsafeth to aduance vs to heauen. When mention is made of the course and order of our saluation, these and the like speeches still come in: *So God loued the world*[b], *the good pleasure of his will*[c], *freely by his grace*[d], *not by the worke of righteousnesse which we had done, but according to his mercy*[e], *not that we loued God, but that he loued vs*[f], *Who hath giuen vnto him first*[g]? These speeches agree with the matter of speech here vsed, and doe shew plainly that there was nothing in man to mooue the Lord to reach out his arme of deliuerance; all proceeded from the absolute and vndeserued freedome of his grace. Many things there were in man to prouoke God in his iustice finally to forsake him, nothing which might induce him to shew the least degree of fauour.

b Ioh 3.16. c Eph.1.5. d Rom.3.24. e Tit 3.5. f 1.Ioh 4.10. g Rom.11.35

Besides that, this doth ouerthrow all Popish opinion of merit, and (which is the maine end of all) sets out the grace and mercy of God to the full; it serueth to quicken in vs that duty of thankefulnesse, of which we heard before, and which *Zachary* did heere proforme. A great blessing requireth great thankes, but the freer the blessing is, the greater should the thankfulnesse be, *All my fathers house* (said *Mephibosheth* to *Dauid*) *were but dead men before my Lord the King, yet didst thou set thy seruant among them which did eate at thine owne Table*[h]. The lesse desert he found in himselfe, the more deeply did hee hold himselfe bound vnto *Dauid*: so that when we looke vpon the greatnes of the blessings on the one side, (namely, life eternall, and a kingdome which cannot be shaken) and then the smalnesse of our own desert on the other side, who were but dead men before the Lord, *euen dead in trespasses and sinne*[i], we may well say with *Dauid*, *What shall we render vnto the Lord*[k]? This must needes condemne our carnall mindednesse: some things doe sometimes fall from vs, by way of thankfulnesse for outward things, as health, peace, seasonable weather, and such like: but the greatest blessing, the chiefest fauour, & to which of all other we can lay least claime, is scarsely once made mention of: *Blessed be God that hath visited vs when we were dead in sinne; thankes be to God for his sonne Christ Iesus. How are we bound to his maiesty, who hath shewed vs his mercy, to redeeme vs.* It is a rare thing to heare of such a speech. It shewes that we minde onely *earthly things* l. Corne and wine, a full basket, and a full barne, these things will affect vs; but the Lords mercifull visitation in his Sonne Christ, in pulling vs out of the iawes of Sathan, cannot mooue vs: It is a fearfull signe, euen that we are enthralled vnto Sathan, and in the very *bond of iniquity* m. For did we feele and apprehend our owne desert, to be eternally forsaken, and the riches of Gods mercy in visiting vs with his saluation, our spirites would be so rauished therewith, that all other things would seeme vile and base in comparison of this one. Thus much for the fountaine of this great worke, which serueth notably to beate downe Merite, and to stirre vp thankfulnesse.

h 2.Sam.19. 28.

i Eph.2.1, k Psal.116 12.

l Phil.3.19.

m Act.8.23.

The generall nature of the benefite is set downe in this word [*Redeemed*] To *redeeme* is (as we know) to buy out: the very word in the common vsage of it presupposeth a bondage and captiuity. Whereupon iust occasion is giuen vs to consider *that miserable seruitude in which by nature we are all.* This *seruitude* is said to be vnder *the power of darkenesse*[n], that is, vnder the power of spirituall enemies, which are three: first, sinne; secondly, death; thirdly, the deuill. Sinne makes vs subiect vnto death: for *the wages of sinne is death*[o]. Death bringeth vs into the full and absolute power of the diuell: That wee are naturally seruants to sinne, it is plaine by the Apostles complaint; *I am carnall, solde vnder sinne*[p]. It is a true rule, *To whomsoeuer we giue our selues as seruants to obey, his seruants we are*[q]: and *whosoeuer committed sinne, is the seruant of sinne*[r]: Now it is apparent, that naturally *we obey sinne in the lusts thereof*: and *giue our members as weapons of vnrighteousnes vnto it*[s], euery member hath his taske in the seruice of sin, as the Apostle shewes[t]; and whereas slaues and bondmen doe their seruices and base offices grudgingly and discontentedly, wee doe the businesse of sinne, willingly, readily, and ioyfully.

Doct.3.

n Col.1.13.

o Rom. 6.23.

p Rom. 7.14. q Rom.6.16. r Ioh.8.34.

s Rom.6.12, 13. t Rom.3.13. &c.

fully. Againe, that we are slaues to eternall death, it cannot be denyed: For what
u Gen 2.17. was it which God said to *Adam: In the day that thou eatest thou shalt die the death*[u]? As soone as he had sinned, that sentence had laid hold vpon him, & death eternall became his portion. Now lastly, for bondage vnder Sathan, the Apostle saith,
x Eph.2.2. that so long as we are *the children of disobedience* x *he worketh in vs*, we are in his
y 2 Tim.2.26 snare, and *are taken of him at his will* [y]. This is the common slauerie of all, there is not the greatest, nor noblest, nor mightiest, nor fairest, nor wealthiest among the sonnes of men, but hee is in his naturall estate thus enthralled. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *We were*
z Ioh.8.33. *neuer bond to any* z, yet tell the *Sonne shall make them free* a, this is their captiuity.
a Vers.36. We reade of the bondage of the Israelites in Egypt, their they were *kept vnder*
b Exod.1.11, *with burdens, and made wearie of their liues by sore labour* [b]; vnder the Philistims [c];
14. vnder the Midianites [d]; vnder other nations [e]; of the slauery of *Sampson bound*
c 1 Sam.13. *with fetters* and made to *grinde* [f] like a horse: These particulars were greeuous to
19,20. be borne, but to this spirituall captiuity they are nothing. When basenesse and
d Iud.6.3,4. crueltie, and spite are ioyned together in an oppressor, how heauy must the yoke
e Psal.66.12. needes bee? Now, what baser thing then sinne; what more cruell then death;
78,60, 61,&c what fuller of venom then the deuill? who is able to describe the misery of that
f Iud.16.21. bondage, where there is such a concurrence of such a threefold extremitie? This is our slauerie, this is that from which we are redeemed: from sinne vnto holinesse, from death vnto life eternall, from the power of Sathan into the glorious
g 1 Cor.6.20. liberty of the sonnes of God. For this purpose a *Price* [g] was paid, but of no com-
h 1 Pet. 1.18. mon value; (for *we are not redeemed with corruptible things* [h], *he gaue himselfe a ran-*
i 1 Tim.2.9. *some* [i], *he tooke on him the forme of a seruant* [k], to free vs from this eternall slauery.
k Phil.2.7. We may truly say, *This was the Lords doing*, and I pray God it may be *marueilous*
l Psal.118.23. *in our eyes* [l].

Vse 1. Here is first a good Lecture of humility, the best, and the hardest lesson of all others: the best, because I may say of it as *Iacob* did of *Bethel; This is the gate of*
m Gen.28.17. *heauen* [m]: the hardest, because we are full of selfe-loue, and there will bee no
n 2 Sam.6.23 small adoe to make vs *low in our owne sight* [n], and as nothing in our owne seeming. Let vs in this word [*Redeeme*] (as in a glasse) behold what we are, and what iust matter we haue of humility, and how little reason to bee secure. The very name of a seruant, or bondman, or vassall, were enough to put a man downe in his own conceit; but to be seruant to so base a thing as sinne, to so hatefull a person as the diuell, to so terrible a thing as eternall death, I doe not see how any man may bee able to expresse it. Whosoeuer therefore thou be, who *hast bin foolish in lifting*
o Prou.30.32. *vp thy selfe* [o], thinking better of thine owne soules estate then there is cause, hence-
p Ioh.24.6. forth *lay thine hand vpon thy mouth*, learne *to abhorre thy selfe in dust and ashes* [p]: remember that whatsoeuer opinion thou hast conceiued of thy selfe, yet the verdict of the Scripture (which is the voice of God) is, that thou art by nature a slaue vnder the power of darkenesse: Sathan is the prince of darkenesse, thou art his subiect; hell is the kingdome of darkenesse, and that is thine inheritance.
q Luk. 18.13. When thou considerest this, *smite thy breast with the Publican* [q], pray the Lord to humble thee, that the glad tydings of saluation in Christ may be welcom to thee.

Vse 2. Secondly, heere is also a good lesson of obedience; *Yet are bought for a price*
r 1 Cor.6.20. *therefore glorifie God,* [r] *&c.* It is a very direct inference. God hath redeemed vs, freed vs from thraldome and from captiuity: what should we refuse to doe for him, euen by way of thankefulnesse? Besides, it is a matter of great equitie: *Ye are not your owne*, saith the Apostle [s]; we are not in our owne power, his wee bee
s Verse 19. who hath redeemed vs: and wherefore hath he redeemed vs? what, that we should still serue sinne, that we should follow the vaine conuersation of the world, and bee led by the sway of our owne hearts? Surely no; But to bee *zealous of good*
t Tit.2.14. *workes* [t]. I say then with *Paul: How shall we*, who are thus redeemed, and to this
u Rom.6.2. end redeemed, *liue yet in sin?* Shall we liue to the dishonor of God, to the shame of

religion

religion, serueth our owne lusts, and drowning our selues in the pleasures of sin, who haue receiued so great a deliuerance? God forbid. What shall wee thinke of the vnthankefull Israelites, who being mightily deliuered out of bondage, yet cryed, *It had beene better for vs to serue the Egyptians* [x]? Wee must needes say they were vnworthy of so great a blessing. Take heede wee do not make it our owne case. God hath sent his Sonne to redeeme vs, and to free vs from the thraldome of death, of sinne, and of Sathan: We professe that we reioyce in this: yet when we be called vpon to shake off the yoke of sinne, & to become the *seruants of righteousnesse* [y], we seeme to say as those Israelites did, *Let vs be at rest*: Wee would be content, to be freed from death, the wages of sinne, but the businesse of sinne we would rather then our life wee might continue in. We haue some corrupt humor or other, that, let the Lord say what he will, wee must needs giue satisfaction too. Men would *serue God and Mammon* too [z], God and *their bellies* too [a], God and drunkennesse too, God and whoredome too, God and there pleasure too. This is a poore religion: this is a slender requitall for so great a benefit as redemption: Those which are redeemed, are redeemed *from their vaine conuersation* [b]. If thou bee ensnared in the sensuall delght of thine owne sinnes, I cannot see how it can be said of thee, that thou art one of Gods redeemed. When a battell is ended, can it be saide, that such a one is ransomed from the enemy who still followeth his campe, and willingly doth whatsoeuer he commands? No. If I see the liue in the seruice of sin, I am sure thou art not yet within the compasse of redemption. Remember we this Vse: when thou heareſt Redemption spoken of, thinke thou; *Hath God redeemed vs by his Sonnes blood, and shall I draw backe and chuse rather to runne mine olde course in following the lusts of sinne? God forbid: Say rather; O Lord, I am thine, thou hast bought mee, thou hast paied full dearely for me, thou hast best right vnto me: thee will I serue: O strengthen me by thy grace, that my secret sinne may not ensnare me, that corruption may not get dominion ouer me.*

x Exod. 14. 12

y Rom. 6. 18.

z Luk. 16. 13.
a Phil. 3. 19.

b 1 Pet. 1. 18.

The third Sermon.

Verſe 69.

And hath raiſed vp the horne of ſaluation vnto vs in the houſe of his ſeruant Dauid.

The points to be handled in this Sermon.

THe next thing which comes to be handled, is the meanes by which this great worke of redemption is effected; and that is ſet down in this verſe. Where we haue two things to conſider: firſt a matter done [*He hath raiſed vp the horne of ſaluation vnto vs*:] ſecondly, the place where it is done, [*In the houſe of his ſeruant* Dauid.]

In the former point, two things muſt be enquired: firſt who is meant by this *horne of ſaluation*. Secondly, why the party meant by this title is ſo ſtiled. He that is here meant by the *Horne of ſaluation*, is *Ieſus Chriſt*: For *vnder heauen their is giuen no other name whereby we muſt be ſaued* [c], and, *to him giue all the Prophets witneſſe* [d]. If he then be the party whom all the Prophets pointed at, as the alone reſtorer of mankinde, if there be no other meanes of ſaluation; who would be ment by the *Horne of ſaluation*, but onely he? Now for the next, why he ſhould be ſo entitled, it will eaſily appeare, if we conſider the vſuall forme of ſpeaking in the Scripture. The Spirit of God is wont by this word [*Horne*] to note out *Power* and *Strength*: as in thoſe words, *All the hornes of the wicked will I breake* [e], that is, *I will take downe and abate the height and ſtrength of the wicked*: and *Ieremy* ſpeaking of the ruine of the Kingdome of Moab, ſaith thus, *The horne of Moab is cut off* [f]. The power and greatneſſe of ſtates and kingdomes and common-wealths is often deſigned in Scripture by that word, as in *Daniel* and elſe-where. It is a ſpeech borrowed from horned beaſts, whoſe ſtrength lieth in that part, and which vſe it both for defence if they be aſſaulted, and for offence if they haue an intent to vanquiſh. So that by an *Horne of ſaluation* is rightly vnderſtood (as it is is vſually tranſlated) *a Mightie ſaluation*, or, *a Sauiour of admirable and exceeding power*. Hereupon then we haue occaſion to diſcourſe of the power and ſtrength of our Sauiour, and that two waies: firſt, as it concerneth the ſaluation of his Elect: ſecondly, as it reſpecteth the confuſion of the wicked.

c Act. 4.12.
d Act. 10.43.
e Pſal. 75.10.
f Ier. 48.25.

The 1. doctrine.

Touching the firſt, this is the doctrine: *That Ieſus Chriſt is euery way furniſhed with ſufficiencie of power, for the accompliſhment of the worke of Redemption which he vndertooke*. This is eaſily prooued. *It pleaſed the Father, that in him all fulnes ſhould dwell* [g]. If all *Fulneſſe*, ſurely the *Fulneſſe of power*: and the word [*dwell*] is very effectuall, ſignifying the perpetuitie of his power: it is not for a turne or two; but eternally remaining in him, for the beginning, continuing, and perfecting of the ſaluation of his choſen. Againe, it is ſaid of him, that *God the Father hath ſealed him* [h]. God hath (as it were) ſet a marke vpon him, and noted him out, as the onely Sauiour. *He hath lifted him vp*. Now it were a diſparagement to the wiſedome of God, to call the whole world to a dependance vpon him for their ſaluation, if he were not in full and abſolute manner able to effect it. Thirdly, if we conſider the nature of that which he was to doe for mans redeeming, we ſhall ſee his power to effect it. He had two things to doe, if he would procure our ſalmation. Firſt he was to ſaue from deſtruction (which was due for the multitude of

g Col. 1.19.
h Ioh 6.27.
i Act. 5.31.

our

our ſinnes.) Next he was inueſt into eternall happineſſe, into which (becauſe of our ſpirituall nakedneſſe) the iuſtice of God could giue vs no admiſsion. To doe the former of theſe, he tooke vpon him our ſinnes, he *bare them in his body* [k], he was *made ſinne* [l], and, *that hand-writing which was againſt vs, hee tooke out of the way* [m], and vpon his croſſe *triumphed* [n] ouer all our ſpirituall enemies. To accompliſh the latter, hee put vpon vs his owne righteouſneſſe, that weeſo being clothed whith that *White rayment* [o], and with the *garment of ſaluation* [p], as *Iacob* with the apparrell of his brother *Eſau* [q], might obtaine the bleſsing. Thus is that fulfilled which was ſaid: *God gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting* [r]. *Should not periſh*, that hee did by being our *Redemption* [ſ]: *But haue life euerlaſting*, that he brought to paſſe by becomming *our righteouſneſſe*. Many things might eaſily be produced for this purpoſe, but theſe may ſuffice. Onely this one thing is to be noted, that the *ſaluation wrought* by Chriſt, as it may bee called *mighty*, becauſe of the preſent fulneſſe, ſo doth it deſerue the ſame name, becauſe, beeing done, nothing is able to vndoe it. *Othniel* deliuered the Iſraelites from *Chuſhan*, and is therefore called the *Sauiour* [t], yet they fell after? into the hand of *Moab* [u]. *Ehud* reſcued them from the Moabites [x], yet became they ſeruants to the Canaanites [y]. And a Phyſician is ſometimes a meanes of health, in one diſeaſe, yet the ſame party may after ſicken, yea and die for all that. But in this worke of redemption it is otherwiſe, it is a thorow peece of worke. *He that beleeueth &c. ſhall not come into condemnation, but hath paſſed from death to life* [z]. *I giue my ſheepe eternall life, they ſhall neuer periſh* [a] *&c.* Thus we ſee how Chriſt is a *Horne of ſaluation:* The *ſaluation* procured by him is plentifull, (euery way anſwerable to our ſpirituall neede) and perpetuall, no ſinne of man, no malice of hell is able to vndoe it.

k 1.Pet.2.24.
l 2.Cor.5.21.
m Col.2.14.
n Verſ.15.
o Reu.3.18.
p Iſa.61.10.
q Gen.27.25.
r Ioh.3.16,
ſ 1.Cor.1.30.
t Iud.3.9.
u Verſ.12.
x Verſ.28.&c.
y Iud.4.2.
z Ioh.6.24.
a Ioh.10.28.

The firſt vſe hereof is, to let vs ſee the wrong Popiſh religion doth to the whole myſterie of Chriſt. He is called (as we haue heard) *a Horne of ſaluation*, becauſe of his abſolute ſufficiencie to effect that worke of ſaluation which hee hath vndertaken. Papiſts, as though Chriſt were not ſufficient, or his *horne* ſtrong enough to batter downe the kingdome of the deuill, and fully and wholly to reconcile vs to God, adioyne other things, as it were to ſupply that which is wanting in him, or to perfit that which he hath begun: as for example, with his offers of grace, our free will; with the righteouſnes, our goods workes; with his ſatisfaction for eternall puniſhment, our ſatisfaction for temporall puniſhment, either here in earth, or in Purgatorie; with his interceſsion, the interceſsion of Saints. Thus they haue maimed the worke of Chriſt, and by their groſſe and vnfitting patcheries haue vtterly defaced it. Wee muſt beleeue the Scripture, which calleth Chriſt an *Horne of ſaluation*, that is, (as it ſeemes to be expounded by the Apoſtle) one, *Who hath by himſelfe purged our ſinnes* [b] that which he hath done is a worke compleate and entire; hee himſelfe onely, without any aſsiſtance, hath and doth effect it. Many things are left vnto vs by way of obedience, but nothing by way of promoting that which he hath begunne. Thus this Phraſe [*a horne of ſaluation*] is as an *Horne* of yron, to breake downe all thoſe vnwarrantable ſupplies, which the Church of Rome conioynes & couples with the abſolute and all-ſufficient worke of Chriſt.

The 1. vſe

b Heb.1.3.

Secondly, this is a doctrine full of comfort to euery humbled Chriſtian: as for example; thou feelſt weakneſſe in thy ſelfe, of vnderſtanding, of will, of affection, of action, thou art vnable to doe any thing by which God might bee pleaſed or thine owne ſoule helped forward vnto life: Turne now the eyes of thy faith to this *Horne of ſaluation:* thou ſhalt not finde ſo much weakneſſe in thy ſelfe, as thou ſhalt finde might and power in him; not ſo much emptines in thy ſelfe, as fulnes in him; not ſo much pouerty in thy ſelfe, as plenty in him; and happy thou if the apprehenſion of thine owne weakneſſe, make thee to long to be eſtabliſhed and vpheld by his power. Offenders were woont of olde to flie for ſuccour and ſafegard to the *Hornes of the Altar* [c]: ſo when thou feeleſt thy ſelfe purſued by Sathan and

Vſe 2.

c 1.King.1.50

and euen to be arrested by the wrath of God, flie to this *Horne of saluation* labour to hold fast vpon it by faith: say, as *Iacob* did to the Angel; *I will not let thee goe, except thou blesse me* [d]. This is the surest couert: *thou shalt be sure vnder his feathers his truth shall be thy shield and buckler* [e]. Thus much touching the power of Christ for the saluation of his chosen.

d Gen. 32 26.
e Psal. 91. 4.

Doctrine 2. The next is, *that he is of absolute power for the full and finall ouerthrow and confusion of his enemies.* For Christ is armed either way; he is a *Horne* both to defend and to strike: He is a *precious stone*, and is he a *stone of offence* [f], and euen in that, that hee is an ouerthrow to the wicked, hee is a saluation to his chosen: according to that saying of *Pauls*, that persecution was to the *aduersaries a token of perdition*, and to them which were troubled, a *token of saluation* [g]: and so the same Apostle saith, that by the *fall of the Iewes, saluation commeth to the Gentiles* [h]. And of this power we must consider necessarily: now what and how great it is, may be gathered out of the second Psalme. In the beginning of the Psalme, mention is made of the opposition of the world, and men of all sorts, against the spirituall kingdome of Christ Iesus: *The Kings of the earth band themselues* [i], *&c.* Afterwards [k] is set downe both the easinesse and the irrecouerableneſſe of there destruction. Hee is compared vnto some mighty man, hauing in his hand an yron scepter, or mace of brasse; his enemies are likened to an earthen pot. Now common sense teaching vs how easie the breaking of a Potters vessell is with a rod of yron: A knocke with an instrument of much more weakenesse were sufficient to breake it, but beeing of yron, the very weight of it alone, must needs crush it into many peeces. As the comparison sheweth the easinesse of the wickeds ouerthrow, so it maketh knowne the irrecouerableneſſe too. And therefore the breaking of a Potters vessell is vsuall in the Scripture, to signifie an vtter and irrecouerable destruction [l]. I remember what is said of Antichrist, one of Christ strongest aduersaries, that yet Christ shall easily destroy him, euen with the *breath of his mouth* [m]. *His enemies shall licke the dust* [n]: *He shall wound euen Kings in the day of his wrath, and smite the head ouer diuers countries* [o]. This was *the stone cut without hands*, seene by *Nebuchadnezzar* in his dreame; *which smote the image vpon his feete, and brake them to peeces* [p].

f 1. Pet. 2. 6. 8.
g Phil 1. 28.
h Rom. 11. 11.
i Psal. 2. 2.
k Verse 9.
l Isa. 30. 14. Ier. 19. 10. 11
m 2. Thes. 2 10
n Psal 72. 9.
o Psal. 110. 5. 6
p Dan. 2. 34.

The vse. This is a caueat to all the wicked enemies of the grace and kingdome of Christ Iesus, they may heere see the certainty of their absolute ouerthrow. A head of glasse, against a head of brasse, what will become of it? *The thistle that is in Lebanon, sent to the Ceder that is in Lebanon*, said *Iehoash* king of Israel to *Amaziah* [q]. Far greater is the difference betwixt this Horne of the house of *Dauid*, & those presuming weaklings, which are not afraid to withstand him. To all such I say with the Apostle, *Do ye prouoke the Lord to anger? are ye stronger then he* [r]? But thou wilt say to me, who be these enemies of Christ, whom he thus quell, and destroy? I answer, they are his enemies, who *will not that he should reigne ouer them* [s]. But now doth Christ reigne? With his word: this is the scepter of his kingdom, & the *rod of his mouth* [t]. They that obey his word are his subiects, they that disobey are his enemies. But what is it to obey his word, to be present now and then at the preaching of it? No: For so be many sleepers, scorners, atheists, church-papists, drunkards, whoore masters, vsurers, &c. all which notwithstanding shall be shut out of the new Ierusalem [u]. But to obey the word, is, to be ruled by the word, to walke according to the rule [x] of the word. *You are my friends, if ye doe whatsoeuer I command you* [y]. If any man heare the word of Christ neuer so often, yet do yeeld no obedience to it, he shall haue his part among Christs enemies. So then, Christ is a *horne* of power to bruise his enemies. Art thou none of his subiects, dost thou not suffer his word to beare sway with thee, & to reforme thy corrupt and carnall conuersation, but liuest rather in grosse sins, to the disgrace of it, and to the reproch of the profession thereof? thou art in enemy to his Maiesty, and one of those whome he will consume with the breath of his mouth, and whom with the rod of his wrath

q 2. King. 14 9
r 1. Cor. 10. 22
s Luke 19. 27.
t Isay. 11. 45.
u Reu 21. 8. 22. 15.
x Galat. 6. 16.
y Iohn. 15. 14

he

he will breake in peeces like a potters vessell.

We are now come to the second point, the place where this *Horne of salvation* is raised vp; *In the house of his servant* Dauid. That we may make the best vse of this place, we must consider in what state *Dauids* house was then when *Zachary* endited this hymne. The *house of Dauid* was the stocke royall, and to his lawfull heires belonged the Crowne of *Iudah*; but, at this time, *Dauids* kingdome was decayed, the glory of it was dimmed and defaced, the gouernement and soueraigntie was fallen to strangers; the next heire, as the right of his succession was not ordinarily and vniuersally knowne, so he liued in poore estate: *Ioseph* was become a Carpenter. Out of this decaied family of *Dauid*, was this *Horne of salvation* raised: It did *bud z out* of this dead stock, euen *as a root out of a dry ground* [a]. Thus at once were ioyned in Christs person, nobility, and pouerty. Nobility in regard of birth (he was of *Dauids* stocke:) pouerty in respect of his present estate, the glory and pompe of the kingdome being quite ouerthrowne. Out of this, foure profitable points are to be obserued.

z Psal. 132.17
a Isay. 53.2.

The first is: *That that Christ in Whome wee beleeue, is the very same which was to come into the world, and besides whom no other is to be looked for.* The Scripture had foretolde that he would be the soune of *Dauid*, and rise out of his stock. *The Lord hath sworne in truth vnto* Dauid, *and he will not shrinke from it saying; Of the fruit of thy holy will I set vpon thy throne* [b]. *He shall set vpon the throne of* Dauid [c]. *I will raise vnto* Dauid *a righteous branch* [d]. As it is cleere in the olde Testament, that the Messias should be made of the seede of *Dauid* according to the flesh; so the new Testament euidently shewed how the same was fulfilled in Christ for this cause the Euangelists doe labour to make manifest the discent of *Ioseph* and *Marie* from *Dauid*. *Mathew* [e] maketh it plaine, how notwithstanding the meane estate which *Ioseph* was fallen into, yet the right of the kingdome rested in him *Luke* [f] shewed how *Mary* was naturally descended out of *Dauids* loines. But *Matthew* and *Luke* ioyne in *Zorobabel*, and from him deriue the line both of *Ioseph* and *Marie*; of *Ioseph* by *Abiud* [g], of *Marie* by *Rhesa* [h]. So that our Sauiour, by *Mary* was borne of *Dauid*, by *Ioseph* was next heire to the Crowne: For although he came not of *Ioseph* according to the flesh, yet beeing the next of his kinne, and *Ioseph* being childeless, he was by the Law (of force among all the Iewes) to succeed him as his lawfull heire. This right of Christs was apparent: the *Starre* shewed it: *Herod* [k] perceiued it: Christ acknowledged it [l]: *Pilate* granted it [m], & the Iewes when that matter was questioned before *Pilate*, could not tell whom to name against Christ but *Cæsar* [n].

The 3. doct.

b Psal. 132.11
c Isay 9.7.
d Ierem. 23.5
e Math. 1.
f Chap. 3.
g Math. 1.13.
h Luke. 3 27.
i Math. 2.2.
k Verse 7.
l Ioh. 18 37.
m Ioh. 19.15.
n In the same verse.

This serueth notable for the confirmation and setling of our faith in a point of the greatest moment, and in which it is dangerous to be mistaken. For what reason haue wee to relie vpon Christ for saluation, vnlesse we be assured that hee is the annointed of God, euen that very Sauiour, vpon whom wee may boldly depend? Our Sauiour tolde vs, that there shall *arise false Christs* [o]. how shall we bee able to discouer them, and auoide deceit by them, if wee bee not setled in this point? It is good for vs therefore to marke how the old and new Testament do herein agree, that out of the harmony of both, we may for the grounding of our faith deriue a comfortable conclusion.

The Vse.

o Math. 24.23

The second point obserued from hence, is: *That our Sauiour Christ is a person of great nobilitie, euen the noblest that euer was.* For one way hee was the eternall Sonne of the most High, and an other way (as man) lineally descended from the Patriarks and renowned kings of Iudah. It is a very honourable stile which is giuen him in Scripture, far surpassing the royall stile of any earthly monarch: *Wonderfull, Counseller, The mighty God, The Euerlasting Father, the prince of Peace* [p]: *I will make* (said the Lord) *my first borne higher then the kings of the earth* [q]. And therefore both *Kings* and *Iudges* are willed to *kisse* [r] him, and to doe homage to him, and the very Angels also are commanded to *worship him* [s].

The 4. doct.

p Isay. 9.6.
p Psal 89.27.
r Psal 2 10.12.
s Heb. 1.6.

And whereas all kingdomes haue their ends, and the greateſt princes *die as men, and fall as others* [t]; his *Throne is for euer and euer* [u].

t Pſal.8.2.7.
u Heb.1.8.

The vſe. This teacheth men of birth and blood, not to ſtand too much vpon their pedegrees and anceſtors, as though nobilitie ſtoode principally in this, that man is borne of man; If they effect the true nobility, they muſt labour to be the children of God by regeneration in Chriſt. This is the beſt ornament of blood: noble birth without new birth in Chriſt, is but an earthly vanity. Though a man bee able to ſhew neuer ſo glorious a line of progenitours, yet if he be not a repentant ſinner, hee is but baſe and vile in the ſight of God. To bee by faith ingraffed into Chriſt, is the true honour, this doth inueſt a man into that royalty which is in the perſon of Chriſt, and maketh him both to be an heire of the earth, and to haue a title of inheritance into heauen.

The 5. doctrine. The third obſeruation hence ſtandeth thus: That whereas Chriſt, albeit of *Dauids* ſtocke, and heire apparant to the Crowne, came notwithſtanding when the outward glory of the kingdome was vtterly gone, therefore *The kingdome of Chriſt is no earthly kingdome. My kingdome* (ſaith he himſelfe to *Pilate*) *is not of this world* [x]. Hereupon was his withdrawing, when the people ſought him to *make him King* [y], and his refuſall when he was requeſted, to determine a caſe of inheritance betweene two brethren [a], and his charge to his Apoſtles, not to bee as *the Lord of the Gentiles* [b]. It is one of the Iewes errours to thinke otherwiſe, and his Diſciples were long carried away with that conceit; for euen at the point of his aſcenſion, they propounded him a queſtion that way: *Lord, wilt thou at this time reſtore the kingdome to Iſrael* [c]? But Chriſt came purpoſely when the *Scepter was departed from Iudah* [d], to ſhew that he came to effect a ſpirituall deliuerance, and not to erect an outward ſtate.

x Ioh.18.36.
y Ioh.6.15.
a Luk. 12.13.
b Math.20.25 26.
c Act. 1.6.
d Gen.49.10.

The Vſe. This warneth vs not to affect or embrace the profeſsion of Chriſtianity, as a condition of outward greatneſſe. Our Sauiour muſt not bee followed as a great Lord, grant vs leaſes, and farmes, and good preferment in the world: theſe things muſt not be expected: We muſt follow him rather as one contemend, as the reproach of the world, *as a man full of ſorrowes* [e]. When *Zebedeus* ſonnes (dreaming of an outward ſtate) were ſuiters to Chriſt to haue ſome place of reſpect about him: Chriſt preſently (to put that conceit out of their heads) tolde them of *drinking of the cup which he was to drinke off*, that is, of partaking with him in his affliction; ſhewing how much they are deceiued which looke for worldly aduancement by his ſeruice. True it is, hee is able to beſtow outward honours vpon his followers, (for *The earth is his, and all that therein is* [g],) and he doth often alſo giue them to thoſe that feare him: But yet they muſt not be held as matters annexed to the ſtate of a Chriſtian, as though euery one that hath them, were by and by a good Chriſtian, and he which hath them not where to be reputed as no good ſeruant vnto Chriſt. For, the *fatneſſe of the earth was giuen as well to* Eſau *as to* Iacob [h], and it is poſsible for the beggar to be carried *by Angells into* Abrahams *boſome*, when the ſoule of the rich man is condemned *to hell* [i]. So that this is the thing we are taught, that ſeeing Chriſt, although he be a King, yet is no earthly king; therefore we betaking our ſelues to the ſeruice and profeſsion of his name, ſhould not make outward proſperity, and worldly things, the end of our hope, leſt (ſo doing) we runne into one of theſe two extreamities; eyther if wee haue it not, to grow diſcouraged, and to be weary of our profeſsion; or if we haue it, to preſume, that we are therefore highly in Gods fauour.

e Iſa.53.3.
f Math.20.22.
g Pſal.24.1.
h Gen.27.37.
i Luk.16.22. 23.

The 6. doctrine The fourth point noted hence is this: *That outward greatneſſe is of no value for ſpirituall vſes.* Chriſt was raiſed to doe this great worke, and to bee the *Horne of ſaluation*, out of the poore outward eſtate of *Dauids* houſe: Now if for the ſpirituall vſe, any outward greatneſſe had beene behoouefull, Chriſt would haue choſen a time when *Dauids* houſe was in the higheſt glory, and not haue come now when the honour of it lay euen in the duſt: and this was the reaſon why all things

were

were purposely carried after a meane fashion. The place of his birth was not Ierusalem (the head citie of the kingdome) but Bethlehem: (*little among the thousands of Iudah*[k].) The house, not some great gentlemans place about the towne, but a common Inne; In the Inne, not the best lodging or faireſt roome, but the stable; not laid in some rich cradle, but lapped vp in clowts, and thrust into a manger. The tydings of his birth brought first, not to the Scribes and great learned men, but to few poore Sheepheards; himselfe followed not with any traine of note, but with men of the meaneſt ranke, contemned in his life, and euill entreated in his ende. k Micah 5.1.

This serueth to put downe the great, rich and mighty men of the world, who doe so pride themselues in there greatnesse, their wealth, there fulnesse, their glory, their aboundance, that without these they suppose no great thing can be effected: *They trust* (saith the Psalmist) *in their goods, and boast themselues in the multitude of their riches; yet a man can by no meanes redeeme his brother, he cannot giue his ransome to God*[l]. Our Sauiour in a poore despised estate, hath done that, which all the monarchs and politicians in the world, though they had laied all their wealth and wit together, could neuer haue brought to passe *The vse.* l Psal. 49.6,7.

The

The fourth Sermon.

Verſe 70.

As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying, That he would, &c.

THe euidence of this worke of mans redemption commeth now next to be ſpoken of. In which, theſe ſeuerall points muſt be handled. Firſt, that it is neceſſary for the ſtrengthening of a mans faith, to obſerue the courſe and order and agreement of the Scripture. Secondly, that from the worlds beginning God foretolde all things concerning Chriſt. Thirdly, that part which was deliuered by their mouth, was ſpoken by God. Fourthly what the ſumme is of that which they ſpake. Of theſe in their courſe.

The 1. doct. So that the firſt doctrine now, is this: *That for the grounding and confirmation of Faith, it is needfull to note the order and agreement of the Scripture.* For indeede, whereupon was *Zacharie* his faith built, but vpon the courſes of holy Writ? vpon the accompliſhment of the ancient Prophets, which he now beheld. Hee was able to ſay to himſelfe, *This which I now ſee to come to paſſe, I am ſure is no other, but that which formerly hath beene foretold; as the Prophets ſpake, ſo is it now fulfilled.* To this very thing Chriſt exhorteth; *Search the Scriptures, they are they which teſtifie of him* [m]. By this he endeuoured to ſettle his Diſciples faith: *He began at Moſes, and all the Prophets, and interpreted to them in all the Scriptures, the things which were written of him* [n]. This was *Paules* courſe for the eſtabliſhing of his hearers: *He diſputed by the Scripture* [o]; he ſaid *no other things, then thoſe which Moſes and the Prophets did ſay ſhould come* [p]. Theſe and the like ſayings we reade often, *That the Scripture of the Prophets might be fulfilled* [q]. *This is done that the Scripture ſhould be fulfilled* [r]: *Thus the Scripture was fulfilled* [s]; which argueth the care and purpoſe which the Spirit of God had, to ground our iudgements vpon the Scripture. So in our times when we ſee the ſame things happen, which we reade in Scripture to haue hapned; when we ſee ſuch things come to paſſe, as wee find prophecied in Scripture, it is a great comfort, and a ſpeciall ſtrengthening vnto faith. *So did they to the Prophets* [t], ſaith our Sauiour; ſo it was *Then*, ſaith *Paule* [u].

m Ioh. 5. 39.
n Luk. 24. 27.
o Act 17. 2.
p Act. 26. 22.
q Math. 26. 56
r Mar. 14. 46.
s Mark. 15. 28.
t Mark. 5. 12.
u Gal. 4. 29.

The Vſe This ſheweth what enemies they are to their owne faith, and comfort, who are wilfully ſtrangers in the Scripture. Thou ſaieſt, thou doſt beleeue in Chriſt, but how knoweſt thou that hee is the Chriſt in whom thou muſt beleeue, what aſſurance haſt thou, that hee is the perſon promiſed? When Sathan, or the doubtings of thine owne heart ſhall thus ſift thee, what certainty art thou able to alleadge? and what is become of thy faith, which is built vpon ſuch a weake foundation? If thou didſt dwell in an eſtate of land, of which thou couldeſt ſhew no better euidence, thou wouldeſt thinke to bee quickly ſhutte out of doores. The Lord hath preciſely ſet downe particulars, (ſuch hath beene his care to eſtabliſh our faith:) that wee might bee able to ſay (as euery Chriſtian ought;) *Thus it is written, and thus I beleeue*: if wee let the Scripture lie like ſome needeleſſe Hiſtorie, turning ouer (as too many doe) the cardes oftner then the leaues of the Bible: well may we talke of faith, but, that faith ſhould be where their is ſuch little experience in the rule, and life, and ground of faith (which is the Scripture) it

is

is vnpossible. *These things were written that we might beleeue* x. Knowest thou not what is written, how shouldest thou then be able to beleeue ?

x Ioh.20. 31.

The second doctrine of the place is, *That God from the worlds beginning foretold by Prophets all things concerning Christ*. This is manifest out of the course of the place in hand, and is easily confirmed. First in generall, it is said, that vnto Christ *all the Prophets giue witnesse* y. Christ appealed to the Scriptures of the old Testament z, and in his discourse with the two disciples iournying to Emaus, he found in euery of the Prophets something touching himselfe a. Secondly, if any shall exactly peruse the olde Testament, he shall finde euery specialty touching Christ distinctly set downe: as namely, when hee should be borne b; where he should bee borne c, of what stocke d, of what kinde of woman e, what manner of person, both God f and Man g, how he should be entertained h, for what end hee should come i, by whom he should be betraied k, what manner of death he should die l, how he should be vsed in his execution m, where he should be buried n, how long he should abide in the graue o, that hee should rise from death p, that hee should ascend into heauen q. These, and many more circumstances then these, the Prophets from the worlds beginning did set downe very exactly: so that there was nothing befell Christ from the first moment of his conception, vntill the last period of his time here on earth, (I meane of those things which are reuealed to haue befallen him; and which befell him as our Mediatour) of which a man experienced in the Scripture might not truly say, *Thus and thus it happened, as the Lord spake by his Prophets, &c.* Besides the ceremonies in the Temple and Tabernacle, in the daily sacrifices and sacrificers, all of them shadowing out something or other in the Christ to come, who was the substance of euery type, and the bodie of euery representation. It is worthy any mans paines to marke and obserue how the whole mystery of Christ is lapped vp in the prophecies of the old Testament, and how the same is explaned, laid open, and vnfolded in the story and the application of the new: The pith, and marrow, and substance of both being this, *Iesus Christ, yesterday, to day, and the same for euer* r. The reason heereof on Gods part is twofold: First the confirmation of our faith: *These things were written that we might beleeue* s. Our faith by this course is strengthned after this manner: we see by this exact foretelling of the Prophets, that the whole course of our saluation is a matter framed by God, and the whole order thereof in euery part and limme set downe in his eternall wisedome and prouidence: out of which we may gather and conclude the certainty thereof, inasmuch as a plot which God hath laide, all the power of Sathan cannot alter. Secondly, many base wrongs, many vile vsages and indignities befell our Sauiour in the dayes of his flesh, the consideration whereof might make a man to doubt, whether hee could bee the Sauiour of mankinde. But when we see that euery such specialty is foretolde by the Prophets, and so, that nothing came to passe but according to Gods appointment, and that for some speciall end, that doubt is remooued, and those particulars of his debasement, become grounds of comfort and of reioycing vnto vs.

Doctrine 2.

y Acts 10. 43.
z Ioh.5.39.
a Luk.24. 27.
b Gen.49 10.
c Mic.5.2.
d Isa.132.11.
e Isa. 7. 14.
f Isa. 9. 6.
g Gen 3 15.
h Isa 53. 2. 3. &c.
i Isa. 61. 1,2, 3.
k Psal.41.9.
l Numb.21.9. with Ioh. 3. 14.
m Psal. 22. at large.
n Isa.53.9. Ionas 1. 17. with Matth. 12. 40.
p Psal. 16. 10.
q Psal. 68. 18. with Eph.4.8.
r Heb.13.8.
s Ioh.20.31.

Now (for a vse of this doctrine) we see here (as in a glasse) the care which God hath had in all Ages, from the very cradle (as it were) of the world, for the good and comfort of his Church. He hath not kept a word backe which might bee for the necessary information thereof. Euery age hath beene furnished with Prophets, and euery Prophet furnished with gifts, to instruct the Church in the mysterie of Christ. It is a true saying, that *The Lord did still reueale his secrets to his seruants the Prophets* t; And the Prophets were all (like *Moses*) *faithfull in all Gods house* u; and like *Paul*, they *kept nothing backe that was profitable, but shewed all the counsell of God* x. Wherefore may not God then say, as of olde, *What could I haue done any more* y ? If we now remaine ignorant and vnsetled in Religion, ready to bee *carried about with euery winde of doctrine* z, Where is the fault, and against whom will yee pleade ? God hath not beene wanting to vs, neither yet

The vse.

t Amos 3. 7.
u Heb. 3. 5.
x Act.20. 20. 27.
y Isa. 5. 4.
z Eph.4. 14.

yet is: but here is the misery of it, and that which will make hell euen ready to burst with damned soules: *My people will not heare my voice, Israel will none of me* [a]. *Light is come, but men loue darknesse more then light* [b]. The Sermons of the Prophets are recorded, read, expounded, but we will not heare them: wee say rather with those wicked ones, *Depart from vs, we desire not the knowlege of thy waies* [c]. Let vs remember what is said, *Vnto whomsoeuer much is giuen, of him shall be much required* [d]. Wee haue the mysterie of Christ, foretolde by the Prophets, explaned by the Euangelists, applyed and enforced by the writings of the Apostles; pressed neerer to vs and made more familiar by continuall Preaching; our ignorance is without excuse, our blood will be vpon our owne heads, our portion will bee deeper in the pit of hell, then the Indians, and Moores, and Tartars, which neuer had the like meanes of spirituall information.

a Psal. 81.11.
b Ioh 3.10.
c Iob.11.14.
d Luk 2.48.

The 3. doctrine.

The third instruction standeth thus, *That that which was vttered by the mouth of the Prophets, God spake*: so are the words: [*As he spake by the mouth, &c.*] The mouth of the Prophets deliuered those things, but it was by direction and inspiration from aboue. So it is generally said of all the holy Writ: *Holy men spake as they were moued by the holy Ghost* [e]. *All Scripture is giuen by inspiration of God* [f]. *In the old time God spake by the Prophets* [g]. *I will be with thy mouth* [h], said God to *Moses*: *I haue put my words in thy mouth*, to *Ieremy* [i]. *The word of the Lord was in my tongue*, said *Dauid* [k]. *The Holy Ghost spake by the mouth of* Dauid, said *Peter* [l]. *God doth beseech you through vs*, saith *Paul* [m]. These places shew, that the things vttered by these men, were not of their owne deuising, but came by speciall authoritie from aboue, for the making of the best profite by this point, let vs looke a little further into it. By the foretellings of the Prophets in this place, *Zachary* (no doubt) vnderstandeth the olde Testament, which is therefore called, *the Word of the Prophets* [n], and, *The Prophets* [o], and, *The Scriptures of the Prophets* [p]. *They haue* Moses *and the Prophets*, that is, *the Scriptures* [q]. Now that which is heere said of the Prophets (that by *their mouth God spake*) is true also of those which wrote the new Testament, according to that saying, that *the whole Scripture is giuen by inspiration of God* [r]: and the Apostle speaking of the *foundation of the Church*, maketh it to be both, *Prophets* (the olde Testament) and *Apostles* [f], the new Testament: The body and frame whereof, albeit it was not all compiled by Apostles, yet the doctrine was taught and preached by the Apostles, whose *vnderstanding Christ opened* [t], and with whome he promised to *be* [u]. So that it is true of all the writers of the holy Scriptures, that God spake by their mouths. Whereupon touching the Scripture we are here taught three things.

e 2 Pet.1.21.
f 2 Tim.3.16.
g Heb 1 1.
h Exod. 4.12.
i Ier 1.9.
k 2 Sam.23.2.
l Act 1.16.
m 2 Cor.5.20
n 2 Pet. 1.19.
o Act. 26.27.
p Rom.16.26.
q Luk.16.29.
r 2 Tim 3.16.
f Eph.2.20.
t Luk.24.45.
u Mat. 28.20.

Three things noted touching the Scripture by occasion of this 3. Doctrine.

The first is, the *Maiestie of it*. For how much not that needes bee full of Maiestie, and of admirable excellency, which proceeds out of the mouth of the most High? Wee see in experience, when bookes come to our hands, which containe some briefes of the orations and speeches of the King, how apt we be to carry an higher estimation of them, then of other ordinarie writings; and all is, because we measure the words by the worth and dignitie of the Author: so in the Scripture, it commeth from a God of infinite maiestie, there must needes be in it more then steps or prints of excellency. Hereupon they are called, *the Great*, or *Stately*, or *Honorable things of the Law* [x]. *Dauid* calleth them *the wonders of the Law* [y]. The Lawe of God seemeth to him so full of many admirable things, and the same so full of heauenly brightnesse and glorie, that his naturall eies were euen dazled therewith, therefore hee desired God to doe a cure vpon his sight, that hee may be able to beholde them; *Open mine eyes, &c.* It is said of Christ, that *he taught as on hauing authority* [z]; there was another manner of state in his words, then in the verball sermons and lectures of the Scribes: and so (whosoeuer shal obserue it) shall see a kinde of maiestie in the word of God reuealed in the Scripture, more then in any other writings.

x Hos.8.12.
y Psal.119.18.
z Math. 7.29.

The vse.

The vse heereof is, to admonish vs to beware of all slight, and base, and contemptuous

temptuous vsing of Gods word. That which God hath spoken must needes bee moiesticall. If the Scripture bee such an euidence of his eternall and incomprehensible Maiestie, who shall dare to vse it without respect? The Maiestie of the Scripture is drawne sundry waies into contempt: First, if it be in preaching handled negligently and irreuerently. Secondly, if the phrases and sentences of it bee drawne into common speech. Thirdly, if it bee heard idlely, carelesly, scornefully, sleepily, which is the ordinary indignity offered to the Maiesty of Gods Word. If it were but one of *Esops* fables, or a tale of *Robin-hood*, it could not bee heart with lesse respect, or with more disdaine, then it is by many. Yet, euen *Eglon*, though but a Heathen, was better then such; who when hee was tolde by *Ehud*, that he had *a message to him from God, rose out of his throne* [a]. When *Pilate* heard of hauing to doe with *the Sonne of God, he trembled* [b]. Well then, when the Minister addresseth himselfe to the reading, and to the opening of the Scriptures, remember we, that that which wee shall heare is the voyce of God: He speaketh by *Mans mouth*; let vs thinke with our selues how great Maiesty must needes be in his words; and let vs labour to make our behauiour in hearing, sutable to the state and excellency of that which is deliuered.

The 1. note touching the Scripture.

a Iud. 3. 20.
b Ioh. 19. 8.

The second note touching the Scripture, is the *Authoritie of it*. Is it Gods voice? Then of it selfe it is of sufficient credit, and needes no other testimony to confirme it: It is also an absolute Iudge for the ouer-ruling of all doubts, and the determining of all cases and questions in Religion. For who is higher then God? when his mouth and word hath giuen the sentence, what exception shall we make, or to whom shall wee appeale? Thus you see that hereupon is grounded the authority of the Scripture: of which authority of the Scripture you see also that there are two branches: One, that it is sufficient credit to it selfe: The other, that it is in matters of Religion the supreme Iudge. Touching the first, wee haue this proofe: *I receiue not* (saith Christ) *the record of men* [c]. His meaning is, that he was of credit enough of himselfe, and needed no testimony from any other, for the confirming of that which he had deliuered. That which is true of Christ, is true of the word of Christ, which is the Scripture: It is the voice of God, and needes no other witnesse to avow it. *If we receiue* (saith S. *Iohn*) *the witnesse of men, the witnesse of God is greater* [d]. There is none greater or more certaine, then the diuine testimony. This is enough, *God hath spoken it*; where shall wee haue a witnesse of better credit? Now for the supreme authority which the Scripture hath in iudgeing, it is the same in the Church, that the Law is in the common-wealth: *To the Law* (saith God) and *to the testimony* [e]. Christ submitted his doctrine to the decision of the Scripture [f]: So did *Paul* [g]. And Vmpire for matter of Religion had needs of three things. First, is must bee of that nature, that wee may bee assured that the verdit thereof is true. Secondly, it must bee such, as from which it shall not be lawfull to appeale. Thirdly, it must be indifferent, and without partiality. Now nothing hath these three properties but the Scripture, and therefore that onely is fit to be the supreme Iudge in matters of Religion.

c Ioh. 5. 34.
d 1. Ioh. 5. 9.
e Isa. 8. 20.
f Ioh. 5. 39.
g Act. 28. 23.

The Vse of the 2. note touching the Scripture.

This makes first against the Papists: Their opinion is, that the Authority of the Scripture dependeth vpon the Church, that is, that it is therefore Canonicall and of diuine credit and authority, because the Church, (that is, indeede, when the matter is well sifted, the Pope *) hath so determined. This one place is sufficient to ouerthrow this fancy. The Scripture is the voyce of God: shall not the voyce of God be of credit to it selfe? must men come in for a witnesse to iustifie that vnto vs which God hath said is true? God forbid. But, how shall I know (thou wilt say) that God hath spoken this or that? I answer; What, by the Church? Thou (perhaps) wilt say so: but I demand; How shall I know, which is the Church? The Church must proone it selfe by the Scripture, and therefore the Scripture hath not its dependance vpon the Church. Yet thou doest still vrge, how thou shalt know the Scripture to be the voice of God. I answer: By it selfe: Therefore

* Eckius in Enchirid. de auth. ecclesiæ. Reip. 3. ad obiect. hæreticorum. Greg. de Valen. Disput. Tho. tom. 3. dis. 1. qu. 1. punct. 1.

it is often called *The Testimony* [h]; because it beareth witnesse to it selfe. Thou shalt know it by the effects: it is *mighty in operation* [i], *&c.* it *will make thy heart to burne within thee* [k]. Hee that will not beleeue this witnesse, will beleeue none. It is the Churches Ministry which commends the Scripture, but it is not the Churches authority which maketh it to bee Canonicall. Another opinion of the Papists is, that the Scripture is not the absolute Iudge in matters of Religion *, but the Church, that is, by their interpretation *, sometimes, the consent of the Fathers; sometimes the decree of a generall counsell; sometimes, the verdict of the Pope *, whose faith cannot faile. They * accuse the Scripture to be obscure, imperfit, the matter of contention, and therefore vnfit to bee a Iudge. But if that bee true which is heere, That the Scripture is the voyce of God, who shall bee more fit to determine? But (thou saiest) how shall wee bee certaine of the sense? I answer: The Scripture is the interpreter of it selfe, as the Lawe of the Land is of it selfe: The Scripture is *Light* [l]: As wee see the light by the light, so the Scripture by it selfe. Who shall iudge what is Gods meaning but himselfe? Scripture with Scripture must bee conferred [m], and that is the way to finde the truth. Secondly, this point may bee fitly applyed to our owne occasions: there is betwixt vs and our Teachers controuersie about sundry things: These and these things are vrged and perswaded, as good and necessary: such and such things are cried out vpon, as euill and vngodly. The Preacher draweth one way by exhortation, we draw cleane contrary by our conuersation. Hee saith we must doe thus and thus; we thinke it to be more then needs: He saith this or that is a grosse sinne, and will bring vs to hell if we continue in it; we suppose there is no danger in committing it. Here is now a question, and by whom shall it be decided? If wee will haue a Iudge which is able to giue an absolute verdit, let vs appeale to the Scripture, let vs hearken what God saith; where shall we finde a more sufficient arbitratour? He is the onely *Law-giuer* [n] of his Church. Euery action, euery course must stand or fall at his determining. And where or whence shall wee know what his will is, but in the Scripture? The Prophets and Apostles haue written and spoken, but God *spake by their mouths*: I would we could be perswaded to yeeld to the Lords verdit reuealed in the Scripture: What a notable reformation of sundrie grosse euils would soone ensue? Touching those things which wee goe about to perswade, as, diligence in the worship of God, care to heare and to profit by the Word, sanctifying the Sabbath, Chastity, Sobriety, Mercy, Peaceableness, and such like; sure we are, we haue the Scripture on our sides, and men haue nothing but humor, and custome, and obstancy to oppose. If we will not yeeld to the iudgement of the Scripture now for our conuersion, we shall ere long bee forced to yeeld vnto it for our confusion.

h Isa. 8. 20.
i Heb. 4. 12.
k Luk 24. 32.

* Can. Loc. Com. l. 3. c. 3. Bristow in his last notiue
* So Canus in Locis Com. handling this subiect.
* So Stapleton Princip. doct. fidei in præfa. Vpon the Popes authority, the foundation of religion must be laid.
* Censura Colon contra Monhemium in præfa. &c. Hosius, lib. 2. de authoritate Script. & Ecclesiæ contra Brentium. Andrad. l. 2. orth. Explica. l Psal. 119. 105.

m *This is the meaning of the word.* συμβιβάζον. Act. 9. 22. n Iam. 4. 12.

The third thing touching the Scripture noted hence, is the *Truth of it*: which followeth from hence necessarily. God is the *God of truth* [o]. How can there bee any vntruth in that which he hath deliuered? I remember that for confirmation this doth often come in, *The mouth of the Lord hath spoken* [p]. Herevpon are those commendations of the word of God: *The iudgements of the Lord are truth* [q]; *Thy word is truth* [r]; *The word of truth, which is the Gospel* [s]. And not without cause: For there is nothing related in it as done, but it was so, as is reported, with euery circumstance: There is nothing mentioned as a matter to be done, but it shall so come to passe, as is foretold *It is more easie that heauen shall passe away, then that one title of the Law should fall.* [t] This is also a needefull note. It is probable, that the greatest part of men do not thinke, that there is that absolute truth and certainty in the Scripture: but that they doe suppose it rather to bee an idle tale or frightfull sound to amaze fooles, full of terrible threatnings, but yet lighter then vanity in performance. Therefore it is meete to holde this firme, that the Scripture is the voice of him who cannot lie; Euery curse written in it shall fall vpon the vnrepentant; and euery blessing promised therein, shall bee made

o Psal. 31. 5.

p Isa. 1. 20. & elsewhere.
q Psal. 19. 9.
r Ioh 17. 17.
s Col. 1. 5.

t Luk. 16. 17. *The Vse of the 3. note touching the Scripture.*

made good to the soule of euery true beleeuer.

The fourth generall point in this part touching the Euidence of redemption is, *What the Prophets spake:* Where we haue to note two things: 1. The summe of that which God by the Prophets promised to doe by Christ. *verse* 71. 2. The inducement or reason mooving God so to doe, *ver.* 72,73.

Concerning the first, whereas mention is made of *enemies and haters,* we must inquire what and who they be. Touching their nature in generall, they are spirituall enemies, or enemies in spirituall things, or for spirituall respects [u]. The chiefe of them is Sathan; hee was the first, and is therefore stiled, *A murtherer from the beginning* [x], and an *Old Serpent* [y]: hee *desireth vs to winnow vs* [z], and *walketh about seeking to deuoure* [a]. Another enemy is sinne, a dangerous enemie, lurking in our bosome, and still labouring the ruine and ouerthrow of the soule: *It fighteth against the soule* [b], and *lusteth against the spirit* [c]. A third enemie is death, so intitled by the Apostle [d], and is therefore said to haue a *Sting* [e], by which it wounds the soule, and bringeth it within the compasse of eternall misery. A fourth enemy is the world; that is, wicked, vnregenerate, godlesse men. These bee the enemies and haters of Gods people. *The world hateth you,* saith our Sauiour to such [f]; and, *In the world you shall haue affliction* [g]; and, *Ye shall be hated of all nations for my names sake* [h]. Now let vs also see now true this is, that Christ bringeth *Deliuerance* from these *Enemies:* First, for *deliuerance* from Sathan, it is plaine: *For this purpose appeared the Son of God, that he might loose the workes of the diuell* [i]; and, *God hath deliuered vs from the power of darknes* [k], *Christ hath spoiled the principalities and powers* [l]. Secondly, for *deliuerance from sinne,* the words are expresse: *The sting of death is sinne, &c. But thankes be to God that hath giuen vs victory, through our Lord Iesus Christ* [m]. Thirdly, for *deliuerance* from death; *Death,* (saith the Apostle) *is swallowed vp into victory* [n]. Lastly, touching *deliuerance* from the world: *Be of good comfort* (saith our Sauiour) *I haue ouercome the world* [o]. Let vs proceede yet further, and enquire into the manner of this *deliuerance:* Concerning which, I will briefly open two things. 1. The substance and ground of the *deliuerance:* 2. The manner of declaring it. The ground of the *deliuerance* is the merit of Christs death. He was *made sin* [p], and so died, and in death encountred with him, *Who had the power of death, the diuell* [q]. By being made sin, he tooke away sinne, by dying he ouercame death: sinne being abolished, and death subdued, the kingdome of the diuell was vtterly ouerthrowne. As for the manner of declaring and manifesting this deliuerance, it is either in this life, or hereafter. In this life he deliuereth from Sathan, by restraining his rage, by limiting his malice, by not giuing vs ouer to his assaults: *I haue prayed that thy faith faile not* [r]. He deliuereth from sinne, by sanctifying vs by his Spirit, by killing the strength of our corruption, by transforming vs more and more into the Image of God. *Sinne shall not haue dominion ouer you* [s]. He deliuereth from death, by taking away the naturall feare of it, by assuring that it shall be a passage into glory. Thus *Paul* knew, that *being loosed* he should *be with Christ* [t]. He deliuereth from the world, by ordering the rage of euill men, by giuing constancy to maintaine and professe the truth vnto the death. *To you it is giuen to suffer for his sake* [u]. In the day of iudgement hee will further manifest this *deliuerance;* for then all *teares shall bee wiped away, there shall bee no more death* [x], *&c.* The diuell, with all his angels and wicked instruments, shall bee sent away eternally into hell. *The God of peace shall treade Sathan vnder our feet shortly* [y]. Many things might heere bee handled, as of the Excellencie of our redemption, farre exceeding that of *Moses, Deborah, Gedeon,* and others; of our securitie, who hauing so many enemies, yet take no thought to withstand them, and such like points: But the chiefe things obseruable here, is *The certainely of the saluation of Gods chosen.* If any thing could endanger them, and worke their ruine, it must bee one of these foure, Sathan, Sinne, Death, the World; no fift can bee thought vpon: But none of *The 4. doctrine.*

u Eph.6.12.
x Ioh 8.44.
y Reu 12.9.
z Luk. 22.31.
a 1.Pet 5 8.
b 1.Pet 2. 11.
c Gal.5 17.
d 1. Cor. 15. 56.
e Verse 55.
f Ioh.15.19.
g Ioh.16. 33.
h Math.24. 9.
i 1 Ioh 3.8.
k Col 1.13.
l Col.2 15.
m 1 Cor.15. 56,57
n 1 Cor. 15. 54.
o Ioh.16. 33.
p 2.Cor.5.21
q Heb.2. 14.
r Luk. 22.32.
s Rom. 6. 14.
t Phil.1. 23.
u Phil.1.29.
x Reu. 21. 3, 4.
y Rom.16.20.

theſe foure can. The reaſon is; It was Gods intent, by Chriſt to deliuer them from all theſe: Thinke we that God did faile in the proſecuting his intent? did hee either not follow it, or in following it, did hee not accompliſh it? Farre be it from vs ſo to thinke. Hence commeth that boaſting vſed by the Apoſtle: *Who ſhall lay any thing to the charge of Gods choſen? Who ſhall condemne? Who ſhall ſeparate vs from the loue of Chriſt*[z], *&c.* Sathans head broken, ſinne deſtroyed, death ſwallowed vp, the world vanquiſhed, the happieſt and moſt abſolute victory that euer was.

z Rom. 8. 32, 33, 34.

The Vſe. This is a point of much comfort to all the godly. Sathan rageth, ſinne ſtriueth, death looketh terrible, the world oppoſeth it ſelfe: fearefull are theſe things at the firſt beholding. Looke we to *Ieſus the Author and finiſher of our faith*[a], the *Prince of our ſaluation*[b]: he hath to euery of theſe giuen their mortall wound, and they ſhall neuer preuaile againſt any of his choſen. This doctrine is *health to the nauell, and marrow to the bones*[c]. Yet, leſt any ſhould abuſe it, remember that one of the enemies is ſinne, and one of the deliuerances from ſinne, is from the dominion thereof. A ſlaue to ſinne, a ſeruant to his owne luſts, he which maketh *a mocke of ſinne*[d], he that taketh to himſelfe the liberty of groſſe euils, ſuch a one hath no right vnto this comfortable deliuerance; his condemnation (without ſpeedy repentance) is as ſure, as the ſaluation of the elect is certen.

a Heb. 12. 2.
b Heb. 2. 10.
c Prou. 3. 8.
d Prou. 14. 9.

The

The fifth Sermon.

Verſe 72.

That he might ſhew mercy towards our Fathers, and remember his holy Couenant.

73. *And the oath which he ſware to our Father Abraham.*

NOw followes the inducement or reaſon mouing God to vouchſafe this great *Deliuerance*: and that was, the manifeſtation and diſcouerie of two things firſt, his mercy, *That he might ſhew mercy, &c.* Secondly, his truth, *And remember his holy Couenant, &c.*

In the former of theſe, two things moſt be handled. Firſt, *That the worke of Redemption by Chriſt was intended by God, as it were a ſtage, in which the fulnes and euen the riches of his mercy might be ſeene.* Secondly, a queſtion, how this worke now wrought (as it were) in the worlds laſt quarter, might be ſaid to be a worke of mercy to the Fathers, who liued in the prime dayes of the world, long before Chriſt was exhibited in the fleſh. *The 1. doctrine.*

To manifeſt the firſt of theſe two, this firſt is in generall to be noted, that the Elect of God, which are redeemed by Chriſts precious blood, are called *Veſſels of mercy*[e]: becauſe in the eternall counſell of God they were choſen to this end, that the Lord might *declare the riches of his glory*, and that their ſaluation might bee to *the praiſe of the glory of his grace*[f]. The Lord intending a memorable inſtance of his vnſpeakeable mercy, choſe ſome in Chriſt, to bee redeemed from eternall ſlauery by his death. Secondly, it is worthy the obſeruing, that the whole worke of our ſaluation is called by this one word *Mercy*[g]. The reaſon is, becauſe to which part ſoeuer of it we caſt our eyes, we ſhall ſee more then prints and footſteps of his grace; the whole frame of it (as it were) made of mercy. If wee beginne at the foundation of all, (Gods eternall election) and paſſe downe along to the period and full point of all (the glory which ſhall be ſhewed hereafter) and aske from what roote each part did ſpring, this one, *mercy*, muſt be the ſumme of euery anſwer: There was *mercie* in chuſing; *mercy* in ſending Chriſt; *mercy* in calling vs; *mercy* in iuſtifying vs; and what can it be but *mercy*, that wee ſhall bee admitted to an *Inheritance immortall and vndefiled*[h]? *Mercy* the beginning, *mercy* the progreſſe, the concluſion *mercy*. In diſcouering hereof, the burthen of our ſong muſt ſtill be like that of the Pſalme, *For his mercy endureth for euer*[i]. This very ſame thing is ſhewed in that parable of the Prodigall. In the whole paſſage thereof, we ſhall ſee nothing but the fruits of exceeding *mercy: He ranne and fell on his necke, he kiſſed him, hee commanded to bring forth the beſt robe, and to kill the fatte calfe*,[k] *&c.* What was here but *mercy*? The ſame is true in the dealing of God the Father with thoſe to whom he is reconciled in his Sonne: Chriſt beeing for them made ſinne, feeles the edge of his iuſtice; but they, beeing made righteous through Chriſt, enioy the fulneſſe of his mercy.

e Rom. 9.23.
f Eph. 1.6.
g 1. Pet. 2.10.
h 1. Pet. 1.4.
i Pſal. 136.1. &c.
k Luk. 15.22.

This is, firſt, matter of information and of ſettlement in the truth. For heere wee ſee, againſt the Papiſts, that in the whole worke of mans redemption by Chriſt, *The 1. Vſe.*

* How much Papists ascribe to merit, may appeare by Mich. Bai. de Merit. oper. p. 12.

Christ, there is no footing left for humane merite *. Light and darkenesse, God and the diuell are not in a more direct line of opposition eyther to other, then *Mercy* and *Merite*: It is vnpossible that these two should admit any compe sition. It is said by Philosophers, that in lower degrees, contraries may haue some concurrence: as light and darkenesse in the twilight: But take two contrary qualities, and let one of them be in the height and full strength, their is no possibilitie of place for the other. So then, seeing in the worke of saluation, the Lord hath intended to make shew, not of some parcles (as it were) out of the very fulnesse of his *Mercy*, there is no more roome for *Merite*, then there was for *Dagon* before

l 1. Sam. 5. 3. *the Arke of Iehouah* l. I remember what is saide of him that went into the *fielde to gather hearbs, he found a wilde Gourd, and shredde it into the pottage*: But when the pottage came to be tasted, the eaters cried out, *Death is in the pot* m. Such cookes the Papists are: they take vpon them to make ready a potion of comfort, for a perplexed soule; but when they temper with this hearbe of *Grace*, the leaues of this wilde gourd of humane *Merite* *, which neuer grew in the Lords garden, or at least was neuer planted by him, but crept in (as a weede) by the negligence of the dressers, they haue giuen occasion to make the same cry, *Death is in the pot*, and with it they haue poysoned a world of soules, and haue dealt as iniuriously with the Church of God, as the Philistims did with *Isaac*, when they *stopped and*

m 2. Kin. 4. 39 40.

* Bellar. de Iustif. lib. 2.

n Gen. 26. 15. *filled vp with earth all his wels* n; so with this earthly trash they haue choaked vp the
o Zach. 13. 1. *fountaine of Grace* o, that it cannot streame but comfortably, for the refreshing of the wearied soules of Gods people. Thus (as *Iob* saith to his friends) they haue
p Iob 13. 4. *forged lies*, and by that meanes are *Physicians of no value* p.

Neither is this to bee obserued, onely because of Papists, but euen because of the common people, inasmuch as the doctrine and opinion of *Merite* (that is, of doing somewhat whereby to further our owne saluation) is grauen with *an yron*

q Ier. 17. 1. *pen* q, in the tables of euery naturall heart. Experience sheweth, that the sowrenesse of his Popist leauen remaineth in many: *Good praiers, and good doings; meane well, and doe well*: these and the like are the staues they leane vnto. It is said, that the children of the Iewes which married wiues of *Ashdod, spake halfe in the speech*

r Neh. 13. 24. *of Ashdod* r: Such is the religion of many: Talke with them of saluation, they speake halfe popishly, and halfe soundly: They will speake of *mercy* and *grace*, and seeme to magnifie and esteeme it; yet something of their own shalbe brought in too, and a man shall haue somewhat adoe before he can coniure out this diuell, and bring them to an absolute dependance vpon the freedome of Gods mercy. Remember we then the doctrine of this place: God intended the mysterie of Christ, in which to set out to the full, the vnsearchable riches of his mercy; to couple with it ought else, more or lesse, is iniuriously to darken the beauty of that which the purpose of God was to haue to be seene and beheld in whole without impeachment.

Use 2. Secondly, this doctrine is a matter of comfort. There cannot bee a matter of greater security to the soule of a Christian then to lay his whole hope vpon Gods mercy. The reason is, because the mercy of God is (as himselfe) infinite, eternall, and vnchangable. Where shall I finde a more certaine refuge? When I see a plaister as large as my sore, there is my comfort. The perplexed conscience groaning vnder the weight of sinne, and panting for grace, is the fittest Iudge in

f Iob 20 11. points of this nature. Well then, let a mans *bones be full of the sinne of his youth* f, let
t Iob 16. 14. his *heart be broken with one breaking vpon another* t, let his conscience bee set vpon
u Iob 13. 26. the racke, the *Lord writing bitter things against him* u; you will tell him of the mercy and grace of God. You doe well; but you will adde withall, that his comfort in this must bee eyked out with something of his owne: Hee must cry out vpon

x Iob 16. 2. you as *Iob* did vpon his friends, *Miserable comforters ye are all* x. He will see such weaknesse, such scantnesse, such maimednesse, such imperfection in his best performances, that hee will not dare to bring them into a reckoning before God,

yea

yea the very thought of them, will but adde affliction to his griefe. Thus will his comfort *consume like a rotten thing, and as a garment that is moth-eaten* [y]. But teach him to build all vpon Gods mercy, labouring that nothing of his owne may be once thought vpon in this businesse, he shall strait see such *a breadth and length, depth and height* [z] of comfort, which will be *as colde waters to his wearie soule* [a]. Thus this doctrine is a matter of instruction to ground vs in knowledge, and matter of refreshing to furnish vs with comfort. The soule of a Christian is as the *Doue* which went out of *Noahs* Arke [b]; It findes no footing but vpon the rocke of mercy; and it is but an imagination of mercy when any thing is coupled thereunto. This truth hath forced euen the greatest aduersaries to acknowledge it: according as we finde, that no meane Papist, after long labouring against the doctrine of Iustification by onely Faith, doth in the ende confesse, that yet it is the safest way to place a mans trust vpon Gods onely mercy and fauour [c].

y Iob 13.28

z Eph.3.18.
a Prou.25.25.

b Gen.8.9.

c *Bellar. lib. 5. de Iustif. c.7.*

The next matter to be treated, is the question, *How the Worke of Redemption wrought by Christ, can be saide to be a worke of mercy to the Fathers?* For the resoluing of this question, this is to be knowne, that there is but one way of saluation to the *Fathers* before and vnder the Law, and to vs which haue liued since the reuelation of Christ in the flesh: *Iesus Christ, yesterday, to day, the same for euer* [d]. Hereupon Christ is saide to be the *Lambe slaine from the beginning of the world* [e]: whereof this is the meaning, that albeit he was manifested in the flesh in the latter end of the world, and not slaine before, yet all the holy men and women euen from *Adam*, were saued by his blood. The most persons of note vnder the Law, were types of Christ, and all their sacrifices and ceremonies tended to this one thing, to cherish in them the hope of the Messias; and to acquaint them with the whole mysterie of Redemptiō, which was wrought by his means. There is not one litle circumstance in the carriage of our saiuation by Christ, but the same was shadowed out in the ancient complements of the Law: Euen *Abraham saw the day of Christ* [f]. To them that liued before Christ, Christ was crucified in the Sacrifices and blood-sheddings of the Law; *among vs hee is crucified* [g] by the preaching of the Gospel: they beleeued on Christ to come, wee beleeue on Christ already come. *Zacharie* therefore doth here mention the Fathers, to teach, *That the efficacie of Christs death is not restrained or limited to one point of time, but is stretched euen to the ages by-past, and that the Fathers from the beginning of the world came within the compasse of this mercy which God shewed to mankinde in Christs incarnation*: An this to be true, hath bin prooued in the opening and cleering of this question: *Paul* said, that the Christian religion which he professed, was *the hope of the promise which God made to the Fathers* [h]; and *Peter* in his Oration made in the Synod at Ierusalem, speaking of *beeleeuing to be saued through the grace of the Lord Iesus Christ*, ioyneth the Fathers with them who then liued; *Wee beleeue euen as they* [i].

d Heb.13.8.
e Reu.13.8.

f Ioh.8.56.
g Gal.3.1.

Doctrine 2.

h Act.26.2.

i Act.15.10,11

This is first, matter of Resolution in a needefull doubt. I am taught, if I will be saued, to beleeue onely in Christ Iesus; the ministerie of the word doth still (like *Iohn Baptist*) point out him vnto me, as the onely person *which taketh away the sinnes of the world* [k], it saith, that he is the *onely way* [l]; and that their is *no saluation in any other* [m]. It tells me moreouer, that this Christ was crucified many hundred yeares since, and that now, in respect of his body, *Heauen must containe him* [n], till the end of all things. But now here my faith wauereth and is in doubt, asking how his blood, which was shed so long since, can be of force for the purging and cleansing of my sinne. This scruple is taken away by considering that which is here saide: *Zacharie* affirmeth, that the *Mercy* of God in Christ, did concerne euen the Fathers, which had long before gone the way of all flesh, and which were asleepe in the dust of the earth. Now then, looke how the Fathers, so long before might haue benefit by his death to come, by the same means may we

The 1. Vse.

k Ioh.1.29.
l Ioh.14.6.
m Act 4.12.
n Act.3.21.

now so long after receiue comfort by his death past. By faith they beheld Christ to be offered, and are now entred into rest, by faith wee may also looke backe vpon Christ already sacrificed, and be admitted into the fellowship of eternall happinesse. The two Cherubins placed at the two ends of the Mercy-seate, had there *faces one to another*[o], and both vpon the Arke: so the age by-past, and the age after, looke eyther on the other, but both vpon Christ.

o Exod 25. 18, &c.

Vse 2. Secondly, this is matter of much contentment to a true beleeuer. For here hee may see, that be he neuer so poore, or despised, or base, though hee *lie among the pots*[p], or be *behind the Ewes with young*[q], yet he is by Christ called into the fellowship and partaking of the same saluation, which the holy Fathers and Prophets doe now enioy; *Adam, Enoch, Noah, Abraham, Moses, &c.* these were worthy men, and in great account with God. How truely maiest thou say with *Dauid*[r], *What am I, that I should enioy that mercy* which God hath prepared for them? In such a manner doth our Sauiour describe the happinesse of the saued; *They shall sit downe with* Abraham, Izhak *and* Iacob *in the kingdome of Heauen*[s]; and it is one circumstance of the torment of the wicked: *Ye shall see* Abraham, Izhak *and* Iacob *and all the Prophets in the kingdome of heauen, and your selues thrust out at doores*[t]. What shall then become of vs, who *neglect so great saluation*[u]? who when God hath promised such *glorious things*[x] for vs, euen the same saluation and mercy which the chiefest of his Saints doe now enioy, yet had rather bee malicious with *Cain*; tyrannizing with *Nimrod*; profane with *Esau*; scoffing with *Ishmael*; extorters with *Ahab*; prowd with *Iesabel*; superstitious with *Ieroboam*; catching with *Iudas*; playing the belly-gods with *Dines*; resisting the truth with *Elymas*; rayling with *Rabshaketh*; murmuring with *Core*; vicious with the *Sodomites*; (of which persons we haue no other testimony, but that they are *reserued in euerlasting chaines vnder darknes vnto the iudgment of the great day*[y].) Then seeke to reigne with *Abraham, Izhak, Iacob*, and the Prophets. If wee desire the same happinesse, we must goe by the same way. It is impossible to haue the *Pleasures of sinne*[z], and the *Felicity of the chosen*[a] too.

p Psal 68.13.
q Psal. 78.71.
r 1. Sam. 18.18
s Math. 8.11.
t Luk. 13.28.
u Heb 2.3.
x Psal. 87.3.
y Iude 6.
z Heb. 11.25.
a Psal. 106.5.

The other thing which God intended to make knowne in the worke of our redemption, is his *Truth* [*To remember his holy couenant, and the oath, &c.*] Heere we must treate touching this *Holy Couenant*, what it is, and how it was confirmed by an *Oath*: and then next, how God can bee saide to be mindfull of his *Couenant* and *Oath*. As for the former, we all know the nature of a Couenant. By it here are meant those Articles of agreement which are betwixt God and man concerning life eternall. The substance of this Couenant is, *I will be thy God, and thou shalt be my people.* This Couenant is twofold. The one of workes, the condition whereof is perfect Obedience. The other in grace, of which the condition is Faith[b]. These two Couenants are one: they differ in manner of dispensation, the one being in types and shadowes after a more obscure manner, and called *the Olde couenant*: the other being more plaine and perspicuous, deliuered after a new fashion, and therefore called *the New*: But the summe of both, was, and is, Christ Iesus: *No other foundation can be laid*[c]: and it was euer a truth, that *God was in Christ, reconciling the world vnto himselfe*[d]. Now this Couenant is called *a Holy Couenant*, because it was made by a holy God, and tended vnto holinesse, both to make Christs holinesse to become ours, and to bind vs to shew forth the fruits of holinesse in our liues. Touching the confirmation of it by an Oath, (*By my selfe*, saith God, *I haue sworne*[e],) in it, briefly we must examine the qualitie of the Oath, and the reason why God sware. The qualitie of the Oath is, *By himselfe.* The Lord doth binde (as it were) his Godhead for the performance of that hee promiseth, as though hee should say; *If this be not so, let me be God no more.* Now for the other, it may be indeede doubted, why God should sweare, seeing his word is certaine in it selfe, and needeth no confirmation: but we must know, that God sware not, to winne more credit to his promise, but he did it for the better confirma-

b Ioh. 1.12.
c 1 Cor. 3.11.
d 2 Cor. 5.19.
e Gen. 22.16

confirmation of our faith, *being willing more abundantly to shew vnto vs the stablenesse of his Counsell*[f]. [f] Heb.6,17.

Now for that, how God can be said to *remember his couenant & oath*, seeing God cannot forget, thus it must be vnderstood: The long delaying of the actuall performance of the promise touching the Messias, might giue occasion to some to thinke that God had vtterly forgotten it, and that it was but a verball promise without any purpose of accomplishment. But now (saith *Zachary*) hee will fulfill all to the vtmost, and by so doing make it manifest, that whatsoeuer men might suppose, yet the performance of the Couenant was euer in his minde. The sense then of the whole place is this; that whereas God had freely, and of his owne accord made a holy league with his Church, grounding the same vpon Christ, and binding it (for better assurance) with an oath, which notwithstanding because of the delaies of so many yeares, might seeme to be euen buryed in forgetfulnesse, he would now make knowne his neuer-failing faithfulnesse, and shew to the world, that nothing of all that he had said, should fall to the ground vnfulfilled.

The doctrine here is, *the absolute and vnchangeable certainety of Gods promises.* *The 3. doct.*
One end of the incarnation of Christ was, that there might in it be an euidence giuen to the world, that the Lord neither could nor would be vnmindfull of his promise. *Jesus Christ was a Minister of the Circumcision for the truth of God, to confirme the promises made to the fathers* [g]. *I will not falsifie my truth, my couenant will I not breake, nor alter the thing that is gone out of my lips* [h]. It was a worthy resolution of the Prophet, long before Christ was borne: *Thou wilt performe thy truth to Iacob, & mercy to Abraham, as thou hast sworne to our fathers in old time* [i]. *God cannot lie* [k], *nor deny himselfe* [l]: *Thou art the same* (saith the Psalm [m]): *I am the Lord, I change not* [n]. This is the reason he is called *Iehouah*, because as he giueth *being to all things*, and hath his owne *being* from himselfe; so he makes that to *be*, which he hath promised.

g Rom.15. 8. h Psal.89.33, 34. i Mic. 7. 20. k Tit.1.2. l 2.Tim.2.13 m Psal.102. 27. n Mal.3.6.

Of this there is a double vse. First, here is much matter of vpholding for the faith of a Christian. God hath promised; that is much: he hath bound his promise with an oath; this is more. He hath *sent his Son in the fulnes of time* [o], *in whom all his promises are Yea and Amen* [p]. What can be more absolute? The faith which is strengthened with this threefolde cord, cannot easily bee broken. It is an old custome of the diuell to lay siege to the truth of Gods word: *Yea, hath God indeed said* [q]? So now, the maine point that he laboureth in, is, That God will not be so good as his word, he will *forget to be mercifull, & his promise will faile for euermore* [r]. To put backe this assault, remember this one instance of the manifestation of Christ: all promises had their reference to him. His birth and sufferings are left as an vndoubted pledge of the performance of whatsoeuer God hath spoken. We may say as the Apostle: *Hee that gaue vs Christ, how shall he not with him giue all things also* [s]? So, he that hath performed the promise concerning Christ, wherein shall he faile? He that hath kept his word in this, I will make no question of his truth in any thing. *The 1. Vse.*

o Gal.4.4. p 2.Cor.1.20. q Gen. 3. 1. r Psal. 77. 89. s Rom. 8. 32.

Secondly, (for a second vse) here is matter of very needfull aduertisement to vs all. Here is mention made of the couenant of God, of the oath of God, and of the certenty of both. This couenant consisteth of two parts: in the one God bindes himselfe to vs, to be our *God*; in the other we bind our selues to him, to be his *people*: *I will say to them, Thou art my people; and they shall say, Thou art my God* [t]. His is a couenant of mercy, ours is a couenant of obedience. He promiseth happinesse, we holinesse; he glory, we duty: he hath tyed himselfe by an oath, wee haue bound our selues by the vow of Baptisme. Will he be mindfull of his couenant, and shall we forget ours? Will not he alter, and shall we faile? Will not hee trifle with vs, and shall we dally with him? God forbid. Yet this faltring in that part of the couenant which concernes vs, is a common euill. The most of our liues rather argue a resolution to breake promise, then a purpose and endeauour to performe *The 2. Vse.*

t Hos.2.23.

performe it, *Blessed be thou of the Lord* (said *Saul to Samuel*) *I haue fulfilled the commandement of the Lord. But Samuel said. What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare* [u]? So, it is like enough, we will be ready to iustifie our selues: and when we are challenged for breach of promise, will be ready to say, like the gain-saying Iewes, *Wherein* [x] haue we trespassed? But it shall be said to vs, as it was to *Saul, What meane* then these and these things? If we make conscience of the couenant, what meane these grosse sinnes, which cry loud in the eares of the most High, and vnder which *he is pressed, as a cart that is full of sheaues* [y], swearings, whoredomes, drunkennes, oppressions, cruelties, contempt of the Word and Sacraments, and all these with an *high hand* [z]; many beeing growne to that extremity, that they cannot *haue any shame* [a]: the very *triall of their countenance testifieth against them* [b]? Is this our promise? Is this to be mindfull of our couenant? With what face can we lay claime to the couenant of *mercy*, when we shall be so manifestly conuicted to haue troden vnder our feete the couenant of obedience? How euer it be, God will keepe his word, but not of fauour, but of iustice, euen that which *Moses* speakes of, enough to make *his two eares to tingle* [c], and his *belly to tremble* [d] that heareth it: *The Lord will not be mercifull vnto vs, but his wrath and iealousie shall smoake against vs, and euery curse that is written, shall light vpon vs, and the Lord shall put out our name from vnder heauen* [e]. This is their portion which *forget God, and deale falsly concerning his couenant* [f]: this is *the heritage that they shall haue of God for their workes* [g]. Remember then, as the substance of the couenant on Gods part, so the condition on ours: he hath couenanted, so haue we: he hath sworne, so haue we also: he will not forget his part, let vs make conscience to remember ours.

u 1. Sam. 15. 13, 14.
x Mal. 3. 8, 13.
y Amos 2. 13.
z Num 15. 30
a Ier. 8. 12.
b Isa. 3. 9.
c 1 Sam. 3. 11
d Hab. 3. 10.
e Deu. 29. 20.
f Psal. 44. 17.
g Iob 20. 29.

The

The ſixth Sermon.

Verſe 74.

That he would grant vnto vs, that we being deliuered out of the hands of our enemies, ſhould ſerue him without feare, &c.

WE are now come to the laſt part of the worke of our redemption, which is the end and drift thereof; and which is alſo a branch of the couenant which God made to the Fathers, and a limme (as it were) of that good which hee promiſed to beſtow.

Touching this end, I will ſpeake firſt, generally; and then, more particularly I wil diſcuſſe thoſe things which do neceſſarily concerne that maine duty, at which God aimed in vouchſafing vs ſo great a deliuerance by Chriſt Ieſus.

The generall ſumme of this end of our redemption is, that *wee beeing deliuered from our enemies, ſhould ſerue God.* Concerning theſe *enemies*, who they are, and what is the *deliuerance* from them, I ſhall not neede to ſpeake; theſe things were opened in the 71. verſe. The ſenſe and generall doctrine of the place, is this; *That the purpoſe of God in freeing vs from the ſpirituall bondage in which we were by nature, was, that wee ſhould euen conſecrate our ſelues to the glory, and honour, and ſeruice of himſelfe.* This point is plaine in the words of this place, and eaſily to bee further manifeſted by the Scripture. *Beeing made free from ſinne, ye are made the ſeruants of righteouſneſſe* [h]: that is, ſeeing the Lord hath dealt thus graciouſly with you, to reſcue you by the death of Chriſt from the ſlauery of ſinne, this is that which is now expected of you, euen that you ſhould deuote your ſelues to the practiſe of righteouſneſſe, being henceforth as zealous in good ſeruices, as yee haue formerly been earneſt and eager in fulfilling your owne luſts, and in glutting your ſelues with the pleaſures of ſinne. Like to this is the reaſoning of the ſame Apoſtle elſe-where in the ſame Epiſtle: *I beſeech you by the mercies of God, that you giue vp your bodies* [i], *&c.* He perſwades vnto a godly life, by propounding vnto vs the mercies of God. Now this kinde of reaſoning were of no force, were it not for this, namely, that the drift of all Gods mercy vnto vs in Chriſt, is, the drawing and recouering of vs from the ſeruice of Sathan, vnto the obedience and ſeruice of himſelfe: Such is that ſpeech of his in another place: *Ye are bought with a price, therefore glorifie God* [k], *&c.* as if he had ſaid, God hath redeemed you, therefore it ſtandeth with equity, & it is agreeing to his purpoſe & meaning, that you ſhould ſerue him. Excellent is that place to *Titus*: *The grace of God, &c. hath appeared, and teacheth vs, that we ſhould deny vngodlineſſe, &c. and that we ſhould liue ſoberly, &c. in this preſent world* [l]. The meaning is, that the doctrine of the Goſpel (the ſumme whereof is, Redemption in and by Chriſt (is preached publikely vnto all, but not to encourage them to continue in ſinne, but to vrge them to lay aſide prophaneneſſe, and to renounce their owne luſts, and to haue their fruit in holineſſe as they hope to haue their end, eternall life. For (ſaith the Apoſtle) *Chriſt gaue not himſelfe for vs*, that we ſhould the more boldly giue the raines to our owne luſts, but that we ſhould *be zealous of good workes* [m]. To theſe wee may ioyne that of Saint *Peter*: *Paſſe the time of your dwelling here in feare, knowing that we were redeemed not with corruptible things, &c. but with the precious blood of Chriſt* [n]. There hee vſeth the

The 1. doctrine.

h Rom. 6.18.

i Rom. 12.1.

k 1 Cor. 6.20.

l Tit. 2.11,12.

m Verſe 14.

n 1 Pet. 1,17.

the price of redemption as a speciall motiue to a religious life, in as much also as the drift thereof was to free vs from *our vaine conuersation.* Many particulars of this kinde might bee heaped vp: I will conclude this enumeration of places with the saying of *Dauid; Thou hast* (saith he) *deliuered my soule from death, and also my feet from falling, that I may walke before God in the light of the liuing* [o]. Hee makes the end of all the deliuerances which God had vouchsafed him, to bee this one thing, that he might spend his daies in a sincere course in the sight of God. And indeed this is a matter of great equity. *Who planteth a vineyard, & eateth not of the fruit thereof* [p]? And so; who shall pay a price of Redemption for him, by whom he shall receiue no seruice? Gods we are by the right of redemption: *Ye are not your owne* (saith *Paul* [q]:) we are bought with a price for his vse, therfore all which we can doe, is to be diuerted to his glory.

o Psal 56.13.

p 1.Cor.9.7.

q 1 Cor.6.19.

The Vse. Hereby it appeareth, that the case is not so as the most suppose: The Gospell is no doctrine of carnall liberty, as though because of the abundance of mercy, and in respect that Christ hath performed sufficient for the presenting of vs without fault in Gods sight, and for the acquiting vs from the guilt of all our sins, be they neuer so many, or so great, therefore it might be lawfull for vs to liue after our owne will, and to giue liberty to our owne inordinate affections. No: the doctrine of the Gospel tieth vs to as strict tearmes of obedience, as the law. There is not any one holy duty which in the Scripture God requireth of a Christian, from which the freedome of our being iustified by the grace of Christ, doth giue vs any colour of dispensation. For to this purpose is the saying of the Apostle, after he had largely disputed of our free iustification by Christ, and had proued that the workes of the Law are of no force to deserue saluation; *Do we then* (saith he) *make the Law of none effect through faith?* for so it might seeme to be a matter indifferent, whether we doe well or no, and that the doctrine which he had taught being true, there is no vse of the Morall Law. *God forbid* (answereth the Apostle) *yea we establish the Law* [r]. The doctrine of grace is so farre from ouerthrowing the Law, that it binds all which hope to be saued to a more strait obedience: good workes are *ordained* for them *to walke in* [s], and God hath therefore called them vnto grace, that he might be glorified by their pure conuersation. Let all profane ones consider this, all despisers of good things, swearers, Sabbath-breakers, wantons, drunkards, Libertines, &c. Such (some of them) doe pretend a faith in Christ, they will say they hope they are redeemed by him, and looke to bee saued by his death. I aske of thee, who so hopest and yet liuest in the seruice of the diuell, and in bondage to thine own lusts, what thinkest thou? Doest thou beleeue that God did therefore send Christ, or that Christ did therefore shedde his precious blood, that men might take liberty thereby to enter into all manner of excesse? Did hee therefore raise vp an horne of saluation, that vnder hope thereof men might lay iniquity to iniquity, and then salue vp all with this, *I beleeue in Christ, I know mine owne workes cannot saue me? &c.* God forbid, that any man should so imagine. It is plaine against the Scripture, and directly contrary to the purpose of God in the worke of mans redemption. Marke this place: God hath *visited, redeemed, raised vp the horne of saluation, &c.* not to establish sinne, but to dissolue sin, not to discharge vs from our obedience, but to binde vs vnto duty. Therefore, eyther be sure that thy setled resolution and purpose is, to mortifie and subdue thine owne corruption, and to sacrifice euen thy sweetest and best pleasing sinnes vnto God, and to limit thy selfe by all meanes within the compasse of Christian obedience, or else thou art one of those of whom S. *Iude* speakes, which *art of old ordained to condemnation* [t]; the benefit of redemption belongeth not to thee, thy *damnation sleepeth not*, and thy *iudgement long agone is not farre off* [u]. Thus much in generall, touching the end of our redemption, to *serue God.*

r Rom.3.31.

s Eph.2.10.

t Iude 4.

u 2 Pet.2.3.

Now follow the particulars appertaining to it, and they are these: 1. The party from whom the power and grace to doe this, (to wit, to serue and glorifie God) must

muſt be looked for; *That he would grant vs.* 2. The manner of ſo doing it; *without feare.* 3. The time to which the performance of this duty is tyed; *All the daies of our life.* 4. The ſpeciall duties wherein it ſtands: *holineſſe and righteouſnes.* 5. The triall of the truth of theſe duties: *before him.* Of theſe in their courſe.

Firſt, touching the party from whom the power to ſerue God muſt bee expected: *That he would grant vnto vs* (ſaith *Zachary.*) This is a chiefe difference betwixt the Law and the Goſpel. The Law commandeth good things, but ſheweth no meanes of doing them. The Goſpel doth not onely enioyne things right, but declareth alſo, how and whence that may bee ſupplyed which is wanting in vs. Therefore *Zachary* doth not onely manifeſt the drift and intent of God in redeeming vs, (namely, that wee ſhould *ſerue him*) but doth alſo point his finger to the fountaine, and teacheth vs who it is, that will enable vs to doe it. And indeede this is a part of the Couenant of grace, *That as God will expect ſervice at our hands, ſo he will make vs able to performe that acceptable ſervice which he requireth.* In the handling of which doctrine, I will declare two things. 1. That in vs there is no ſuch power. 2. That God worketh it in thoſe whom hee hath choſen. The former of theſe is apparent out of the manifeſt teſtimonies of the Scripture. *All the imaginations of the thoughts of mans heart are onely evil continually*[x]. *We are not ſufficient of our ſelues to think any thing as of our ſelues*[y]. *Without me you can do nothing*, ſaith Chriſt[z]. Now, *who can bring a cleane thing out of filthineſſe*[a]? or whether can men *gather grapes of thornes*[b]? There is nothing but crookednesſe in our nature, and how is it poſsible that any good thing ſhould come there from? The ſecond branch, touching the ſupply from God of that which is wanting in vs, is very cleere. *What man is he that feareth the Lord, him will he teach the way that he ſhall chuſe*[c]; *Thou ſhalt walke ſafely by the way, and thy feete ſhall not ſtumble*[d]; *I will cauſe you to walke in my ſtatutes*[e]. Theſe places ſhew how that the Lord will furniſh his redeemed with ſuch a meaſure of grace, as that they ſhall walke in ſuch a way, and runne ſuch a courſe as ſhall bee pleaſing and acceptable to himſelfe. The order and manner of the Lords bringing this to paſſe in them, is this: Firſt, becauſe the heart is the fountaine of all out actions, therefore Gods firſt work in them, is, to *put a new ſpirit into their bowels*, and *to take the ſtony heart out of their bodies, & to give them a heart of fleſh*[f], that is, to remooue their naturall vntowardneſſe, and to make their hearts more inclinable and pliable vnto good. Secondly, hee *putteth his Law in their inward parts, & writeth it there*[g], he planteth them in the true ſauing knowledge, he *openeth their hearts*[h], making them to conceiue and vnderſtand it, he cauſeth them to loue it, and to delight in it, hee kindleth in them a deſire to practiſe it, and to walke in all holy obedience to it. Thirdly, he furniſheth them with the aſſurance of a ſecret director, a *word behind them ſaying to them: this is the way, walke in it*[i]; and thus he *keepeth their feete*[k], *and guides them in the way*[l]. Fourthly, he *filleth them with the fruits of righteouſneſſe*[m], that is, he enableth them to bring foorth that good into outward act, the knowledge whereof is ſeated in their hearts; that ſo they may not be *idle nor vnfruitfull*[n], but may *adorne the doctrine of God their Sauiour in all things*[o]. Laſtly, he doth not ſo leaue them, but the hand of his mercy is ſtill ſtretched out, to *ſtabliſh them in euery word & good work*[p], to confirme them & to *make them perfit*[q], that ſo they may hold out, & may not be *weary of well doing*[r], but that the yoke of Chriſt may *become eaſie*[ſ] vnto them, and the Chriſtian life may not ſeeme (as it doth to the wicked) burdenſome and vnſauory. Thus it is manifeſt, that ſerue the Lord of our ſelues we cannot; and withall, that God hath euen tied himſelfe by promiſe to enable his ſeruants thereunto.

The 2. doct.

x Gen. 6. 5.
y 2. Cor. 3. 5.
z Ioh. 15. 5.
a Iob 14. 4.
b Math. 7. 16.
c Pſal. 25. 12.
d Prou 3 23.
e Ezec. 36. 27.
f Ezec. 11. 19.
g Ier 31. 33.
h Acts 16. 14.
i Iſa. 30. 21.
k 1. Sam. 2. 9.
l Pſal. 25. 9.
m Phil. 1. 11.
n 2. Pet. 1. 8.
o Titus 2. 10.
p 2. Theſ. 2. 17
q Heb. 13. 21.
r 2. Theſ. 3. 13
ſ Mat. 11. 30.

We are taught by this, when we are called vpon to any good worke, not to run to our ſelues, as though by our own power we ſhould be able to performe it, (for who are we that any good thing ſhould come from vs?) but wee muſt lift vp our hearts to God, praying with *Dauid: Open mine eyes*[t]; *Teach me the way of thy ſtatutes*[u], *Incline my heart vnto thy teſtimonies*[x]; *Direct my ſteps in thy word*[y]. We are by

The Vſe.

t Pſal. 119. 8.
u Verſe 33.
x Verſe 36.
y Verſe 133.

z Epheſ.2.1. nature *dead in treſpaſſes and ſinnes* z: vntill he quicken vs by his euerlaſting Spirit,
a Pſal.51.10. and create a new heart a within vs, we cannot entertaine ſo much as a motion vn-
to good. And this is the true cauſe, that we are ſo barren in good duties, and ſo
b Epheſ.5.11. fruitfull in the *vnfruitfull workes of darkeneſſe* b, euen becauſe we aske not c. Thou
c Iames 4.2. which art an adulterer, or a man giuen to drunkenneſſe, or apt to contend, or to
be deſirous of reuenge, or to be drawn by euery occaſion into euill company, or
which canſt ſcarcely remember any good thing taught, or which findeſt a kinde
of drowſineſſe ſtill to creepe vpon thee, when thou commeſt to heare the word of
God: when waſt thou an earneſt & humble ſuter vnto God, out of the hearty de-
teſtation of theſe euils, that he would enable thee to reforme them? when didſt
thou intreat him, and beg with him to ſubdue thy vnruly and vntamed affecti-
ons? when didſt thou lament before him, with a ſorrowfull heart, the vntoward-
nes of thy nature vnto good? What maruell then, if ſinne get the dominion ouer
thee, if thou be led captiue by thine own luſts, if euill grow ſtrong vpon thee? For
why? Although haply thou couldeſt wiſh, that God would pardon thee, yet thou
art not a ſuter to him to reforme thee; thou couldeſt be content that thy ſinnes
might be remitted, but thou doeſt not intreat that they may be ſubdued. When
thou feeleſt an euill lie hard vpon thee, and perceiueſt that it ſtill ſtriueth to draw
thee to the practiſe of it, thou ſhouldeſt do as *Paul, beſeech the Lord that it may de-*
d 2 Cor.12.8. *part from thee* d. God hath ſo bound himſelfe, *to fulfill the deſire of them that feare*
e Pſal.145.19 *him* e, that at leaſt (which yet is not little) thou ſhalt receiue the comfort which
f 2 Cor. 12.9. *Paul* did, *my grace ſhall be ſufficient for thee* f. God hath made a couenant to grant
grace, & albeit for triall of faith he may delay ſuters for it, in ſome particulars, for
a time, yet he will not finally deny it. *If any lacke wiſdome, let him aske of God, & it*
g Iames 1.5. *ſhall be giuen him* g. Who can ſay this promiſe was euer broken? Remember this
then; when mention is made of the end of redemption, namely, a life led to Gods
glory, think who it is frō whom this grace muſt come: It is God which giues it: let
h Rom.15.30. vs *ſtriue to him by our praiers* h, certenly we ſhall not be diſappointed of our hope.

The next point is the manner of doing this duty: (*without feare.*) This place
muſt firſt be examined, becauſe it muſt ſeeme contrary to another place, which
i Pſalme 2.11. biddeth vs *to ſerue the Lord with feare* i. We muſt therefore learne to diſtinguiſh:
There is a helliſh feare, & there is a holy feare, a ſlauiſh feare, and a ſonlike feare.
k Rom. 8.15. The former of theſe is called by S. *Paul, the ſpirit of bondage* k. It is ſuch as ſlaues
haue in reſpect of thoſe to whom they are in bondage: A kinde of reſpect they
haue to thoſe in whoſe power they are, they do that which is cōmanded them, but
they neither haue loue to their commanders, nor take any delight in that which
is enioyned them: that which they doe, they do by enforcement, and in feare of
the whip. Such is the feare of God in reprobates: ſometimes they are ſtricken
with a kind of awe of Gods Maieſty, and do euen tremble at his iudgments, and
(it may be) do ſomething which is required; but there obedience proceedeth not
out of any loue to God, or out of any truth of affection to that which is perfor-
l Geneſis 4.6. med, but onely out of conſtraint. Thus did Cain *caſt downe his countenance* l, Eſau
m Gen.27.38. *weepe* m, Pharaoh *let the people go* n, Ahab *humble himſelfe* o, Iudas *repent* p. None of
n Exod.12.31 theſe was truely grieued for his offence, or ſorry that God was diſpleaſed: They
o 1King.21.27 had an apprehenſion of *the terror of the Lord* q, & that wrung from them ſome-
p Matth. 27.3. thing, in which otherwiſe of themſelues they tooke no delight. Now the other
q 2 Cor.5.11. feare is called the *ſpirit of adoption* r, & it is a feare to offend, riſing out of the ap-
r Rom.8.15. prehenſion & feeling of Gods loue: as, when the experience which I haue had in
my ſelfe of Gods gracious dealings with me, makes me to entertaine a feare leſt
I ſhould abuſe his loue, & do ought that might diſpleaſe his maieſty. This kind of
feare may be where there is the greateſt, and firmeſt, and moſt reſpectiue loue:
as betwixt the father & the ſon; the husband & wife: *Let the wife ſee that ſhe feare*
s Epheſ.5.33. *her husband*, ſaith *Paul* s. This diſtinctiō of feare, being rightly vnderſtood, it wil be
eaſie to recōcile theſe places. *Serue the Lord with feare*, ſaith *Dauid*: that is cōſider

you

you the Maiesty of God, what he is in himselfe, and what hee is to you, and so let your hearts stand in awe of him, and be you afraid to displease him. Againe, the end of our redemption is, that we should *serue God without feare*, saith *Zacharie*: This is his meaning; Whereas the face of God is naturally a terror vnto vs, euen as the face of a Iudge is to a theefe, and whereas that which we doe is so full of maimes and blemishes, that we can haue no courage to present it vnto God, nor hope that he will accept it; this is the end of our redemption, that being certainly perswaded of the fauour of God in Christ, and of remission of sinnes by him, all this fea e may be quite remooued, & we may boldly come to the throne of grace, and comfortably assure our selues, that God for Christ will accept, euen the imperfect and scant measure of our obedience. This is the true sense of the place; this is the feare, in the freedome from which standeth the true seruice of God. So that now this is the doctrine; *That till the mind & conscience of a Christian be quieted and pacified by the knowledg of ones personall acquittance before God by Christ, a man cannot truly serue God, nor yeeld vnto him that obedience which he ought.* This is plaine out of the place: the true manner of seruing God is *Without feare*, that is, without astonishment and suspense of minde how God will accept that which we do. Now this feare cannot be banished, but by the comfortable apprehension of a discharge by Christ; therefore without this comfortable apprehension, no man can serue and obey God as he ought to doe. These things are all manifest. The reason also of the doctrine is apparant thus: As often as I recount with my selfe the seuerity and Iustice of God, how that he cannot abide iniquity, and is in his wrath a *consuming fire* [t], and doe consider withall, how full of corruption my heart is, and how farre short the best I can do, comes of that which is required; what heart shall I haue to tender my seruice vnto him, vnlesse I be some way assured that my person is accepted in Christ, and that Gods iust displeasure is allaied towards me for his sake, so that my scant performances shall be shrouded vnder his most absolute and perfit obedience? Hence is that saying of *Dauid: There is mercy with thee, that thou maiest bee feared* [u]. It is the hope and apprehension of mercy which encourageth to obedience. *Seeing we haue these promises* (saith the Apostle) *let vs cleanse our selues from all filthinesse* [x], *&c.* See what *Paul* inferreth vpon the promises of mercy which God hath made. *Paul* saith in one place, that *Whatsoeuer is not of Faith, is sinne* [y], meaning that whatsoeuer is offered to God, which proceedeth not from faith, the same is a sinne. In another place he saith, that *by faith* our consciences haue *peace with God* [z]. Both the places put together doe shew thus much, that vntill the conscience bee pacified by the assurance of reconciliation with God by Christ, nothing that is done can finde acceptance with the Lord. The order of the words touching *Habel*, is worth the noting; *The Lord had respect to Habel, and to his offring* [a]: First, to *Habel*, then to his offring. So that till I know that God doth accept my person, I can haue no hope that he will respect my seruice.

The 3. doct.

t Heb. 12. 29.

u Psal. 130. 4.

x 2. Cor. 7. 1.

y Rom. 14. 23

z Rom. 5. 1.

a Gen. 4. 4.

By this it is plaine, first, that it is vnpossible for a Papist rightly to serue God, or to yeeld vnto him any true obedience. This will be thought a hard censure, especially touching those which seeme so deuout, and make so great a profession of good workes: But it is easily iustified by the doctrine of this place. God is not rightly serued vnlesse it be without feare, without that flauish awe, which ariseth out of the not knowing a mans owne particular reconciliation with God. Now it is certaine, that Papists do stifly maintaine it, that it is vnpossible for a man by an ordinary faith to be assured of Gods fauour. By the decrees of the Councell of Trent, a man must doubt of his saluation as long as hee liueth in this world [b]: so that indeed a Papist can neuer attaine any true peace of conscience by his owne doctrine: if he keepe himselfe to it, he must resolue while he liueth to be in suspense & vncertaine of Gods fauour: What a racke is this to a mans conscience, to be taught that he can neuer be sure in this world that his sinnes are pardoned, and that God is reconciled to him in Christ Iesus? What cheerefulnesse or boldnesse

The 1. Vse.

b Sess. 6. Cap. 9. & Can. 13. 6.

can a man haue to serue God, when it is taught that there is no possibility for him to bee assured in his soule that God in Christ will accept his seruice, and forgiue his weaknesses? Let this be a rule to vs to iudge of Popery: it is a desperate comfortlesse doctrine. Christ came into the world to free vs from this seruile feare, and to fill our hearts with cheerefulnesse, by shewing vnto vs Gods louing countenance: Popery holdeth vs in suspence, and labours to vphold that feare which is the very direct enemy to true obedience.

The 2. Vse. Secondly, this maketh also against the common opinion, which in (this point) is the same with the Papists. The most doe talke (I know not what) of seruing God, and professe to doe it euery day: but if it be asked what ground they haue of peace with God by Christ, this will be found to be a very strange demand, and they will not know what to answer: Security they haue enough, but, what true peace of conscience is, they vnderstand not. Well may they seeme to bee without feare in regard of there common brutishnesse: but let their consciences bee touched and awaked, by some crosse, or iudgement, or by deaths approching, then this seruile feare, this dismall horror of heart will soone appeare, and it will bee a hard matter to comfort them. Know we therefore, that vntill we labour to know our owne particular reconciliation with God by Christ, & to that end reuerence the ordinance of God (the Word and Sacraments, which serue to no other vse but to apply Christ to our soules) careless we may be, frozen in our dregges we may be, benummed and senseless we may be; but true peace of conscience we can neuer haue, neither can any seruice come from vs which shall be pleasing and acceptable vnto God: vnlesse my heart can witnesse with me, that I serue and obey God cheerefully, and with a free spirit, knowing that God for Christ hath and doth accept me, and that my weake seruices shall be fauourable looked vpon, God measuring them reather by the sincerity of my affection, then by the measure of my performance, I can not say that I serue God; that which I doe, commeth from the spirit of bondage, and God esteemes it not.

The

The seauenth Sermon.

Verse 75.

All the dayes of our life, in holinesse and righteousnesse before God.

THE next point to be handled, is, the Time, to which our seruing of God without feare is limited: *All the daies of our life.* Heere I will handle two points. 1. That this life is the time of our seruing God. 2. That it must not be done in some part, but in all the daies of our life.

Touching the first, this is the doctrine; *That the time of our liuing here in the world, is the alone time, in which those duties are to be done, which ought to be performed by vs in token of thankefulnesse to God for our redemption, and in respect of the hope which we haue of life eternall.* This plainely followeth hence: for, if the question be, when and at what time the duty of seruing God (which is the end of our redemption) must be done; the answer is, it must be done in the *daies of our life,* while we liue here, or not at all. This is agreeing to the Scriptures in other places. *While we haue time let vs doe good* [c], *&c.* that is, while we liue here, for when that time is gone, we haue no further opportunitie. *In this present world,* saith the same Apostle elsewhere [d]; *The time of our dwelling here,* saith *Peter* [e]; *During my life,* saith *Dauid* [f]. *I haue finished my course,* said *Paul,* when he was neere his death [g]: He could not haue so spoken truly, if, after his departure hence, there had beene any thing further to be performed. Thus all is confined to the compasse of this present life. *After death commeth the iudgement* [h]: then is a time of reckoning, not of practise. Besides, death being come, the time of grace is expired, the ministry of reconciliation ceaseth; therefore *now is the accepted time, beholde now the day of saluation,* saith the Apostle [i]. *The 1. doct.*

c Gal.6.10.
d Tit.2.12.
e 1.Pet.1.17.
f Psal.146.2.
g 2.Tim.4.7.
h Heb.9.27.
i 2.Cor.6.2.

This serueth first, to batter downe the wals of the Popes supposed purgatorie: the ground whereof is this, that there is a place for repentance after this life, and that as some, which are perfit Christians, goe directly after death to heauen, and others, which are extreamely wicked, goe straight to hell; so there are a middle kinde, who hauing not perfited their obedience in this world, nor made full satisfaction for all their sinnes, must stay by the way, in a place of torment, where the reliques of sinne must bee purged out, and the full summe of their duty made vp, before they can be admitted into heauen. This is held as an article of faith, and they are said to bee certainely damned so many as doe not beleeue it [k]. Indeede Papists haue reason to maintaine it, it is a fire which hath well heated the Popes kitchin, and the conceit and feare of it, together with an opinion that the offerings of Priests can helpe to shorten a mans time in it, hath brought them in no small reuenue: they may truly say, that *by this craft they haue their goods* [l]. Now the opinion is plainely confuted by this place. For whatsoeuer is required of vs, either toward God, or toward man, is to be done in *the daies of our life,* or neuer. The dead in *the Lord, doe rest from their labours* [m]: This could not be true, if they were either busied in doing good workes for the getting to heauen, or were tormented in fire. They sweare much to make good this fancie; but in vaine: sure we are, the Scripture maketh mention of two only places, for the dead [n]: neither was there in *Moses* law appointed any sacrifice on the behalfe of the dead. The *The 1. Vse.*

k *Bellar. lib. 1. de purg. cap. 11.*
l Act. 19.25.
m Reu.14.13.
n Luk.16.22, 23.

thing it selfe came first from the heathen, and was vnknowne to the world vntill
o *An Dom.* the Councell of the Florence o; and therfore though they threaten the blacke curse
1439. to those that deny it, yet let vs not feare it; *the curse that is causelesse shall not come* p.
p Prou 26.2. Secondly, this maketh against those who are of that swinish disposition, that
Vse 2. they neuer thinke vpon doing good vntill they die; while they liue, they rake, and
catch, and extort, and oppresse: A man may as soone wring water out of a flint, as
draw ought from them to a good purpose; then they grumble like *Nabal, shall I*
q 1. Sam. 25.11 *take my bread &c. and giue it to men, whom I know not whence they be* q? But when
they come to the knife, and die, they must leaue there goods behinde them,
then (it may be) shall some drop or two be giuen to the poore, or to some good
seruice. I doe not condemne it if any man by will bequeath ought to the Church
or poore; this I condemne, when such things are neuer done till then: It is an ar-
gument, that that which is then done, is but a formall and extorted beneuolence.
Formall; men therein will doe as others doe: Extorted; because it is done most
commonly to stop the mouth of an accusing conscience. Remember wee there-
fore that the obedience which we owe to God, or to man for Gods sake, reacheth
it selfe to the whole life, and is not to be restrained to the last act. That know-
ledge which we will learne, and that good which we will doe, let vs apply it now:
It is a miserable thing when men must be catechized in principles, and must first
begin to exercise charity, when they are going to appeare before God to giue
account of their life.

Vse. 3. Thirdly, this doth presse a kinde of hastning in the duties of godlinesse, with-
out delaying or putting off. For marke how the Spirit of God speaketh. Hee
saith, that the life present is our only time of well doing: but how doth he define
life? not by monethes or yeares, but by daies, which is also the vsuall manner of the
r Gen. 47.9. Scripture r. This speech argueth the shortnesse of our life, being nothing but a
Psal. 90.9. 12. composition of a few daies; which how soone they may be swallowed vp, by that
long night of death, we canot tell. This should make vs *to make haste* with Da-
f Psal. 119.60. uid f, *and to worke while it is day* t. It was the very thing intended by *Moses* in that
t Ioh 9.4. sute of his, *Teach vs to number our daies* u, *&c.* that is, enable vs (O Lord) so to sum
u Psal. 90.12. vp the time of our life, that considering the shortnes of it, we may learne this wise-
dome to doe that first which most concernes vs; so that if by the sudden comming
of death, any thing for lacke of time be left vnperformed, it may not be that, the
not doing whereof will be the vndoing of our soules. Memorable is the speech of
x Gen. 27.2, 3. Isaak: *Behold I am now old, and know not the day of my death, wherefore now* x, *&c.* as if
he had said; There is a thing to be done, which must be done before I die, and I
know that as the daies of my life are but few, so the greatest part of them are gone
and past, therefore that which I intended I will hasten to doe it: so should euery
Christian reason with himselfe: My time is short, my life a span, my daies not ma-
ny, therefore Lord frame my heart, that whilest it is called *to day* I may turne to
thee, and seeke thy fauour. This care is a chiefe difference betwixt the godly and
the wicked: For they argue cleane contrary, *Let vs eate and drinke, for to morrow*
y Isa. 22.13. *we shall die* y: Therein they imitate their father the Diuell; for euen of the same
z Reu. 12.12. humour is he: *He hath great wrath, knowing that he hath but a short time* z.

The second point now followeth. For so *Zacharie* teacheth vs, that as God is
to be serued in our life (which is the more generall point,) so it must be all *the daies*
of our life. Here come to be opened two doctrines. 1. That religion is to be par-
ctised euery day. 2. That it is to be practised to the end of our daies. The former
of these requireth assiduity, and dailinesse; The latter perpetuity and lastingnesse.
a Psal. 145.2. *I will blesse thee daily* (saith *Dauid*) *and praise thy name for euer* a: That speech may
be in steed of a commentary to this place. I will speake of both seuerally. The
Doctrine 2. former of the two doctrines is; *That a Christian man is bound by the word of God to*
a daily praise of religion. Euery day, and euery action of the day must be a witnes
of his care to approoue himselfe in all holy conuersation vnto God. It will not be
hard

hard to prooue this by the Scripture: namely, that a godly life is to be brought into euery daies practise. *Wee must henceforth liue as much time as remaines in the flesh, not after the lusts of men* [b]. *As much time*: so that no time is exempted from liuing after the wil of God. *Let thy hart be in the feare of the Lord continually* [c]: There is no allowance for any intermission of time, to be spent as it were a little more vainly or carelesly then other. *Paul* speaks of being *giuen vnto euery good work continually*, or of *attending thereupon daily* [d]. *Euery good worke*: there is no toleration for any sin: *Euery day*: there is no exemption of time. *I endeauor my selfe to haue alway a cleare conscience* [e]. *Alway*, or *throughout*, that is, at one time as well as at another, one time of the day as well as another. There are very few duties of religion, but the Scripture speaks of the dailines of them either by precept or example. For daily praying, besides the cõmandemẽt *pray continually* [f], we haue *Daniels* example, of *three times a day*; & *Dauids*, of *seuen times a day* [h]. For reading we haue the charge giuen to *Iosua*: *Let not this book of the law depart from thee* [i]. For meditatiõ, we heare *Dauid*: *Oh how I loue thy law! it is my meditation continually* [k]. For talking of good things: *My tongue shall talke of thy righteousnes daily* [l]. For watching ouer our owne selues: *Keepe thy heart with all diligence*, saith *Salomon* [m]. *Watch in all things*, saith *Paul* [n]: *Take heed lest at any time there be in any of you an euil heart* [o]. For depending vpon Gods prouidence, we are taught *to aske daily bread* [p]. For preparation for the crosse, there is speech of *taking it vp daily* [q]. For seeking to doe good to others, there is a precept *to exhort one another daily* [r]. These places & many like, shew that one day as well as another, is to be consecrated to God, and the duties of religion tending to Gods glory, the edification of our own soules, and the good of others, are to be performed euery day. And if it were not so, why should God be so carefull in the Scripture to giue such directiõs for euery specialty that can be incident to any day; as, apparell, meate, calling, company, speech, solitarinesse, recreation, health, sickenes, prosperity, crosses, friends, &c? whatsoeuer occasion may at any time take vp a man in any part of the day, the Scripture giueth a direction for it, because a man is bound to make conscience of the practise of religion in euery particular. Now a double reason there is for this doctrine. First, Gods *compassions are renued euery morning* [s], and he *ladeth vs daily with benefits* [t]. Now sith there is no slacking of Gods kindnes, why should there be any intermission of our duty? Secondly, Satan *goeth about seeking to deuoure* [u]: when a man beginneth to be a little secure, and to giue the raines a little to his owne heart, to wander after it owne waies, then taketh he his aduantage; and the soule being by some intermission of a godly care thus (as it were) let loose, doth quickly fall into his snares.

b 1. Pet. 4. 2.
c Prou. 23. 17. *Toto die. Tremel.*
d So doth the word signifie. 1. Tim 5. 10.
e Act. 24. 16. *διαπαντὸς.*
f 1. Thes. 5. 17
g Dan. 6. 10.
h Psal. 119. 164.
i Ios. 1. 8.
k Psa. 119. 97.
l Psal. 71. 24.
m Prou. 4. 23.
n 2. Tim. 4. 5.
o Heb. 3. 12.
p Math. 6. 11.
q Luke 9. 3.
r Heb 3. 13.
s Lam. 3. 23.
t Psal. 68. 19.
u 2. Pet. 5. 8.

The first vse of this doctrine is, to remoone two opinions, which are common in the world touching religion: The one is, that it is an easie matter to be a Christian, a thing of no great paines to be religious; some generall desires, some superficiall good meanings, some formall shewes, some deuotion now and then by fits, some few actions of charitie; this is enough to saluation. Hence commeth our common security: Moiling and droiling there is for the world without measure: To some carnall and carking humours, the day is not long enough, the weeke is too short, euen some of Gods day must be borrowed for earthly occasions. Godlinesse is followed but at leisure times: heauen wee suppose will come of it selfe without seeking. How many daies passe ouer vs in a yeere, in which matters of the soule are not once thought vpon? But how much are we herein deceiued? religion is a taske for euery day: He that doth not make conscience euery day to looke to his Religion, to profit in his Religion, and to shew forth the fruits of his Religion, that he may comfortably at night say, he is so much neerer his iournies end to heauen, then he was at his first setting out in the morning; that mans Religion is not as it ought: and hee which thinketh to come to heauen by this idle and negligent course, shall be called *the least in the kingdome of God* [x]. The second opinion is, that if there be some shew of deuotion and care to serue God

The 1. Vse.

x Math. 5. 19.

on the Sabbath day, then vpon other dayes men may be left free to themselues, and may take a little more liberty to bee secure. If matters of godlinesse be banished from their thoughts, and tongues, and liues, all the whole weeke long, they thinke it to be no great offence: This opinion is ouerthrowne by this place. We were redeemed to serue God euery day: Though the Sabbath be to be imployed more especially (God then vouchsafing more plentifull helpes to godlinesse) yet all euill is to bee auoided euery day, and all such good is to be done, as in our callings and liues we shall be occasioned: Endeauour we must to walke in the sanctification of our hearts, and innocency of life in other daies, as well as on the Sabbath day.

The 2. Vse. Secondly, this must be a motiue to vs euery day, euen at our first awaking, to deuote and consecrate our selues to the Lord, and to arme our selues with a holy resolution to striue against sinne: This will be a matter of no little benefit: For by this meanes God will enable vs to *be blamelesse and pure, and without rebuke* [y], and we shall be *kept from presumptuous sins* [z]. The want hereof draweth many of Gods children sometimes into great inconueniences, namely, when as, not considering the slippery path which they walke in here in the world, and being without feare of their owne frailty, they do not couenant with themselues to be very watchful, and to commit their way vnto the Lord, and to stand vpon their guard against euery sinne: We haue an example of this in *Peter*: Doubtlesse hee had no setled purpose to deny his Master: yet to what a case did his owne rashnesse bring him, while he did not seriously cast with himselfe what danger might arise, by the place and persons, neither yet weighed his owne weaknes, how easily he might be snared, hauing no warrant to be there. This drawes many into ill company, to swearing, drinking, gaming, &c. I will not say, that these euils in some do alwaies proceede from a purpose so to doe; but rather from the want of a purpose to withstand them, and to giue vp themselues vnto God. I would this were written in euery ones heart, that euery day must bee consecrate to God, euery day must be a holy day to a Christian though not according to our sense in respect of cessation from labour, yet in respect of watching and striuing against sinne.

y Phil. 2. 15.
z Psal. 19. 13.

The 3. Vse. Thirdly, if euery day must be giuen to God, what shall we say of those which spend so many whole daies in the seruice of Sathan? whole daies (I say) or the better part of the day, in drinking and reuelling, in sports, in pranking vp themselues, in plotting to defraud, reuenge, & eat out others: How doe these consecrate there daies to God? What religion or godlines is in these fashions? When men make euery day either for vaine pleasure, or sensuality, or Epicurisme, or worldly benefit, what is become of Gods part? Thinke vpon it: I doubt not, but the serious thinking vpon this, that God challengeth euery day, will reforme many corruptions. Thus much touching the dailinesse of seruing God. Now followeth the perpetuity.

The 3. doct. The doctrine then is this; *That as we must make conscience of diligence in good duties for the present time, so we must haue a care of continuance & perseuerance also. All the daies of our life*, saith *Zachary*; therefore the last day as well as the first. The Scripture is full in this point. Christ expounds the *seede* which fell into good ground, of those which *bring foorth fruit with patience* [a]. That onely is good fruite which is accompanied with continuance. Oftentimes we shall finde the condition of perseuerance put in. *He that endureth to the ende, he shall be saued* [b]. *In due season we shall reape, if we faint not* [c]. *Be thou faithfull vnto the death and I will giue thee the crowne of life* [d]. The labourers in the vineyard, none of them had wages, vnlesse he wrought vntill *the euen* [e]. Wee must not onely obey the call of Christ, *Come to me* [f], but the charge also which he giueth, *Abide in me* [g]. *If ye continue in my word, then are ye verily my disciples* [h].

a Luke. 8. 15.
b Math. 24. 13.
c Gal. 6. 9.
d Reu. 2. 10.
e Mat. 20. 8.
f Math. 11. 28.
g Ioh. 15. 4.
h Ioh. 8. 31.

The vse. The vse is, to mind vs of the Apostles counsell, which is, not to be *weary in well doing* [i]. Our nature is apt to recoile and to fall backe, like a *broken bow* [k]. A kinde of

i 2. Thes. 3. 13.
k Psal. 78. 57.

of society will quickly creepe vpon vs, and those good duties, which at the first seeme pleasing, will (without great care) bee a *wearines* [l] vnto vs, according as we see in many. I haue knowne some, to whom the preaching of the word was more welcome then now it is; who were more carefull to vse priuate meanes to profit by it then now they are; who had a little restrained some corruptions, to which now they are carried with full streame. They looke backe vpon *Sodom* & they could almost be content to be in *Egypt* againe. Looke to it, thou which art guilty to thy selfe of thine owne backsliding: remember thou owest vnto God *all thy daies*: *The tree planted in the Lords house bring forth fruit in their age* [m]; and they which doe not so, *shall be hewen down and cast into the fire* [n]. It must not be in religion as in bankets, *In the beginning good wine, and then after that which is worse* [o]; but rather, like those of *Thyatira, our workes must be more at last, then at the first* [p].

l Mal. 1. 13.
m Ps. 92. 13, 14
n Mat. 3. 10.
o Ioh 2. 10.
p Reu 2. 19.

The fourth generall point in this passage of speech, is, what bee the speciall duties in which this our *serving* of God stands: *In holinesse and righteousnesse*. These two words answer to the two tables of the morall law. By *holines* are vnderstood those duties which are owing immediately from vs vnto God; and are set downe in the foure first commandements: namely; a *holy* regard to the truth and maiesty of his Godhead, in the first commandement: a *holy* manner of worshipping him according to his will, in the second: a *holy* vsage of his name, in the third: a *holy* keeping of his *Sabbath*, in the fourth. By *righteousnes* are meant those duties which we owe to our neighbour: of all which the summe is, to giue to euery one his due: to wrong no man in his honour, or in that precedence which God hath giuen him, in the fift precept: nor in his life, in the sixt: nor in his chastity, in the seauenth: nor in his goods, in the eight: nor in his good name, in the ninth: nor to entertaine a thought which may draw to any of these breaches, in the tenth: so that now our obedience and seruice of God stands not in following our owne courses, but in making conscience to frame our selues to that which the Lord cõmends vnto vs, to be performed either to himselfe, or to others. Here is a large field to enter into, but I will abridge that plentifull matter which offereth it selfe vnto me, as much as I can. Two speciall points are here taught vs.

The first is; *That true religion stands not in verball profession or in formall shewes, but in action, and in the doing of that which God requires.* It is plaine here: For here particular duties are designed, in the practise whereof true religion and godlines doth consist. In the Scripture, *doing* & practise are still vrged. *Hearken to the lawes which I teach you to do* [q]: *Heare the lawes, &c. that ye may take heed to obserue them* [r]. *Ye shall keepe all the commandements, &c. for to do them* [s]. *If ye know those things, blessed are ye if ye doe them* [t]. *Whosoeuer heareth these my words, and doth them not, shall be likened vnto a fooliſh man* [u]. *Be ye doers of the word, and not hearers onely* [x]. If it were not so, it were nothing to be religious, it were no great thing to bee godly: To professe is nothing, to talk & speak of religion, & to make a shew is a matter soon done, the veriest Atheist may goe so farre: doing is the triall, the fruits of *holinesse and righteousnesse* do shew a man to be a Christian.

The 4. doct.

q Dut 4. 1.
r Cap. 5. 1.
s Cap. 8. 1.
t Ioh. 13. 17.
u Mat. 7. 26.
x Iam. 1. 22.

This maketh against those, who haue onely tipped their tongues with religion, and haue taken vpon them a name, and put on a vizard of godlinesse. Like they bee to the *fig-tree* which our Sauiour cursed, abounding with leaues, but without fruite [y]: the Apostle thus describeth them; they *haue a shew of godlinesse, but denie the power thereof* [z]. Such hearers had *Ezekiel*; they did *come vnto him, and sit before him and heare his words, but they would not doe them* [a]: and such haue we: right like him in the Gospel: he came to Christ with a question, *Good Master, what ought I to doe to inherit eternall life?* The same seemeth to be our desire in comming to the Congregation: well, when hee heard his taske; *he was very heauy* [b], and went his way doing nothing: euen so, perswade vs to any thing which is crossing to our humours, and commeth athwart our courses, we say straight, *This is a hard saying, who can heare it* [c]? Remember we this then, that be a true Christian, is no titular thing

The Vse.

y Mat. 21. 19.
z 2. Tim. 3. 5.
a Ezec. 33. 31.
b Luke 18. 8, &c.
c Ioh. 6. 60.

thing, it is a matter of action. Many at the last day shall say, *We haue prophecied* [d], and we haue professed thy name, O Lord: but seeing they haue beene *well without water, the blacke darkenesse shall be to them for euer* [e]. The other doctrine collected hence, is; *That in the practise of religion, their must be a ioyning together of these two, holinesse, and righteousnesse; our holy carriage towards God, & our vpright demeanour towards men.* It is not said here, *holines* or *righteousnes*, as though either might serue, but *holinesse and righteousnesse*, both together, God hath ioyned them, and man may not seruer them. To this agreeth that of *Paul; That we should liue soberly, and righteously, & godly* [f], *&c.* These are two maine parts of the Image of God: *Righteousnesse & true holinesse* [g]; neither can we assure our selues that wee are truely regenerate, vnlesse we finde in our selues a concurrence of both. It is absurd to be respectiue towards men, and to neglect that duty which we owe to God: It is hypocriticall to make shew of deuotion to God, and to haue no regard how we liue in respect of men: But, to be carefull in the knowledge and seruice of God, and fruitfull in the duties of equity and euennesse amongst men, this is religion, this is the whole duty of man.

d Math. 7.22.
e 2 Pet 2.17.
The 5. doct.
f Tit. 2.12.
g Eph. 4.24.

The Vse. This doctrine is very necessary, because, the renting asunder of these two, *holinesse and righteousnesse*, is the common euill of those which make a profession of religion. Some there were, who in the outward exercises of religion are very diligent, in repairing to the congregation, in hearing, in communicating, in refraining from open misorders on the Sabbath day: but looke on them in those things which concerne men, there you shall finde them exceeding faulty: proud, disdainfull, malicious, reuengefull, cruell, oppressing, all for themselues, without respect to others: Others there are which shew a kinde of ciuility in outward fashion to the world; quiet they be and peaceable, obseruing a kinde of truth and equity in there dealings, and so gaine a name and an opinion of honest men; yet haue no regard to the exercises of piety, more then for outward forme, despise knowledge, basely esteeme the publike ministry, make no reckoning of the Sabbath. Both these sorts come short, and continuing as they are can neuer be saued. Remember then, to ioyne both together, *holines* towards God, *righteousnes* towards men: Art thou a louer to heare a man forward in the publike exercises of religion? thou doest well: see thou make conscience also of equity amongst men, els all thy deuotion is but hypocrisie. Art thou a man of ciuill fashion, that pretendest to giue euery man his owne? see thou season thy carriage to men, with knowledge and zeale in the matters of God, els thy ciuility is but formality: and both the former with his vnrighteous *holines*, and thou, with thine vnholy *righteousnes*, shall be cut off from hauing any inheritance in the kingdome of Christ, and of God.

The fift and last point, according to the order first propounded, is the triall of the truth of all these duties, in those words, *before him:* whereby is meant such *holines* and such *righteousnes*, which is framed, not barely to content men, but to please God: where we are taught; *That if we would be religious indeed, we must not looke so much how to make a shew, and to be something in appearance and opinion before men, as how to approoue our selues by truth and sincerity of heart vnto God.* Truth it is, that the opinion of men is not simply to be neglected: for it is the rule of the Apostle that we should *procure things honest in the sight of all men* [h]: but yet the approbation of men must not be made the rule of godlinesse, but onely the will & Maiesty of God. It was the commendation of *Enoch* and of *Noah*, that the times wherein they liued being ouerrun with lewdnesse, yet they *walked with God* [i], that is, they considered more what God appointed, then what most men practised, and desired more to approoue themselues by a holy carriage vnto him, then to runne to the same excesse with the multitude, though (perhaps) so to haue done, might haue been more for their outward commoditie. It was the charge giuen by God to *Abraham, Walke before me* [k], that is, let it still be thy care, that, seeing I am present euery where, and priuy to all thy courses, thou maiest walke as in my sight, &

The 6. doct.
h Rom. 12.17
i Gen. 5.22. & 6.9.
k Gen. 17.1.

make

make thy wayes acceptable before mee. It was the best testimony which *Salomon* could giue of his father *Dauid*, that he *walked before God in truth, & righteousnes, & in vprightnes of heart with him*[l]. It was *Hezekiah* his best comfort when he thought he should die; *O Lord I haue walked before thee in truth*[m]. When *Iob* was censured for an hypocrite (according as it is still the manner of the world, to account euery man who is more carefull in religion then themselues, to be but a dissembler,) well (saith he) *my witnesse is in heauen, and my record is on high*[n]; you giue your verdit of me as you please, but I am knowne vnto God: I haue walked with him, and I doe rest satisfied with his approouement, which is the thing that I haue alwayes cared for. *Paul* speaking of the execution of his ministery, saith, that he did not *handle the word of God deceitfully*: as if he had said, I could easily haue taken another course in preaching, by which to haue pleased the multitude, and to haue gotten my selfe credit, but it was not the thing I looked after: But what then? to *approoue my selfe to euery mans conscience in the sight of God*[o]. These seuerall examples concurring with my text, doe shew that wee must care more to be religious, then to bee thought religious; and to haue more respect to the approbation of God, who *seeth in secret*[p], then to the opinion of men, who may be deceiued with shewes.

l 1. King 3.6.
m Isay 38.3.
n Iob 16.19.
o 2. Cor. 4.2.
p Math. 6.4.

The vse.

This doctrine doth vtterly condemne the art of seeming, which euery one (almost) hath learned in these times. The hypocrite, if hee haue *Lord, Lord*, in his mouth, and be busie about the outward worke, knocking & kneeling, and framing his face to a shew of deuotion: hee thinketh that hee is very religious, and careth not though God seeth him within, to haue neither any sound knowledge, nor any true loue to religion. The couetous worldling who rackes all that can be gotten, if he can set a colour to the world, that no body shall see his plots and cunning shifts, respecteth no more; albeit the Lord knoweth how his heart is set vpon the world, and hath *made golde his hope*[q], and will doe any thing for gaine, he feareth it not. The vncharitable person, if he can vse a few idle protestations, that he beareth no ill will, &c. perswadeth himselfe it is enough; not remembring that the Lord beholdes his thoughts, and is priuy to his desires to worke mischiefe. The close slanderer, if he can vnder hand raise vp an ill report, that the party wronged may not know he did it, is safe in his owne conceit; howbeit God knoweth that his *tongue is like a sharpe razor, which cutteth deceitfully*[r]. The euill disposed, who are in houses of misorder when others are at Church, if the doores be shut, and no noise bee made, and officers know it not, they doubt not but to auoid Gods beholding well enough. The whorish woman, if shee can hide her sinne in any sort, so that none can prooue it directly against her, standeth vpon termes of honesty, and is not afraid of Gods presence, from whom nothing can be kept secret: *shee wipeth her mouth* (saith *Salomon*,) *and saith I haue not committed iniquity*[s]. Thus the care of the most is to keepe credit with men; if it be well with vs before men, we care little how the case standeth betwixt vs and the Lord. This will not serue the turne when all things come to receiue their due triall: then the vizard will bee plucked off from euery hypocrite; then shall many a man be approoued, whose course the world now condemneth for folly; and many that now carry a face and beare out matters with a shew, will be found dissemblers, and the lot of hypocrites will bee their portion. Let this perswade vs to affect sincerity and singlenesse of heart, and alwaies to make it our care, more to regard the acceptance with God, then the account and opinion of men. It is a speciall point of godlinesse, and hee hath well profited in religion, that hath well learned this lesson, and this one thing which I shall name vnto you, is the best triall of it; when a man is the same alone and in company; that is, when as that sinne, that euill course which a man knoweth hee would not enter into, in the presence, and sight, and knowledge of men, the same he doth forbeare when hee is by himselfe, and hath many aduantages and opportunities safely and secretly to practise it. To forbeare to doe euill when men are by to beholde it, is nothing, the veriest hypocrite and reprobate in the world may

q Iob. 31.24.
r Psal. 52.2.
s Prou. 30.20.

doe

doe it: but closely and secretly to abstaine, and when one hath many inticements to it, yet euen for Gods sake, and for lothnesse to displease him, to forbeare, that is a thing which none but a good man indeede, a childe of God can come vnto. To make shewes of holinesse and deuotion in a Church, there to looke ciuilly, and in praying to vse signes of great earnestnesse and affection, is no great matter, it is not of any value to build vpon, for an hypocrite may come so farre: But in a priuate corner, in ones *Chamber* (as Christ saith [t],) apart from the world, where no man can heare or vnderstand, or take notice of it; there to *powre out ones soule before the Lord* [u], to cast downe himselfe in humility, and to make many sighes and teares, to be the messengers of the hearts desire vnto God; this is an euidence of sincerity, this is done before God, and is without hypocrisie. So then, this is a sure rule to try our selues by, if that which we would be thought to be before men, we trauell with our hearts, and striue to be indeede, when none can take notice of our courses, in regard of the secrecie of them, but the Lord. Hee that maketh conscience of it, to be as honest and as vprightly behaued in the greatest priuacie and solitarinesse, as he would be if all the world beheld him, and could see into his very thoughts, that man may be said indeede to be religious.

t Math.6.6.

u 1. Sam.1.15

The end of the first part.

THE ABRIDGMENT OF THE GOSPEL:

The second Part.

MALAC. 3. 1.
Behold I will send my Messenger.

LONDON,
Printed by *Iohn Beale*, for *Ioyce Macham*.
1624.

TO MY VERY WORSHIPEVL, AND MVCH ESTEEMED FRIEND, AMBROSE ROVSE of Halton, Eſquire.

I Hope (Sir) it ſhall not diſpleaſe you, that as I haue preſumed to inſcribe the former part of theſe Sermons vpon the Hymne of Zacharie *to your father, ſo I doe now alſo direct the latter vnto you. The matter I am ſure is not vnworthy of you: As for the forme, you ſhal find it to ſort with my cuſtomary courſe of preaching, which what it hath beene, your ſelfe doth know as well as any. I haue neuer affected any other eloquence, then that of the Scripture, ſo much magnified by* S. Auguſtine[a]. *Sorry ſhall I bee, that any man ſhould ſay of my Sermons, as one* Melanthius *ſpake of* Diogenes *his Tragedy, that a man could not ſee it for words. That which is plainely and gently deriued out of the Lords fountaine (as* Cyprian *calleth the Scripture) hath moſt power ouer the conſcience of the hearer, and is beſt like, to giue vnderſtanding*[b] *and ſharpneſſe of wit vnto the ſimple*[c]. *Now for my purpoſe in preſenting you with theſe notes, I truſt of your ſelues you will conceiue it, to bee no other but this, that they may remaine with you as a teſtimony of my ſetled purpoſe neuer to forget your great loue, begun at my very firſt arriuall in theſe parts: and ſince that time both continued, and declared many wayes. I hold it neceſſary that I ſhould ſome way teſtifie my thankefulneſſe; for, he that hath friends ought to ſhew himſelfe friendly, ſaith the Scripture*[d]: *and which way ſhould I, rather then thus? Greater gifts you neede not, and better then ſuch as theſe, it is paſt my power to beſtow. Accept therefore I pray you this little, and vouchſafe it a roome of lodging with your other bookes, and whenſoeuer you ſhall chance to ſee it, let it pleaſe you to reſpect it, as from him, who will alwayes pray that after you haue ſerued your time*[e] *here, you may be euer with the Lord*[f]. Modbury.

a De doct. ἐκ ἰφ καθαρῶς ἐυτὴν ὑπο τ᾽ ἰνομᾶ ων ἰπιτρο- θημίνη.

Cypri. ad Pomp.

b Pſal. 118. 130.

c Prou. 1.8.

d Prou. 18. 24.

e Act. 13. 36.

f 1 Thel. 4. 17.

Your Worſhips in the Lord

to be commanded,

SAM. HIERON.

The second part of the Abridgement of the Gospel.

The first Sermon.

Verse 76. *And thou babe shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his waies.*

Verse 77. *And, to giue knowledge of saluation vnto the people, &c.*

THis is the beginning of the second part of this Hymne. The summe of it is a description of the office of *Iohn* Baptist, which yet is so carried, as that in this part also, the mysterie of Christ, and of saluation wrought by him, is open very exactly. *The 2. part of the Hymne.*

My Methode shall be this; to let you see, how each branch of these verses dependeth vpon other, as it were so many linkes enchained either to other. First of all *Zacharie* directeth his speech to the Infant (present, in my opinion) and pronounceth of him, that he *shall be called the Prophet of the most High:* It it be asked why he shall be so stiled? it is answered *Because he shall goe before the face of the Lord to prepare his waies.* If we would know what it is, *to prepare the Lords waies,* he saith it is, to *giue knowledge of saluation to the people.* If wee demand wherein this *saluation* stands, he addeth, that it stands in *the remission of sinnes.* If we enquire further, out of what fountaine this *saluation,* standing in *the remission of sinnes,* hath flowed; he telleth vs, that is come from *the tender mercy of our God.* If we would be informed what is the especiall fruit of this *Mercy of our God,* hee setteth it downe thus, that by it is come to passe, that *the day-spring from an high hath visited vs.* If lastly the question be, to what speciall end this *Day-spring* hath appeared, he shutteth vp all with the sweet and gracious conclusion; that the end is, *To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace.* This is the order of this whole place. I will prosecute euery branch in the same order and manner in which it lyeth. *The order of the whole place to the end.*

And first of the title, to bee giuen to *Iohn Baptist, Thou Babe shalt be called the Prophet of the most high.* The meaning of which speech is, that all men should take notice of *Iohn,* and acknowledge him to be a *Prophet* of God, called from aboue, and appointed by speciall deputation for the seruice of the Church. The verification of which foretelling we reade in the storie: *The multitude counted Iohn as a Prophet* [x]. *All hold Iohn as a Prophet* [y]. But here may arise a doubt. *Iohn* himselfe being demanded whether he were *the Prophet, answered no* [z]. The answer is easie, thus. It was the errour of the *Iewes,* that before the Messias there should come a speciall *Prophet,* besides him that was spoken of, by the name of *Elias.* So it appeareth by that the multitude said on a time touching Christ: *This is of a truth the Prophet that should come into the world* [a], and in another place: *Of a truth this is the Prophet* [b]. This error of theirs arose out of the words of *Moses: The Lord thy God will raise vp vnto thee a Prophet like vnto mee from among you* [c]. *Iohn* therefore denieth himselfe to be a *Prophet* in that sense; hee was no such *Prophet* as they looked for. This is the sense.

x Math. 14. 5.
y Mat. 21 26.
z Ioh. 1. 21.
a Ioh. 6. 14.
b Ioh 7. 40.
c Deut. 18. 15.

Now the doctrine is this; *That it is an estate of preferment and credit, for a man to be deputed to the calling and office of a Prophet and Minister in the Church of God.* Marke how this ariseth out of this place. *Zacharie* directeth his speech to *Iohn*: Hee was *The 1. doct.*

now at the time of the speaking of these words an Infant, there was not then any great matter of outward circumstance in him to be taken notice of: yet notwithstanding (quoth *Zacharie*) euen thou O babe, little though thou now be, wrawling in thy cradle, and wrapt vp in clouts, shalt in time obtaine this honour, to be reputed and *called a Prophet of the most High*, a *Preacher* appointed by him to publish the doctrine of *saluation* to the world. Thus the manner of speaking, *Now thou art but a silly babe, yet thou shalt liue to beare the title of one of Gods Prophets*, serueth to iustifie this doctrine. There is nothing more effectuall to the cleering of this point, then to consider the matter and busines about which euery true Minister of God is emploied; which is not base or vulgar, but of as great weight and worth as may be: It is to *giue knowledge of saluation, to publish peace* [d], *to declare to a man his righteousnesse* [e], *to saue them that beleeue* [f], *to pray men in Christs stead to be reconciled to God* [g], *to gather together the Saints* [h], to be Gods mouth to the people in preaching to them from God, and to be the peoples mouth againe in praying for them to God [i]. These are no base things, no vile seruices, no meane employments, to treate betwixt the Lord and his Church of no worse matter then the glory of the one and the saluation of the other. Many things might easily be heaped vp to this purpose, but I will satisfie my selfe with this, and proceed to the vses of this point, which are three.

d Isa. 52.7.
e Iob 33. 23.
f 1 Cor. 1. 21.
g 2. Cor. 5. 20
h Eph. 4. 12.
i Deut. 33. 10

The 1. Vse. The first is an admonition to those who haue by their place to doe in the electing and ordaining of *Ministers* for seuerall congregations; They must remember the charge, *Lay hands suddenly on no man* [k]. The calling is honourable, and therefore not for euery one hand ouer head to be admitted into. It is not meete that the passage into the Ministry should lye open for whomsoeuer: *Who would might consecrate himselfe* [l], it was one of the euils of *Ieroboams* time: It will lay the beauty of the calling in the dust, and make the world full of such wandring *Lenites*, as *the young man of Bethlehem Iudah*, whom *Micah* hired for *ten shekels of siluer by the yeare, and a iute of apparell, and meate and drinke* [m], which will be ready to serue the turne of euery Church-spoiling patron, and to be at his deuotion, for *a piece of siluer and a morsell of bread* [n].

k 1. Tim. 5. 22.
l 1. King. 13. 33.
m Iud. 17. 7. 10.
n 1. Sam. 2. 36

The 2. Vse. The second vse, is an aduertisement to all that are entred into that function to take diligent heede, that they doe nothing that may disgrace so honourable a calling. A Minister is tyed to watchfulnesse by a double bond; First, as he is a Christian, then as hee is a Minister: Whosoeuer of *Aarons* seed had any blemish in him should not presse to offer before God [o]. Many things might be pardoned to others, which in vs will seeme intolerable. *If the salt hath lost his sauour, it is thenceforth good for nothing* [p]. God grant that the eminency and dignity of our calling may beget in vs a steady care to doe nothing which may bring it into disgrace.

o Leu 21. 17.
p Math. 5. 13.

The 3. Vse. Thirdly (for a third vse), this maketh against the contempt, which is generally cast vpon the ministry. Many scorne it in themselues, accounting it a base thing for them or their children to consecrate their life to the ministry of the Gospel. A cluster of the ciuill or common law, is better (in their seeming) then a whole vintage of Diuinity. It is *Pauls* rule, that we should be *had in singular loue for our workes sake* [q]. In the world it is otherwise, hated we be for our workes sake, and despised for our profession sake; It is the common Theme of many being in their cups, or otherwise want of matter to discourse of, to open their mouthes against the ministry. Be it so that some deserue ill enough: yet when men take a pleasure in these kinds of inueying, and seeke out of the misbehauiour of some to colle & conclusions against all, it argueth that they speake not out of the hatred of euill, but out of enmity to the calling, thinking that they haue quit themselues well, if they can bring that into disgrace. Well, touching those which are faithfull and make conscience to *feed* the people *with knowledge and vnderstanding* [r] this I say, and yet not I but the *Lord*; *Let a man so thinke of them as of the Ministers of Iesus Christ, and disposers of the secrets of God* [s]. The contempt reacheth high: *Hee*

q 1. Thess. 5. 13.
r Ier. 3. 15.
s 1. Cor. 4. 1.

that

that despiseth you despiseth me [t]. It was *Iohns* honour, to bee *called a Prophet of the most high*, why should it be any mans debasement to serue the same master, in the same businesse? Thus farre touching the first branch. t Luk. 10. 17.

The second branch is the reason why *Iohn* should bee stiled *A Prophet, &c. Thou shalt goe before the face of the Lord to prepare his waies.* This is a true description of a *Prophet* or Minister; although in it something there was peculiar to *Iohn*; notwithstanding true it is of all *Prophets* and Ministers, that they *goe before Christ*, The *Prophets* of old went before Christ to be borne, and they all bore witnesse of him, *that through his name all that beleeue in him, shall receiue remission of sinnes* [u]. The Ministers since Christ borne, goe before in respect of his second comming to iudgement, to giue warning of it, and to make men ready for it. *Iohn* went more immediately before Christs face, because hee was the very next *Prophet* before him, and liued to see him in his body, and with his finger to point to him, *Behold the Lambe of God, which taketh away the sinnes of the world* [x]. Now although it was peculiar to *Iohn*, thus immediately to goe before Christ, yet this is common to other Ministers with him, to be messengers of Christ, and to make the people readie to receiue him. Hence ariseth this doctrine; *That it is the office and dutie of the true Prophets and Ministers of God, to draw Disciples vnto Christ, and to prepare the people to receiue him.* No man shall deserue this name of a *Prophet* vnlesse he so do: Hee must professe himselfe to bee Christs seruant, and must aime at the aduancement and setting vp of his kingdome. The acknowledgement of this truth may be seene in all the *Prophets* ioyntly: *They all gaue witnesse to Christ* [y]: they all directed their course to this one thing, to beget in the peoples hearts an absolute dependance vpon onely Christ. The same did the Apostles, both while Christ yet liued (for that was their errand when they were first sent out, *The kingdome of heauen is at hand* [z]) and afterwards also, as may bee obserued out of their generall course [a]. Thence came the profession of *Paul*; *We preach not our selues, but Christ Iesus our Lord* [b]. For this cause also it is set downe as the marke of deceiuers to draw to themselues, *to draw disciples after them* [c]. Excellent is the similitude of the Apostle to shew both his owne care and euery Ministers duty: *I haue* (saith he) *prepared you for one husband, to present you as a pure virgin vnto Christ* [d]. Often in Scripture is Christ compared to an husband, and the Church to a spouse: This life is the time of wooing, the last iudgement is the mariage day [e]: Ministers are as seruants, or as the *bridegroomes friends* [f], to attend vpon the Church, and to treat of his spirituall mariage, and to seeke to aray and attire the people of God with *the garments of saluation* [g], against that solemne day, in which they must be eternally vnited vnto Christ. Thus this is the duty of all Ministers, not to seeke to set vp themselues, or to call the people to them, but to direct vnto Christ, saying, *Heare you him, and your soule shall liue* [h], *If any man sinne, he is the Aduocate.* We see the truth of this doctrine: now let vs enquire of what vse it may be. *The 1. doct.*

u Act. 10. 43.
x Ioh. 1. 29.
y Act. 10. 43.
z Mat. 10. 7.
a Act. 3. 12. &c. ch. 4. 11. ch. 14. 15. ch. 17. 3.
b 2 Cor. 4. 5.
c Act. 20. 30.
d 2 Cor. 11. 2.
e Reu 19. 7.
f Ioh. 3. 29.
g Isa. 61. 10.
h Isa. 55. 3.
i 1 Ioh. 2. 1.

First, as it admonisheth all Ministers to set themselues to the aduancement of Christs kingdome, so doth it plainely proue the necessary vse of the publike Ministery. The Scripture maketh no mention of any other outward ordinary means to prepare vs vnto Christ. Wee cannot prepare our selues (*for our hearts are wicked aboue all things* [k]) and vnlesse we be prepared, Christ cannot be entertained: Wherefore looke of what necessity the presence of Christ is vnto saluation, of the same (when we speake of an ordinary course) is the Ministry of the Word: There is no saluatiō but by Christ, there is no way for Christ to enter in, vntill the word haue made vs ready to receiue him. To refuse Christ, is to reiect grace, to contemne the word preached, is to keep out Christ. Fetch we a similitude from Physicke: The learned Physitian, intending a holesome potion to his patient, first giueth him a preparatiue to fit his body to receiue it: If the preparatiue worke not, he hath small hope to do good with that which was to follow: So in this; Christ purposing saluatiō vnto vs, sendeth his Preachers before to make way for grace, *The 1. Vse.*

k Ier. 17. 9.

and to beget in vs a desire and expectation of mercy: If the Harbinger be reiected, if we yeeld not to the course taken to prepare vs, there is no hope of Christ, there is no likelihood of saluation. This is the cause why the Ministrie of the Word is compared to an *Axe*[l], because as no beame put into the building, vntill the worke-mans axe hath made it ready for the place where it must be; so no man is coupled into that spirituall frame (the body of Christ) to become *the habitation of God by the Spirit*[m], vntill the axe of the Word haue pared off his corruption, and by hewing him againe and againe, haue made him fit for such a heauenly seruice. Take you heed therefore, all you despisers of Gods ordinance: the preaching of the Word is a burthen vnto you, and euen a base thing in your seeming: you say of a Preacher, as the Athenian did of *Paul*, *What will this babler say*[n]? O that God might vouchsafe to open your eyes, to see the Diuels policie herein! He will yeeld to you, that, professedly to reiect Christ were dangerous: but to scoffe and repine, and murmure at the Word which you heare, he maketh you beleeue, that is nothing. Why will you suffer your selues to be beguiled? Can you receiue Christ before you be prepared? If you know your owne corruption, you will neuer thinke it: or can you (ordinarily) be prepared but by the publike Ministry? If you know and beleeue the Scripture, you will neuer imagine it. When Christ commeth, his Word goeth before; let his Word bee reiected, and he will not be entertained. *Behold I stand at the doore and knocke*[o]: what meaneth he by this but his Word? and therefore it there followeth: *If any man heare my voyce, &c.* If this knocking be not regarded, he himselfe doth neuer enter. It is in vaine to say, I loue Christ, but him which preacheth Christ I do not loue: Either such an one must prepare vs, or Christ Iesus will not dwell with vs.

l Mat.3.10.
m Eph.2.22.
n Act.17.18.
o Reu.3.10.

Vse 2. Secondly, by this wee may know, whether wee haue truely profited by the Word which we haue often heard. Are our hearts made ready to receiue Christ, are we prepared to entertaine him? We are profitable schollers. Is there no fitnesse in vs for this honourable guest? we haue lost our time, and our hearing hitherto hath bin in vaine. But what is this to be prepared for Christ? for this may seeme to bee spoken somethng too generally. The Prophet *Isaiah* will tell vs; namely, that we are prepared for Christ; when we are *Poore and of a contrite spirit, and tremble at the Word*[p]. A man is then ready for Christ, when his *soule thirsteth for him, and his flesh longeth greatly after him*[q]; when like the woman of Canaan, he would be glad of a few crummes[r] of mercy; when with *Paul* he *counteth all things to be losse and dung that he may winne Christ*[s]; when he hath no minde of any thing so much as how hee may finde fauour with God; when his owne sinnes are euen a burden and detestation vnto him, hee euen quaketh in his owne conceit, to thinke how he should doe, if God should call him to a strait account, and proceed against him in extreamitie. Let vs proceede then: I demand of thee, which hast now so long beene a hearer of the Word preached: Is it thus with thee? Hath thy heart beene plowed vp, and rent in sunder by the power of the Word, so that now the tidings of the Gospell are musicke to thine eares, and thy spirit within thee crieth out continually, *O say vnto my soule, I am thy saluation*[t]? O my Sauiour, *turne thy face vnto me and haue mercy vpon mee, for I am desolate and poore*[u]? It is an argument that thou hast heard with profite, and mayest giue a comfortable account of thy hearing. Art thou of a dull and dead heart, not knowing out of thine owne priuate feeling what it is to long for Christ, and to thirst after his righteousnes? Surely thy hearing hitherto hath bin fruitlesse, and thou art yet in thy sins. And truely such are the most: Let the mystery of Christ, and of grace in and by him bee laid open vnto vs, neuer so exactly or comfortably, it doth not more affect them, then any of the most idle tales that can bee imagined. It is impossible, that men prepared for Christ, should, when Christ is preached, stop their eares, *like the deafe Adder*[x], and voluntarily breake themselues to a kinde of setled drowsinesse. Thus much of the reason, why *Iohn* was to

p Esa.66.2.
q Psal.63.1.
r Mat.15.27.
s Phil.3.8.
t Psal.35.3.
u Psal.25.16.
x Psal.58.4.

be

be called *a Prophet*, where we haue ſeene what is the vſe and neceſsitie of the publike Miniſtrie.

The third branch followeth: wherein is taught, what it is, *to prepare the way of the Lord*; namely, *to giue knowledge of ſaluation to Gods people*. Now to *giue knowledge*, in this place, is not, to *infuſe knowledge* (for no mortall man can doe that) but it ſignifieth to *giue notice*, and to publiſh in that manner, that all may perceiue what is meant, and that, if they remaine ignorant, the fault may appeare to be their owne. This was the office of *Iohn*, and this hee did, as appeareth in the holy Storie [y], and for that cauſe he was called a *Cryer* [z]. The words thus expounded doe affoard vs three doctrines. y Math. 3.11. &c. z Math. 3.3.

The firſt is; *That he who deſires to make way for Chriſt, and to draw diſciples vnto him, muſt ſtudy to be able to open the people the hid treaſure of the Scripture*. Wee ſee here, that it is the Miniſters duty to *prepare the way for Chriſt*; now to prepare a way for Chriſt, is to *giue knowledge of ſaluation*: And what is that, but (as the Apoſtle ſpeaketh) to *publiſh the ſecret of the Goſpell* [a], and to lay foorth the myſterie of Chriſt in that manner, that euen the *ſimple* may attaine *ſharpneſſe of wit; and children knowledge and diſcretion* [b] thereby? A miniſter is called an *Embaſſadour* [c]: and much is required to the diſcharge of an Embaſſage. Hee that ſhall be therein emploied, muſt bee a man of vnderſtanding, able to treat to and fro of the affaires of his Soueraigne as occaſions ſhall be offred. The ſame is true in his ſpirituall meſſage: He that carrieth it had need to haue *the tongue of the Learned* [d], and it were good, that *his lips did preſerue knowledge* [e]; that hee may bee able to ſatisfie the doubts of thoſe which deſire certainely of information in Gods truth. This made *Elihu* call him *one of a thouſand* [f], and *Paul* to ſay, *Who is ſufficient for theſe things* [g]. *Doct.* 3. a Eph. 6.19. b Prou. 1.4. c 2. Cor. 5.20. d Iſay 50.4. e Mat. 2.7. f Iob 33.23. g 2 Cor. 2.16.

This may bee a good admonition to thoſe which affect this calling: that they preſſe not rawly into it: Looke vnto it: that thou *haue eate the rolle* [h], that thy *mouth may be touched* [i], and thy heart filled with the right vnderſtanding of the myſtery of Chriſt; otherwiſe thou canſt haue no hope to prepare the way for Chriſt, or to winne ſoules vnto God. *The Vſe.* h Eze. 3.1. i Ier. 1.9.

The ſecond doctrine from hence is; *That the Miniſter deſiring to prepare ſoules for Chriſt, muſt ſo preach in that plaine and familiar ſort, as that (if it bee poſſible) the knowledge of ſaluation may from him be deriued vnto all that heare him*. This is iuſtifiable by this place: For how ſhall a Miniſter be truly ſaid to *giue knowledge of ſaluation*, if he lap vp his ſpeech in ſuch a miſt of words, that the meaneſt and ſhalloweſt amongſt the hearers cannot vnderſtand it? Such a kinde of preaching is rightly compared to a *Trumpet giuing and vncertaine ſound*, at the hearing whereof no man can tell how or when to *prepare himſelfe to the battell* [k]: ſo if he which ſpeakes in publike, doe ſpeake in ſuch high tearmes and obſcure phraſes, that ordinarie men cannot conceiue what hee intends, how ſhall they by his preaching be ſtirred vp to any good ſeruice, how ſhall they prepare themſelues to fight againſt Satan? Hence was that worthy reſolution of *Pauls*; *I had rather in the Church to ſpeake fiue words, &c. that I might alſo inſtruct others, then ten thouſand words in a ſtrange tongue* [l]: In which place by a *ſtrange tongue*, may not only be vnderſtood, the ſpeaking of *Latine*; or *French*, or the like amongſt Engliſh men, but the ſpeaking of the mother tongue in ſuch a ſtrange faſhion, that it may ſeeme all one to the hearers, as if one ſpake in the moſt vnknowne language. The want of this painted eloquence brought *Pauls* preaching into diſgrace among the learned *Grecians*, whence came that phraſe; *The fooliſhnes of preaching* [m], yet *Paul* ſtill went on without *excellencie of words*, or *the entiſing ſpeech of mans wiſedome*, & affected only *the plaine euidence of the ſpirit* [n]: ſo that this was no ſmall comfort vnto him, that hee had preached the Goſpel after that familiar manner, that he might truly ſay, *If our Goſpel be hid, it is hid vnto them that be loſt* [o]. It is a fit compariſon, in which a Preacher is likened to a *Nurſe* [p]. Nurſes doe halfe chew the meate to the little *The 4. doct.* k 1. Cor. 14.8. l 1. Cor. 14 19 m 1. Cor. 1.21 n 1. Cor. 2.14 o 2. Cor. 4. 2. p 1. Theſ. 2.7.

ones,

ones, and doe babble with them in their owne stammering and vnperfite language: so must a Peacher proportion his doctrine to his hearers capacity, and fit his tongue to their conceiuing; otherwise he shall neuer *giue the knowledge of saluation* but shall rather make it more obscure.

The 1. Vse. This first belongeth as a reproofe to some, who (like the olde *Pharises*) *loued* q *the praise of men more then the praise of God* q, soare so high, in such vncouth words, and in such an affected kinde of eloquence, that they become as *Barbarians* r vnto their hearers: It were al one if they preached to them in *Latin* or in *French*. Let all such remember that their office is, to bring the people to *the knowlege of saluation*. Now the plainer the Preacher is, the sooner shall the people bee brought to *the knowledge of saluation* by his meanes.

q Ioh. 12.43.
r 1.Cor.14.11.

The 2. Vse. Secondly, this discouereth the misconceit of many hearers; who, if a Preacher haue gallant words, and delightfull phrases, and interlace his sermon with other tongues, straightway admire him, as extraordinarily learned and profound. But I aske of thee, what *knowledge of saluation* hast thou got by such a sermon? how is thy vnderstanding holpen in the mysterie of Christ? Thou wilt say (perhaps) that hee was too deepe for thee. What good then shall he doe to thy soule, if, by hearing him, thou art brought no neerer to the knowledge of God than thou wast before? If thou wouldest heare for thy profit, pray to God to send thee such an one, which may speak to thy conscience, which may season thy heart with soundnesse of knowledge, and not tickle thy *itching eares* s with pleasingnesse of words.

s 2 Tim.4. 3.

The 3. Doct. The third doctrine from hence is; *That those which are ignorant in the true way and meanes of saluation, are not yet prepared for Christ, nor fit to entertaine him* The reason hereof is manifest by the text: *Iohn* must prepare a way for Christ, that is; he must make men ready to receiue Christ: How shall hee doe that? By labouring to bring them to the *knowledge of saluation*: Therefore they which are not yet come so farre, as to know what is absolutely necessary to saluation, are not come the first steppe towards Christ. It is truely said by the Apostle, that they whose *cogitations are darkened, be strangers from the life of God* t. Heare what Christ saith; *This is life euerlasting, to know God to be the onely very God, and whom he hath sent Iesus Christ* u. Knowest thou not Christ, what he is, what he hath done, how that which he hath done, may be auaileable to thy soule? Thou art not yet in the way of life eternall. This *Paul* begged of God for his hearers, *That they might be fulfilled with knowledge of Gods will in all wisedome and spirituall vnderstanding* x, *that they might be able to comprehend, what is the breadth, and length, and depth, and height, and to know the loue of Christ,* y *&c.*

t Eph.4.18.
u Ioh.17.3.
x Col.1.9.
y Eph.3.18,19.

The Vse. This serueth to shew the ineuitable danger of the common ignorance of the multitude. They beleeue that they shall bee saued, and yet haue no skill in the doctrine of saluation; they hope vpon Christ, and yet vnderstand not the mystery of Christ: Nay (which is worst of all) when the *knowledge of saluation* is offered to them, they doe with both hands put it from them, and doe aduisedly seeke to cherish and maintaine themselues in their wilfull blindnesse. Wee are not ashamed to say, *What needeth this knowledge, To what end is so much teaching?* Thou art laboured with from Sabboth to Sabboth, that thy heart may bee seasoned with the *knowledge of saluation*, and that thou maist be prepared for Christ: if thou reiect this kindnesse, surely when thou commest to Christ, to seeke fauour from him, he will say to thee: *What hast thou to doe with me? depart from mee, I know thee not* z: thou hast an ignorant heart, a heart *hating knowledge* a, I cannot brooke thee.

z Math.7.23.
a Pro.1.22.

The

The second Sermon.

——— *By the remission of their sinnes:*

Verse 78. *Through the tender mercy of our God, whereby the day-spring from on high hath visited vs.*

THE fourth branch commeth next in place, namely, how this *saluation*, the *knowledge* whereof must *be giuen* to Gods people, is wrought; and that is, *By the remission of sinnes.* In handling this point, I am thus to proceede: First, I must teach what *Remission of sinnes is.* Secondly, I must proue that our saluation stands in the *Remission of sinnes.* Thirdly, I must apply both to our vse.

Touching the generall nature of *remission of sinnes*; it is an action of God, whereby for the merit of Christ he accounts sinne as no sinne, or, as if it had neuer beene committed. Hereupon it is, that when there is in Scripture speech made of *forgiuenes of sinnes*, such manners of speaking are vsed, which doe imply an vtter abolishment. *Thou hast cast all my sinnes behinde thy backe* [b]. *I haue put away thy transgressions like a cloud, and thy sinnes as a mist. I will forgiue their iniquity, and remember their sinnes no more* [d]. *In those daies, the iniquitie of Israel shall be sought for, and there shall be none* [e]. *He will subdue our iniquities, and cast all our sins into the bottome of the sea* [f]. Christ calleth it a *forgiuing our debts* [g], alluding to the manner of Creditors, who then forgiue debts, when they account that which is debt, as no debt, and crosse the booke. Now the foundation of this *remission* is, the merit of Christ. *In him we haue redemption through his blood, that is, the forgiuenes of sinnes* [h]. *The blood of Iesus Christ cleanseth vs from all sinnes* [i]. That we may fully vnderstand this point how sinnes are remitted by Christ and for him; it is to bee noted, that in sinne there are three things: The first is the crime it selfe, or the swaruing and straying from the will of God; by which God is offended. The second is, the guilt, by which the party offending is liable vnto eternall punishment. The third is, the staine or blot, which the sinne committed leaueth in the offender; by which there followeth an aptnesse or proneneſſe either to the same sinne or to any other. These three are taken away by the merit of Christ: The disobedience or crime, is taken away by his obedience. The guilt is remooued by his suffrings. The corruption hidden by his holinesse, and the very being of it daily diminished, and by the strength, power and working of his spirit: If it be demanded how this can be? I answer, it is done by imputation, by which there is a kinde of translation or putting ouer of the beleeuers sinne vnto Christ, and of Christs righteousnesse to the beleeuer. Christs obedience is accounted the obedience of the beleeuer: Christs suffrings, the suffring of the beleeuer: Christs holinesse, the holinesse of the beleeuer. And so God accounteth Christs obedience, passion and holinesse to bee the beleeuers, as much as if they were really in him, and as if hee himselfe had actually and personally performed the same. The right vnderstanding of this point is the key of Religion, and the staffe of all true comfort in Iesus Christ.

b Isay 38. 17.
c Isay 44. 22.
d Ier. 31. 34.
e Ier. 50. 28.
f Mic. 7. 19.
g Math. 6. 12.
h Col. 1. 14.
i 1. Ioh. 1. 7.

Now the second thing to bee opened (which is indeede the doctrine of the place) is; *That saluation stands in the Remission of sinnes.* And this is iustified by that saying of the Psalme; *Blessed is the man whose wickednesse is forgiuen, and whose sinne is couered* [k]. Now looke wherein stands happinesse, therein stands saluation: for what happinesse is there besides saluation? And the reason of the doctrine is apparant.

The 1. doctr.

k Psal. 32. 1.

parant. Man was first cast out of Paradise for sinne; neither doth any thing hinder his returne but onely sinne: for so long as his sinnes remaine, they are as a
l Psal.38.4. *Weightie burden* [l], to presse him downe to hell, and his *wages* and stipend is eternall
m Rom.6.23. *Death* [m]. Therefore if sinne be taken away and pardoned, God hath against him no matter of displeasure, and Christs obedience being imputed to him, heauen cannot be denied him, hee must needes be saued. This may briefly serue to make plaine this doctrine.

The Vse. The first vse of it, is to strengthen vs in a notable point, which is, that in the matter of saluation, all merit and desert of our own workes, are vtterly excluded: The ground whereof is in this place very expresse. For I demand: wherein doth that *saluation* stand, which must bee published by the Minister in the Church of God: *Zacharie* answereth, that it stands in the *remission* of sinnes. Now, desert and remission cannot agree: If my plea for saluation must be, the pardon of my sins, where is my merit? If I haue saluation by desert of workes, I haue it vpon right: but if I obtaine by the pardon of my sinnes, I haue it wholly vpon courtesie. This is a direct kinde of reasoning: and it is iustified by Saint *Pauls* course. His
u Rom.3.28. maine proposition is, that *a man is iustified by faith, without the workes of the law* [n]. This hee prooueth (as by other reasons, so) by a testimony fetched out of the two and thirtieth Psalme. *Euen as Dauid* (saith hee) *declareth the blessednes of the man*
o Rom.4.6. *vnto whom God imputeth righteousnesse without workes* [o]; *&c. Dauid* placeth happinesse in the remission of sinnes: It in remission of sinnes, what place is left for workes in this businesse? And this is the expresse doctrine of the Scripture: *Eter-*
p Rom.6.23. *nall is the gift of God* [p]: and what is more free then gift? *By grace are yee saued*
q Eph.2.8,9. *through faith, &c. not of works, lest any man should boast himselfe* [q]. *Not by the works of*
r Tit.3.5. *righteousnes which we had done, but according to his mercy he saued vs* [r]. If any workes might deserue, what more meritorious then the suffrings of Martyrs? yet the *af-*
s Rom.8.18. *flictions of this present time, are not worthy of the glory, which shall be shewed vnto vs* [s].
t *Rhem. Test. in Gal.* 6,9. This is directly against the doctrine of Popery, which is not ashamed to maintaine, that *workes are the proper cause of life euerlasting* [t]. Let the Papists (if they can) reconcile and make those agree, how saluation can be grounded vpon the forgiuenesse of sinnes, and yet be ours by the dignitie of our workes. They cry out against vs in regard of this doctrine two waies. First, that life eternall and saluation are often in Scripture promised as the reward of good workes, and that therefore life eternall is of merit. I answer, that reward is twofold. First, of fauour. Se-
u Rom.4.4. condly, of debt. So Saint *Paul* himselfe doth distinguish [u]. *Now life eternall*, is a
x Rom.6.23. reward of fauour: *It is the gift of God* [x]. Indeede in the matter of saluation God hath made himselfe a debter: But how? by his free promise, not by the merite of any worke. If he hath vouchsafed to promise life eternall to our obedience, it is true we may claime it as due, but not because of the excellencie of our obedience, but because of the truth and strength of the promise. Very effectuall is that
y Col.3.24. phrase of the Apostle, when hee calleth life eternall, a *Reward of inheritance* [y]: which prooues, that God doth not giue it for Workes, as a thing by them deserued, but because we are become his children by the free grace of adoption. Secondly, they crie out, that by this meanes we destroy good Workes. I answer, that that is a meere vntruth. For we say, that none can be saued without good Workes
z Eph.2.10. because *God hath ordained thē that we should walk in thē* [z]; we teach, that that *Faith*
a Iam.2.26. is in vaine and *dead* [a], which doth *not worke by loue* [b]: For albeit we must be *zealous in*
b Gal.5.6. *good workes* [c], not with an hope to merit thereby; yet we know and preach, that
c Tit.2.14. there are sundry *necessarie vses* [d] of them, for which they ought not to be neg-
d Tit.3.14. lected. So then this is the first vse of this doctrine, to establish vs in the doctrine of free iustification without workes. If I would be saued, the pardon of my sinnes, the hiding and couering of mine owne actions, in the thing which I must seeke after: therefore that warrant haue I to rely vpon my owne deseruing? This is needfull to be noted, because this errour goeth farre, and too too many doe trust

to

to their owne deeds. If thou wouldest be saued, this must bee thy Plea: *O Lord I haue sinned, euen in my best courses, I beseech thee for Christ to pardon me*: and not, *Lord behold this I haue done, thus I haue deserued, therfore I required thee of thy iustice to reward me.*

The second vse, is matter of exhortation to euery one of vs. For beholde, our saluation stands in the remission of sinnes: Doest thou then desire to be saued? then thou must labour that thy sinnes may bee pardoned: This followeth necessarily. It is a woefull thing to looke vpon the most: They pretend an expectation and a desire of saluation; talke with them, they will say they desire it and pray for it: yet of all other things *Remission of sinnes*, is that which is least laboured for. If any man should with *Salomon*, stand *in the window of his house, and looke* [e] and consider the courses of men, how should hee see them employed? Some gaping after wealth, some striuing to become great, and to set their *nest on hie* [f], some running after vaine delights, some plotting and studying for reuenge, some drinking, some gaining, some playing the wantons, some pranking vp themselues, all of them guilty before God, of more sinnes then there bee grasse piles vpon the earth, and yet scarcely any one seriously busying himselfe about this, how his sins may be pardoned, and his iniquities couered. I we should see a malefactour guilty of many capitall trespasses, taken and imprisoned, and the day of the assise approching, and yet the same man to be secure and iocund and gamesome; would we not all condemne him for a desperate person, and say, wee wondered how hee could bee so merry, hauing so many foule matters to bee put in against him, and not knowing how to escape? yes doubtlesse. And yet euen so is the case with vs. *Our sinnes are more in number then the haires of our head* [g]; taken we be, and cannot hide our selues from the Lord, (for *whither shall we flee from his presence* [h]?) answer to particulars we cannot, to endure the triall is a thing vnpossible; for if thou, *O Lord straitly markest iniquites, O Lord who shall stand* [i]? and, *can thine heart endure, or can thy hands be strong in the daeis that I shall haue doe with thee* [k]? The very sight of the Iudge at the day of reckning will make vs *say to the mountaines, Fall on vs, and to the hils, Couer vs* [l]. What then shall we say of our owne selues, who for all this, sleepe vpon the elbowes of our owne security, and put these things farre from our thoughts, and neuer goe about to sue out a discharge; and to bee comfortablely secured in our consciences of Gods fauour? This security cannot bee excused; well may wee sleepe in our negligence, but our *Damnation sleepeth not* [m], and we shall surely perish in our careleslesse, Thou wilt say (perhaps) vnto me; You speake much of my negligence, you blame mee for not seeking the pardon of my sinnes, but you teach mee not the way by which I might obtaine this fauour. Hearken therefore, whosoeuer thou art, which desirest to bee instructed in this thing. There is none can forgiue sinnes but God; the onely person, in and by whom sinnes are pardoned, is Christ Iesus. The means of obtaining pardon from God the Father by Christ, is set downe briefly by Saint *Iohn*: *If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes* [n]. Thus then thou must proceede if thou desire *Remission of sinnes*: First, thou must vse a diligent and serious examination of thine owne heart by the Lawe of God, to see how the case standeth with thee, and what sinnes and corruptions thou art guilty of. This the Scripture teacheth; *Let vs search and try our waies* [o]. Secondly, thou must in thine owne thoughts arraigne thy selfe before God, supposing that euen now the day of reckning were, and thou wert now instantly to answer before God. Thirdly, thou must put vp an accusation against thy selfe, ripping vp all thy knowne sinnes, without lessening them, without excusing them, without hiding them, without taking vpon thee to defend them: Thus did *Dauid*; *I know mine iniquities, and my sinne is euer before me. Against thee, against thee onely haue I sinned* [p], &c. Thus did *Ezra*; *Our iniquities are increased ouer our head, and our trespasse is growne vp to heauen* [q]. Fourthly, thou must goe on, to giue the sentence against thy selfe, acknowledging

The 2. Vse.

e Prou. 7. 6.

f Hab. 2. 9.

g Psal. 40. 12.

h Psal. 139. 7

i Psal. 130. 3.

k Ezek. 22. 14.

l Luk. 23. 30.

m 2. Pet. 2. 3.

n 1. Ioh. 1. 9.

o Lam. 3. 40.

p Psal. 51. 3. 4.

q Ezra. 9. 6.

ledging that thou art worthy of euerlasting death and condemnation. Thus did
r Dan.9.7. *Daniel, O Lord vnto vs belongeth open shame* [r]: Thus did the *Prodigall, I am no more*
Luk.15.21. *worthy to be called thy sonne* [s]. Fiftly, thou must with as much earnestnesse as thou possibly canst, intreate the Lord for Christs sake to pardon thee, and neuer leaue him, till he giue this blessed answer to thy conscience, that all thy sinnes are cleane put out of his remembrance. Thus we are taught to doe; *Take vnto you words, and turne to the Lord, and say vnto him, Turne away all iniquity, and receiue vs*
t Hos.14.3. *graciously* [t]. Thus did *Daniel*; *O my God, incline thine eare and heare, &c. O Lord*
u Dan.9.18,19 *heare, O Lord forgiue, O Lord consider* [u], *&c.* Lastly, thou must begge grace and strength to be able to walke in newnesse of life. So did *Dauid*; *Let thy good Spirit*
x Psal.143.10. *leade me into the land of righteousnesse* [x]. This is the only way to obtaine *remission* of sinnes, if we would be saued, this is a thing which ought daily to bee done; wee must be euer reckning with our selues, still asciting our selues before God, still laying open our corruptions before him, still bewailing our weakenesses, still suing for mercy, still labouring that our sinnes may be shaken off, and the graces of God increased in vs. Are these strange things to our knowledge, strange to our practise, haue we neuer thought vpon taking this serious and strict and thorow course with our selues? surely our sinnes doe yet hang vpon the file in Gods high court, the bill against vs is vncancelled, and in the day of account wee cannot escape. It is my duty *to giue knowledge of saluation*, and to teach that our saluation stands in the *remission* of sinnes, and to shew you the way how this *remission* may
y 1 Sam.12.23 be obtained. & *God forbid that I should cease to shew you the good & the right way* [y]. If now, when the way is thus sanded forth vnto you, you will say, as they did of
z Ier.6.16. old, *We will not walke therein* [z], you must suffer mee to conclude with *Moses, I call*
a Deut. 4.26. *heauen and earth to record against you, this day, that you shall shortly perish* [a]. Thus much for the fourth branch.

The fift is the fountaine out of which this *saluation*, which stands in the *remission of sinnes*, doth flow, in those words, *Through the tender mercy of our God*. The phrase of speech heere is very effectuall. For *Zacharie* satisfieth not himselfe to say *mercy*, but he mentioneth, *Bowels of mercy*. It is spoken after the manner of men, to note out an exceeding tenderenesse and towardnesse of compassion, such as is, when a pitifull person his very bowels yearne and are mooued within him, to behold some wofull or distressed spectacle. So the *mercy* of God in this case is not ordinary, but more full of commiseration, Then any man possibly can imagine. Hence are we taught that, (which hath bin often touched in this Hymne)
The 2. doct. namely, *That the supreame cause, the first root of our saluation, is the riches of Gods mercy, the tendernes of his voluntary & free cõpassion towards vs.* Hence is it that the elect
b Rom.9.23. are called *Vessels of mercy* [b], because the whole worke of their saluatiõ, can be ascribed to no other thing but onely to mercy. Excellent is the place of the *Apostle* [c]; Thus and thus we were by *nature, dead in trespasses & in sins, children of wrath, &c.* Whence is it that we are brought into a better estate? *God, which is rich in mercy, &c. hath quickened vs, &c. Paul* saith of himselfe that he had sometimes bin a *blasphemer, & a persecutor, an oppressor*: whence came it, that he was not so still? was it
d 1 Tim.1.13. for himselfe? no: *I was receiued to mercy*, saith he. [d] *Blessed be God, &c. which according*
e 1 Pet.1.3. *to his abundant mercy* [e], *&c.* The Scripture is very precise in this point, in ascribing euery specialty to Gods *mercy* & free grace. Touching electiõ, it is called *the*
f Rom.11.5. *election of grace* [f]. Touching vocation, it is said to bee *according to grace* [g]. Touching
g 2 Tim.1.9. faith, it is said to be *giuen* [h]. Touching iustification, it is said to bee *freely by Gods*
h Phil.1.29. *grace* [i]. Touching euery good motiõ, it is said, that it *is God which workes it* [k]. Touch-
i Rom.3.24. ing life eternall, it is termed *a gift* [l]. The holy Scripture laboureth in nothing
k Phil.2.13. more then to proue that God was moued by nothing in the matter of mans saluatiõ, but only by his *merey. I; euẽ I, am he that putteth away thine iniquities for mine*
l Rom.6.23. *owne sake* [m]. And indeed if our naturall estate be cõsidered, it must needs be, that all
m Isay 43.25. wil be ascribed to *mercy: Children of wrath* [n], *Enemies to God* [o], *our imaginations only*
n Eph.2.3. *euill* [p], *our*
o Rom. 5.10.
p Gen.6.5.

our wisedome death [q], *Reprobate to euery good worke* [r]. What was there (thinke we) to induce God, or to encline or bend him to doe ought for vs? how must not all needs be said to flow from his free mercy? Euery spirituall man may truely say in respect of spirituall things, as *Iacob* did of his wealth, *God hath had mercy one mee, and therefore I haue all these things* [s]; or as the Church acknowledgeth; *Lord thou hast wrought all our workes for vs* [t];

q Rom.8.6. r Tius 1.16. s Gen.33.11. t Isay 26.12.

The vse is, still to maintaine the glory of God, and to beate downe the naturall pride and presuming of mans heart: merit and grace can neuer agree [u]: that which is by *mercy* is not by *workes*, that which is by *Workes* is not by *mercie*. And know we this, that we haue made great proceedings in godlinesse, when wee haue learned out of the due consideration of our owne spirituall weakenesse, and out of the liuely apprehension of our owne lost and desperate estate, effectually and affectionately to acknowledge, that had it not beene for the vnspeakeable riches of Gods mercy, we could neuer haue come one piece of a step towards heauen. And indeede, vntill a man is come to the effectuall acknowledgment and vnderstanding of an absolute miserie in himselfe, without any power left in himselfe, so much as by a thought to wish or further his owne true good, hee may prate of the mercy of God, but he can neuer truely and comfortably apprehend it. God is so iealous of it, that if we goe about to temper any other thing therewith more or lesse, the sweetnesse thereof is vtterly lost.

Vse. 1. u Rom. 11.6

Secondly, this may be a comfort vnto vs, that looke how much we take from our naturall humor by giuing all to Gods mercy, so much wee adde to our spirituall setledneſſe, and to make the estate of our soules so much the surer. For, if that which had the first beginning from Gods mercy, were by our endeauours to bee perfited, we might well doubt of our saluation; but when wee relie wholly vpon Gods mercy, there is no cause of feare: because the mercy of God is (as himselfe) perpetuall and vnalterable. There is nothing in vs that began it, there is nothing in vs that can alter it.

Vse. 2.

The sixt branch now followeth, touching the especiall fruits of this *tender mercie of God:* & that is, that *therby the day spring from on high hath visited vs.* Here we must enquire, 1. What the *day-spring* is. 2. Who is meant by it. 3. Why it is said to be *from on high*. First, by *Day spring* is meant literally, the first appearance and breaking of the day, in the East part of heauen, foretelling the neere rising and approching of the Sunne. Secondly, by *Day-spring* is spiritually vnderstood Christ Iesus. It seemeth that *Zacharie* had reference to the ancient Prophecies touching *a starre that should come of Iacob* [x], and of a *Sunne of Righteousnesse which should arise* [y]. Thirdly, it is said to be *from on hie*, to teach vs from whence this refreshing commeth, not from earth, not from *below*, not from the deuice or procurement of Man; but from Heauen, from the free grace and mercy and power of God. And it is also said to *visit vs*; to note out (as hath beene before obserued) our wofull extremity without Christ: inasmuch as the word (*visite*) doth ordinarily betoken a sicke and distressed estate in those which are visited. So that this is the sense; that by the great mercy of God, it is come to passe, that Christ Iesus, (who is the light and comfort of his Church) hath broken forth, and hath cast out his beames for the refreshing and cheering of our soules.

x Num.24.17 y Mal.4.2.

If this clause were to bee handled apart, many things might bee gathered thence: but treating of it now with the rest, and so, neither repeating out of it things already touched, nor yet raising from it such points as that which followeth will giue vs more full occasion to consider, these are the chiefe things to bee noted hence. First, *That the comming of Christ into the world, to worke our saluation, is the principall euidence and the chiefe fruit of Gods mercy.* Consider how this is raised. *Zachary* had spoken of the *bowels of Gods mercie*, that is, of the deepest measure of his grace and compassion: Now, as an instance and proofe thereof, he doth insist especially vpon this, the rising of the *Sunne of Righteousnesse* Christ Iesus. As if he had

The 3. doct.

had said: Many wayes is the mercy of God made knowne vnto vs, the earth is full of it, but this exceeds all, that he hath enlightened the World by his Sonne, and hath visited vs with so great a saluation. To this agreeth the speech of *Paul*, *God setteth out his loue towards vs, seeing, &c. Christ died for vs* [z]. His meaning is, that in other things the mercy of God is not obscure, but the mystery of Christ is (as it were) a stage, vpon which he hath set it forth, that all men might behold in it the fulnesse thereof. *In this* (saith *Iohn*) *appeared the loue of God, because he sent his only begotten Sonne into the World, &c. In this*: meaning, that although it appeareth in other things, yet *in this* especially. The reason is plaine: It is the mercy of God, that wee liue and breathe, and enioy health and peace. In these things Gods loue is to bee seene; but what were these without Christ, according to that saying; *What shall it profit a man, though he should winne the whole world, if he lose his owne soule* [b]? All other comforts without an interest into Christ, doe but helpe to encrease our condemnation.

z Rom 5.8.

a 1.Ioh.4.9.

b Mat.16.26.

The Vse. This serueth to discouer our folly. Of all the mercies of God, that, of Christ is the chiefest; yet of all the rest it is least sought for. We are (the most) right of the Epicures minde, if the sides and belly be well, let the rest goe how it will Herein we are like children, who looke vpon the babies in a booke, but care not for the matter. These outward things are but toies and trifles in comparison, them wee gaze vpon, vpon them we doe euen fixe our desires. It ought not to be so, neither indeed is it so with true Christians: they are like *Dauid*; who when he beheld the men of his time, reioycing in their *Wheat* and their *Wine*, cried out, *Lord lift vp the light of thy countenance vpon mee* [c], as it were scorning all things else in respect of that. Remember we then: This is the height of Gods mercy, that he hath giuen vs Christ; let it bee the height, yea, the verie All, of our desires to enioy Christ. Of all cares, let this be our chiefe care, how we may be saued.

c Psal.4.6,7.

Doctrine 4. Another point obseruable hence is; *The stablenesse and vnchangeablenesse of that worke of saluation which is wrought by Christ Iesus*: It must be so, seeing it is said to be *from on high*; out of heauen and from God. Apply to it we may that rule of *Gamaliel*: *If this counsell be of God, yee cannot destroy it* [d]: so this thing, is *frõ on hie*, it hath fetched the beginning from God, therefore it cannot be frustrated. All things vnder the Moone are subiect to change, the things aboue are firme and immutable. This is *Pauls* reasoning touching the certainty of *saluation* [e]. He goeth vp on hie to the foundation of all, Gods eternall Predestination, that is vnchangeable, therfore their Iustificatiõ is firme, therefore their Glorification is certaine. *Hymeneus* and *Philetus* by their false doctrine destroied the faith of certaine (for it was not built vpõ the Rocke (but *The foundation of God remaineth sure*, saith the Apostle [f].

d Act.5.39.

e Rom.8.33.

f 2.Tim 2.19.

The 1. Vse. This is, first, a great comfort to all true beleeuers: Their saluation dependeth not vpon vncertainties: he is come *from on hie*, which hath vndertaken it. This is an *Anchor of the soule both sure and stedfast* [g] *Your life is hid with Christ in God* [h]. The course was framed in heauen, all the strength and power of hell cannot dissolue it.

g Heb.6.19.
h Col.3.3.

The 2. Vse. Secondly, this (*from on hie*) may be a good admonition to vs, if we desire a part with Christ, to labour to pull and retire our affections from earthly things. So reasoneth *Paul*; *If ye be risen with Christ, seeke the things which are aboue* [i]. Our *saluation is from on hie*, and therefore we must labour to looke vpward: It was the speech of Christ: *You are from beneath* [k], meaning, that because they were such as did sauour onely of earthly things, therefore Religion and grace could not enter into their hearts. If we euer be like swine, muzling in the ground, and like the Mole or want, burying our selues in the earth, we make our selues vnfit for the kingdom of God. The Church hath the *Moone vnder her feete* [l]: Shee despiseth and setteth light by all the riches, glory, pompe, and carnall pleasures of this world: and indeede still, the higher a man laboureth to lift vp his thoughts to heauenly things, the baser will these earthly things seeme to be vnto him: as when on climeth a high tower or hill, the higher he doth mount, the lesse doth euery thing appeare which is below him.

i Col.3.1.

k Ioh.8.23.

l Reu.12.1.

The

The third Sermon.

Verſe 79.

To giue light to them that ſit in darkneſſe and in the ſhadow of death, and to guide our feete into the way of Peace.

WE are now come vnto the ſeauenth and laſt branch, namely, the ſpeciall end why this *Day-ſpring* hath appeared, which is, *To giue light, &c.*

The ſumme of the place is, A kindneſſe or benefit beſtowed: the part by whom it is beſtowed we haue heard of: (*The Day ſpring from on hie*). Now we haue here two things to bee conſidered of: 1. The ſtate and condition of the parties to whom it is giuen (they *ſit in darkneſſe and in the ſhadow of death.*) 2. The qualitie of the benefit, (*To giue light*, and, *to guide into the way of peace.*) The former ſheweth how miſerable we be without Chriſt: The latter, what happineſſe is offered to vs in Chriſt.

In handling the former we muſt firſt enquire the ſenſe, namely, what is meant by *Darkneſſe*, and what by *the ſhadow of Death*. The word (*Darkneſſe*) muſt not be taken literally, for any outward, materiall, earthly or ſenſible darkneſſe; ſuch as is when the heauens are ouerwhelmed with clouds, the Sunne ſet, the Starres hidden, and the Moone not appearing, and neither fire nor candle to bee gotten: But it muſt bee taken in a ſpirituall ſenſe, with reference to the inward parts, to the ſoule and conſcience. And being ſo taken, it betokeneth two things. 1. Want of true ſauing knowledge: 2. Want of true ſpirituall comfort. Thus *Light*, in Scripture is taken: firſt, for true knowledge: *That the eyes of your vnderſtanding may be lightened*[m]. Secondly for true comfort: *Light is ſowen for the Righteous, and ioy for the vpright in heart*[n]. So alſo *darkneſſe*, is put for contrary. Firſt, for *Ignorance: Men loued darkneſſe rather then Light*[o]: *Hauing their cogitation darkened*[p]. Secondly, for amazednеſſe and perplexitie of ſpirit: *If they looke to the earth, behold darkneſſe and ſorrow*[q]. Therefore hell, which is the ſeat of Horror, is called *Darkneſſe*. So then by thoſe which *ſit in darkneſſe*, are meant thoſe which lie buried in ignorance and blindneſſe, vtterly deſtitute of all true ſpirituall conſolation.

m Eph. 1.18.
n Pſal. 97.11.
o Ion 3.10.
p Eph. 4.18.
q Iſay 5 30.
r Math. 8.12.

Now to this, there is added another clauſe, (*The ſhadow of death.*) A phraſe vſuall in Scripture, ſignifying an eſtate brought, as it were, within the coaſtes and borders and (as I may ſo ſpeake) within the reach of death. So that the meaning of both clauſes together is this; That thoſe to whom Chriſt hath appeared as a Sauiour, were without knowledge, without comfort, without any meanes or poſſibilitie of life eternall in themſelues. This is the ſenſe.

Heere then is ample occaſion giuen to ſpeake of our naturall eſtate without Chriſt: The miſery whereof ſtands in three things. 1. Want of true knowledge. 2. Want of true comfort. 3. Subiection and liableneſſe to death eternall. That theſe three are all true of euery naturall man, I will declare briefly.

And firſt, *That euery naturall man is deſtitute of true knowledge*, the Scripture ſpeaketh plainly. *Paul* ſaith, that naturally our *Cogitations are darkned through ignorance*[s]: that *we are vnwiſe*[t], *that is*, ſuch as vnderſtand not *What the will of the Lord is*[u]: that *the Wiſedome of our fleſh is death and enmitie againſt God*[x]: that *wee neither perceiue, nor can know things of the ſpirit of God*[y]. And of this ignorance we haue examples; as in *Nicodemus*, who could not tell what to make of the doctrine

The 1. doct.
s Eph. 4.18.
t Titus 3.3.
u Eph. 5.17.
x Rom. 8.6,7.
y 1. Cor. 2.14.

[z] Iohn 3.9. [a] Acts 17.32. ...ctrine of Regeneration [z]; and in the learned Athenians, who *mocked* at that which *Paul taught* touching the *Resurrection* [a]. The most points of Religion seeme to flesh and blood, vnreasonable, absurd, vnlikely. Man hath no knowledge of God by nature, but onely so much as may serue to condemne him.

The 1. Vse. Wee are taught by this, first, to disclaime all opinion of freewill, that is, of power in man (of himselfe) to embrace and to entertane good when it is offered. This is certaine, that where the minde of man hath no power to conceiue, there the will hath no power to embrace. Now it is prooued here, that wee are all in [b] Eph. 5.8. *darknesse*; nay euen *darknesse* it selfe [b]. Wee are possessed with that extreame ignorance and dulnesse in the things of God, that (of our selues) we cannot vnderstand them: Therefore, as God must first enlighten our mindes, before we can conceiue any good, so he must first bend and frame and new mould our wils, before wee can truely affect, nay before wee can once encline or leane towards the same. Let the patrons of freewill see how they can reconcile these things, namely, that man should naturally lye groueling in a thicke mist of spirituall darknesse, and yet should haue power in himselfe to chuse that which is good, without speciall and particular enabling.

The 2. Vse. Secondly, this aduiseth vs, not to admit our owne sense and conceit as a Iudge in matters of Religion. The blinde (we say) is vnfit to iudge of colours, and naturall man, to determine of holy things. Hee that will beleeue nothing but that which his owne reason shall approoue, nor doe nothing more then his corrupt affection shall encline vnto, shall neuer beleeue so much as hee ought, nor practise the one halfe of that which is required. A great cause of mens disobedience in religion, is, that they consult with flesh and blood, that is, about matters of the soule, they consult with that which is the greatest enemy to the soule: The first [c] Mat. 16.24. lesson to be learned by a Christian, is, to *deny himselfe* [c]. It ought to satisfie thee that God hath so commanded, so spoken, so reuealed: whether it bee agreeable to reason or no, it is all one: Say with *Peter*, *At thy word I will* doe this, or I will beleeue that. Happy is he, who being priuy to his owne spirituall blindnesse, can stretch out his hand to the Lord, and say with *Dauid*, *Teach mee, Direct my steps in thy Word: Let me not wander from thy Commandements* [d].

[d] Psal. 119.10. 142 133.

The 3. Vse. Thirdly, wee are hereby let to see what they doe which please themselues in their ignorance. What is it, but a delighting in their owne misery? It is as if a man should content himselfe to lie in the bottome of a darke stinging dungeon, euen when there is meanes offered to release him. What is the chiefe part of our naturall misery? Is it not this, that we *sit in darknesse*? But what *darknesse* is it? Our senses doe tell vs, it is not any outward, bodily darknesse, which is meant: It cannot be any, but the *darknesse* of the *soule*. And what is the *darknesse* of the *soule* but ignorance and dulnesse? Faith is the eie of the soule, and knowledge the ground of Faith. You then, which wilfully muzzell your selues in ignorance, which desire not to be better taught, which are weary of the meanes of knowledge; what doe you, but euen resolue with your selues to lie still in *darknesse*, and to rush your selues into that *Vtter darknesse*, where nothing will be besides *weeping and gnashing of teeth* [e]? Remember we then, that as by nature in respect of sinne, we are of all [e] Math 8.12. creatures the most miserable, so one branch of our misery is the darknesse of ignorance, the want of true sauing knowledge: if we doe willingly and contentedly cherish our selues therein, and refuse to vnderstand the things which belong vnto our Peace, it is all one as if we should say, *We will not be saued; Hell shall be more welcome vnto vs then eternall life.*

Doctrine 2. The second part of our naturall misery, is, *The want of true comfort. There is no peace to the Wicked, saith God* [f]. The conscience, naturally, beeing not yet renued and purged by Christs blood, hath in it, one of these two euils; Senselesnesse, or Amazednesse: Either it is blockish and benummed and feeleth nothing, and

[f] Isay 57.21.

so passeth on in a kind of drowsinesse and securitie, like an *Oxe that goeth to the slaughter* g; or els it is perplexed and distracted with inward horror, not knowing which way to turne it selfe for any true refreshing: And the reason is this; In euery naturall heart, Sathan reigneth and *worketh* h, and Christ is a stranger from it. Now where the King of confusion reigneth, and where the *Princes of peace* i is a stranger, what comfort can be looked for? Againe, the foundation of all true comfort, is the perswasion of Gods loue in the forgiuenesse of sins; but this, I am sure, doth not grow in natures garden. And thirdly, let a soule be wounded, a heart pricked, a conscience astonished, with the apprehension of sin, and with *the Terror of the Lord* k, all the wit of all the wisest men in the world, out of their own reason cannot comfort it. This is a limme of our naturall darknesse. Let vs once be touched with inward sorrow, let nature doe her best, let carnall reason stretch it selfe to the vtmost pin, yet shall we be swallowed vp with dismaiednesse.

g Pro.7.22.
h Eph 2.2.
i Isay 9.6.
k 1 Cor.5.11.

This teacheth vs, what we must doe, when as in sickenesse, losse, disgraces, and in any other sadnesse, and sullennesse of the spirit we desire refreshing. If wee aske counsell of Nature or of carnall friends, what direction shall we receiue? Company, Musicke, discourse, gaming, and things of the like nature; which are like to water taken by one sicke of a burning feuer, which cooleth a little at the first, but after increaseth the heate: or to stickes catched at by a man ready to bee drowned, which promise some hope of helpe, but yet faile in the vse, and perish with him that trusted to them. If we desire true comfort, we must goe out of our selues, and looke vpward, to him, who is the *God of all consolation* l. In his word we must meditate: *Except* (saith *Dauid*) *thy Law had beene my delight, I should now haue perished in mine affliction* m. The cause of mens deadnesse in the day of sorrow, is their dependance vpon carnall meanes (*the reed of Egypt* n) while in the meane time they neglect the principall.

The Vse.
l 2 Cor.1.3.
m Psal.119.92.
n Isay 36.6.

The third part of our naturall misery, is *subiection to eternall death. Death is gone ouer all men* o: and, *The wages of sinne is death* p. God told *Adam*, that in *the day that he did eate the forbidden fruit, he should die the death* q. Now inasmuch as we haue all taken part with this disobedience, wee haue all a share in this punishment. This punishment is called *Death*, not because it is an vtter abolishment of the Being of the creature, (happie were it for the wicked if it were so) but it is so called, because the soule is eternally separated from God, who is the fountaine of life and happinesse, and by that meanes, it is euer dying, but dieth neuer, wishing a dissolution, but can neuer obtaine it.

The 3. doct.
o Rom.5 12.
p Rom.6.23.
q Gen.2.17.

The vse hereof is to humble vs, and to abate our naturall pride. Among men, if we see one that is a begger by birth, to be proude, and lifting vp himselfe, we account it intolerable. Put case some one were borne to be a slaue or a drudge, we would thinke such an one had little cause of boasting: Yet such is the naturall condition of vs all. The *shadow and darkenes* of eternall death, is our best inheritance. Let God giue vs our right, and what portion can we expect but the fire of hell? It is natures desert, nay it is euen the desire of nature, to be plunged into it. Why are we secure, whom our sinnes haue cast into such a dismall estate? Thou prideſt thy selfe in thy birth, thou in thy wealth, thou in thy wit, thou in thy painted sheath and gay cloathing, and considered not, thy best desert what it is, and whereto it tends: whereas thou oughtest rather to *powre out thy heart like water before the face of the Lord* r, and to cry with *Dauid: Saue me O God; Deliuer me out of the mire, that I sinke not: Let not the pit shut her mouth vpon me* s.

The Vse.
r Lam.2.19.
s Psal.69.1, 14, 15.

Thus much touching the state of the parties, vpon whom Christ bestoweth the benefit of saluation: where we see that we are all by nature without the light of knowledge, without the light of comfort, ready to bee swallowed vp in the darkenesse of eternall death. The right vnderstanding of this point, when it workes to the humbling of the soule, is the very first steppe to happinesse, and the first fruits of true godlinesse.

The second thing to bee handled in this Text, is the nature of the benefite, which is here declared in two things: 1. *To giue light*: 2. *To guide our feete into the way of peace.* Of these two in their course. In discoursing vpon the former, I must shew first, what is meant by *Light*; and then how this *Light is giuen.* The word *Light* is opposed to the former miserie. Whatsoeuer is vnderstood by *Darkenesse and the shadow of death*, the contrary thereunto is intended by this word *Light*: as namely, *Light of knowledge*, *Light* of comfort, and *Light* of life.

The 4. doct All these three are meant by the word *Light*, and into the world Christ came to impart these three. First, to giue the *Light* of knowledge; *I am come into the world, that they which see not, might see* [t]. *No man hath seene God at any time, the onely begotten Sonne, &c. hee hath declared him* [u]. *In him are hidde all the treasures of wisedome and knowledge* [x]; *and of his fulnesse we must all receiue* [y]. Secondly, to giue the *Light* of comfort: *The Spirit of the Lord is vpon me,* (the place is meant of Christ) *to giue beauty for ashes, the oyle of ioy for mourning, the garment of gladnes for the Spirit of heauinesse* [z]: And thence commeth that offer made by Christ: *Come vnto mee all that are wearie, &c. and ye shall finde rest for your soules* [a]. Thirdly, to giue the *Light* of Life: *He that followeth me, shall not walke in darknesse, but shall haue the Light of Life* [b]. *He hath brought Life and Immortalitie to Light by the Gospell.* And thus is that fulfiled which Christ spake: *Whosoeuer beleeueth in mee shall not abide in darknesse* [d]: neither in the darknesse of Ignorance, nor in the darknesse of discomfort, nor in the darknesse of eternall death.

t Ioh 9.39.
u Ioh.1.18.
x Col.2.3.
y Ioh.1.16.
z Isay 61.13
a Mat.11.28,29,
b Iohn 8.12.
c 2 Tim 1.10.
d Iohn 12.6.

Now for the manner and meanes of imparting this Light: Hee who is the *Sonne of righteousnesse* [e], conueieth the beames of this *Light* by two instruments: 1. The Word. 2. The Spirit. To assure vs that the Word is the Instrument to conuey the *Light of knowledge*, it is said, to *giue Light to the eyes* [f]; and the Ministery of it, is called the *Light of the world* [g]; the Ministers themselues are said to bee *Starres in Christs right hand* [h]: they haue committed vnto them, *the Key of Knowledge* [i], and it is their office to *giue knowledge* [k]. Againe, that we may know the Word to be the Instrument of comfort [l] it is said to *reioyce the Heart*, and to be a *Comfort in trouble* [m]. Thirdly, to certifie vs, that it is the Instrument of Life, it is called the *Word of Life* [n], and a *quickning Word* [o]. Touching the *Spirit*, as much is testified also. By it God giues Knowledge. It is *the Spirit of truth and leadeth into truth* [p]. The worke thereof is called *the opening of the Heart* [q], and the *opening of the vnderstanding* [r]. Secondly, by it commeth Comfort; therefore he is called *the Comforter* [s], and *The oyle of gladnesse* [t]. Thirdly, by it commeth Life, for which cause it is called *The Spirit of Life* [u]. Thus we see, Christ the *Day-spring* for what end he came, euen to *giue Light*, namely, the *Light of Knowledge*, the Light of comfort, and the Light of Life: We vnderstand also, how hee sendeth foorth these his beames vpon vs: Outwardly, by the brightnesse of his Word: Inwardly, by the shining of the Spirit.

e Mal.4.2.
f Psalme 19.8.
g Mat.5.14.
h Reu.1.20.
i Luke 11.52.
k Luke 1.77.
l Psal.19.8.
m Psal.119.50
n Acts 5.20.
o Psal.119.93
p Iohn 16.13.
q Acts.16.14.
r Luk.24.45.
s Iohn.14,26.
t Psal.45.7.
u Rom.8.2.

The 1. Vse. The first vse is to make the tidings of the Gospel, to be (as in their owne nature they are) *tydings vnto vs for great ioy* [x]: They should be as the newes of *Iosephs* life *to Iacob*, at the hearing whereof his *Spirit reuiued* [y]. But why so? The substance of the Gospell is Christ Iesus, and the summe of his office is to *giue Light*: What one thing is there in the world more comfortable? When *Paul* and the rest were in danger of shipwracke, *they wished* (saith the text) *that the day were come* [z]. The darknesse of the night added to their danger, and doubled their feare: Euery houre seemed two, vntill the day were broken. Indeed the saying is true of euill doers: *The morning is to them as the shadow of death* [a]: but to them of honest carriage, the light of the day is exceeding welcome. Therefore *Dauid* setteth foorth his longing after God, by the *watching of the morning watch for the morning* [b]. It is said of *Abraham*, that he *reioyced to see Christs day* [c]. A little glimpse of this light was the very ioy of *Abrahams* heart. How great therefore and intolerable is our dulnesse, who take no contentment in the beames of this

x Luke 2.10.
y Gen.45.27.
z Acts 27.29.
a Iob 24.17.
b Psal 130. 6.
c Iohn 8.56.

Light, which shineth vnto vs? A great blessing is it, which is reported of *Zabulon and Nepthalim*; *The people which sate in darknesse saw a great Light, and to them which sate in the Region and shadow of death light is risen vp*[d]. Wee (by the goodnesse of God) enioy the like blessing, and yet in the opinion of the most, it is nothing lesse then a blessing: Men had rather lie wallowing in the darknesse of Ignorance, then open their eies to receiue that light which is offered vnto them by the Gospel. This is that which will bring hell and iudgment vpon this generation, according to that speech of Christ: *This is the condemnation, that light is come into the World, and men loue darknesse rather then light*[e]. A maruell it is, that men should reiect such a blessing: But Christ hath told the reason: It is, *because their deeds are euill*. This Light of doctrine discouereth their sins, (for it is *Light which maketh all things manifest*[f]) it bewraieth the grossenesse of their courses, and layeth open many a mans hypocrisie, who seemed to himselfe, and was reputed by others to be such an one as he ought to bee. There cannot bee a greater vexation to men of corrupt minds then to be met with in their sinnes; they cry then with *Ahab, Hast thou found me, O mine ememies*[g]? This is the cause that the Light of grace, which we ought of all other things most to reioyce in, is become such a burthen vnto vs; it discouereth that, which wee desire by all meanes to keepe close. *The world hates me* (saith our Sauiour) *because I testifie of it that the workes thereof are euill**. Remember we therefore: Christ is the Light, we are they to whom he offereth Light; he hath sent his word to enlighten vs. If wee reioyce not in this Light, but wish rather it were euen blowne out, that we might sleepe freely in our sinnes, it sheweth vs to bee the heires of darkenesse, and that the shadow of eternall death must be our portion.

d Mat. 4.16.

e Iohn 3 19

f Eph 5.13.

g 1. King. 21.20

* Iohn 7.7.

The second vse standeth thus: Sith Christ, as he is Light himselfe, so, imparts his Light vnto vs by his Word and the Ministery thereof, we must remember the counsell which Christ giueth: *Walke while ye haue light*[h]. Wee haue no assurance of the continuance of that light of the Gospell which wee now enioy. Our sins may bring a storme vpon vs, in which the *Sun shal go downe ouer the Prophets, and the day shall be darke ouer them*[i]. Our vnthankfulnes and barrennes in our profession, our loathing of the heauenly *Manna*, hath deserued this, and more: It is holy wisedome therefore for vs, to take the benefit of the light whiles it shineth, lest such a iudgment should come vpon vs, as Christ spake of; namely, that we should *desire to see one of the daies, which we now see* and value not, but then *shall not see them* k. Perhaps, in the opinion of some this is no iudgement, nay it is the very thing they desire, being like those, who when the Prophets of God were slaine, *reioyced ouer them, & sent gifes one to another*[l]. But let them heare what Christ saith, *He that walketh in the darke, knoweth not whether he goeth*[m]. He that iourneieth not whiles it is day, at last when he is benighted, he loseth his way, falleth into the hands of theeues, rusheth into some down fall where he casts away himselfe. Such is the state of men without the Light of doctrine: They go, they know not whether, they Beleeue they know not what; downe they will bee in the pit before they are aware. But (will some say) will you make vs blinde and so simple that we cannot see the way to heauen without you? I answer with the words of Christ to the Pharises; *Now ye say, we see therefore your sinnes remaineth*[n]: You which thinke your selues so cunning, there is none so blinde, no bodies case is more desperate.

The 2. Vse.

h 1. Ioh. 8.35

i Micah. 3.6.

k Luk. 17.21.

l Reu. 11.10.

m Ioh. 12.35

n Ioh. 9.41.

The third vse is taught by the Apostle, in these words, *Walke as the children of Light*[o]: That is, Christ is come into the world to enlighten, his word is preached, to conuey the light of grace into our hearts: this is no small priuiledge; behaue your selues therefore agreeably to this mercy, liue as becommeth those whom God hath called into Light. This same thing the same Apostle vrgeth elsewhere: *The night is past* (the time ignorance is blown ouer) *the day is come* (the light of grace and knowledge hath appeared) *put on therefore the armour of Light*[p]. We may thus

The 3. Vse.

o Eph. 5.8.

p Rom 13.12.

thus vnderſtand it: Men that by occaſion goe abroade in the night, are not ſo curious about their attire, thinking that whatſoeuer is amiſſe, will bee ſhrouded vnder the mantle of the night: but hee who goeth foorth at noone day, will be more carefull, that nothing may bee ſeene contrary to modeſty, contrary to ciuility. So (ſaith the Apoſtle) in the dayes of your ignorance, happely you might doe ſuch or ſuch things, and becauſe you knew no other, they might (in ſome ſort) be borne withall: but now the caſe is otherwiſe: Light hath ſhined, grace hath appeared, knowledge is preached vnto you, therefore other things are now expected; if you now liue as in times paſt, your fact cannot be hid, your fault cannot be excuſed: We ſee in generall, what the Apoſtle perſwades. That we may more fully conceiue what this is to *Walke in the Light*; let vs heare him opening the ſame vnto vs: It comprehends vnder it three things: 1. *To approoue that which is pleaſing to the Lord* [q], which is reuealed in the Scripture, and is more and more made knowne vnto vs by Preaching. 2. To beware the of *vnfruitfull workes of darkeneſſe* [r], ſuch as *gluttony, drunkenneſſe, chambering, wantonneſſe, ſtrife, enuying* [ſ], *filthineſſe, fooliſh talking* [t], *&c.* 3. To *Reprooue them:* that is, to carry our ſelues in that holy and blameleſſe manner, that your very liues, (though we holde our tongues) may bee ſufficient to lay open and condemne the lewd faſhions of the vngodly, This is to *walke as the children of Light*. This is ſtraitly required of thoſe which enioy the Light, but (alas) full ſlightly it is performed. How common, how ſhameleſſe, and how perſumptuous are theſe vnfruitfull workes of darkneſſe; ſecurity, contempt of goodneſſe; ſcorne of Religion; Pride, Whoredome and ſuch like? doe theſe agree with that Light which God hath giuen vs? Thinke we that God hath apart in vs, when theſe things beare dominion ouer vs? It is vnpoſsible. *If we ſay we haue fellowſhip with God, and walke in darkeneſſe, we lie, and doe not truely* [u]. The concluſion is this: Chriſt is our Light, hee imparteth his beames vnto vs by his word: If we loue this Light, let vs *walke as the children of light*. The workes of darkneſſe will bring vs into his power who is the Prince of darkneſſe; we cannot eſcape it.

q Eph. 5 10.
r Verſe 11.
ſ Rom. 13.3.
t Eph. 5.4.
u 1 Ioh. 1.6.

The ſecond part of the Benefit is, *To guide our feete into the way of peace*. Heere it muſt firſt be enquired what is *the way of peace*. Secondly, it muſt be prooued that we need a Guide. Thirdly, it muſt be iuſtified that Chriſt is the Guide. Laſtly it muſt be ſhewed, how he doth guide. Of theſe briefly.

The way of peace, is the way which leadeth vnto eternall happineſſe: *It is called Gods way*, and *the way of ſaluation* [x]. That we haue need of a guide, it is plaine. *The way of peace* (by nature) *we do not knowe* [z]: *The way which ſeemed right vnto vs, the iſſues thereof are the wayes of death*. It is a part of our miſerie, that *wee are turned euery one to his owne way* [b]. That Chriſt is the Guide, his owne words prooue; *I* (ſaith he) *am the way* [c]. *He goeth before his ſheepe, he leadeth them out* [d]. Now he guideth euen as he giueth light; By the Word, and by his Spirit: By his Word; *Thy word is a lanterne to my feete, and a light vnto my pathes* [e]: and the Interpreters of this word are called Guides [f]. 2. By his Spirit is: *Thy eares ſhall heare a word behind thee, ſaying, This is the way, walke ye in it* [g], *&c. The Spirit of truth will leade you into all truth* [h]. Thus is that verified which *Hannah* ſpake in her ſong, that *the Lord keepeth the feet of his Saints* [i], and (as *Dauid* ſaith) doth *teach them the way that they ſhall chuſe* [k].

The 5. doct.
x Pſal 86 11.
y Acts 16.17,
z Prou. 14.12.
a Rom. 3.17.
b Iſay 53.6.
c Iohn 14.6.
d Ioh 10.3.
e Pſal. 119.105
f Acts 8 31.
g Iſay 30. 21.
h Iohn 16.38.
i 1. Sam. 2 9.
k Pſal 25.12.

We ſee by this, how foulely we doe all erre by nature, how apt we be ſtill in matters which concerne our ſoules to bee miſtaken, how graciouſly God hath dealt with vs in prouiding vs a guide; What ſhould we now learne hereby but this? In all thankfulneſſe and humility to yeeld our ſelues vnto his conduct. Hee hath *prepared for vs a Way by his blood* [l], hee hath troden out a path by his *owne example* [m], hee hath left vs his Word and the Miniſtery thereof, to point out the finger to the right way, and *to ſhew vs what is good* [n]; To the reuerent vſe hereof hee hath promiſed the aſsiſtance and guidance of his ſpirit: *what ſhould hee haue done*

The 1. Vſe.
l Heb 10.20.
m Iohn 14 15.
n Mica. 6.8.

more

more, which he hath not done o? Shall we now when all things are thus fitted for vs, bee like those spoken of in the Prophet, who when the way was laid out before them, said plainely, *We will not walke therein* p. God forbid. And indeede we our selues if we doe consider it, must needs condemne it, that it should be so. Why then is it so? Christ calleth dayly vpon vs in his word, while we be trauelling in our owne wayes; *Returne ye sonnes of Adam* q. *Why will yee die, O house of Israel?* *Cause therefore one another to returne* r: yet we turne the deafe are, saying in effect as they did of old; *The word spoken vnto vs in the name of the Lord, we will not heare* s. Thus *euery one turneth to his race* t, and the *way of sinners* u is preferred before the *way of peace*. The word of God calleth vs on one way, and we will be sure to goe the cleane contrary. If it were asked of vs, whether wee would refuse to follow Christ, we would all say with one voyce, *God forbid we should refuse it*: but when he offereth his directions to vs in his Word, we will not follow them. Holde we then this: Christ is the head Guide: His Word and the preaching thereof is the staffe and instrument to conduct vs: if we refuse that guidance, we shall neuer finde the way which leadeth vnto peace.

o Isay 5 4.
p Ier. 6. 16.
q Psal. 90. 3.
r Ezec. 18. 31, 32.
s Ier. 44. 16.
t Ier. 8. 6.
u Psal. 1. 1.

Secondly, here we haue a good direction in the diuersity and multiplicitie of guides, whom and what to follow. The time-seruer followeth the State and the law: The prophane person the multitude: the worldling his outward quietnesse: The carnall wiseman, his owne conceit: The superstitious his forefathers: The Papists, the name of the Church. He which would not be deceiued, let him hearken to Christ: His *sheepe heare his voyce* x: Christ speaketh in his word. If wee will needs follow men, let it be according to that rule: *Be ye followers of men as I am of God* y. Looke who goeth with Christ, that is, who brings his word, him let vs follow: Let vs doe as souldiers doe in their watch, demand *The word*. Thou wilt say; the diuell alleadgeth the word, as he did to Christ. Truth, but he alleadgeth it falsly, as hee did in his reasoning with Christ. Seeke thou the Lord in humilitie, and in deniall of thy selfe, he will giue thee a discerning spirit, and thou shalt not finally, or fundamentally be deceiued. *If any man* (saith Christ) *will doe my Fathers will, he shall know of the doctrine, whether it be of God, or whether I speake it of my selfe* z.

The 2. Vse.

x Iohn 10. 27.
y 1. Cor. 11. 1.
z Iohn 7. 17.

FINIS.

THE BACK-PARTS OF IEHOVAH.

1. Cor. 13. 12.

Now we see through a glasse darkely.

LONDON,
Printed by IOHN LEGATT.
1624.

TO THE RIGHT VVORSHIPFVLL, SIR RICHARD CHAMPERNOVVNE, of *Modburie* in *Deuonſh.* KNIGHT.

SIR, there is a generation of men now adaies, who hauing little iudgement, and leſſe honeſty, are very forward (in hope, by that meanes to bee reputed ſomething) to cenſure other mens endeauours. Touching ſuch for mine owne part, I am at a point, and ſay with the Apoſtle, I paſſe very little to be iudged of them. *Yet* 1.Cor.4.3. *am I not ſo without regard, but that I would bee loath that any man who hath in him any true worth, and is of a right religious vnderſtanding, ſhould thinke me (becauſe of my diuerſe publiſhing) to be carried with that buſie humour, through which no ſmall many in this ſcribling age, haue euen made the times to ſurfet with their needleſſe papers. Wherefore to cleare my ſelfe to euery ſober iudgement, this I ſay: I was firſt drawne into this courſe of preſenting ſome Sermons of mine to publike view, by the requeſt of ſome friends: next, I receiued encouragement to proceede by the good approouement of ſundry, fearing God. And then alſo, I thought, that by doing ſomewhat in this kinde, I might make my hearers ſome part of a recompence, for that wrong which I doe them ſometimes through my naturall infirmitie of too much quickneſſe in deliuery. Now hauing in theſe ſettings forth, remembred diuers of my deſeruedly reſpected friends, if I ſhould forget your Worſhip ſo neere mee in dwelling, and (vnleſſe I much miſtake) no leſſe neere in affection, I ſhould not know well how to auoid the imputation of ouermuch neglect. I cannot doubt of kinde acceptance, where I haue receiued ſo many teſtimonies of much reſpect. If by further looking into this meane offer, you ſhall receiue any furtherance in that good which I haue euer heartily wiſhed to your ſoule, it will giue me no ſmall contentment. Thus commending theſe Copies vnto you firſt: and then from you to the vſe of Gods Church, I leaue you to his grace, who will neuer leaue thoſe whom hee hath once vouchſafed to loue in Chriſt Ieſus.* Modburie.

Your worſhips in all readineſſe
to doe you my beſt ſeruice,

SAM: HIERON.

The Back-parts of Iehouah.

The first Sermon.

Exod. cap. 34. verſ. 6, 7.

So the Lord paſſed before his face and cryed, Iehouah, Iehouah, ſtrong, merciſull, and gracious, ſlow to anger, and abundant in goodneſſe and truth.

Reſeruing mercy for thouſands forgiuing iniquity and tranſgreſſion and ſinne, and not making the wicked innocent, viſiting the iniquity of the fathers vpon the children, and vpon the childreas children, vnto the third and fourth generation.

THE occaſion of theſe words was this: We reade in the latter part of the fore-going chapter [a], how *Moſes*, for his better ſtrengthening in that weighty charge with which the Lord had entruſted him, deſired God to ſhew him his glory, to wit, the very fulneſſe of his Maieſty. God anſwered him [b], that the ſatisfying of this his requeſt, could not but be very hurtfull vnto him, in as much as (ſaith he) *there ſhall no man ſee me and liue*; meaning thereby, that the weakenes of mans mortall nature, cannot beare the glory of his preſence, but ſhall be euen oppreſſed and ſwallowed vp with maieſty, euen as we ſee the ſight of the eye to be dazled with the brightneſſe of the Sunne, or a cryſtall glaſſe to be broken in pieces, with the ſtrong working of the fire: But yet (ſaith God to *Moſes*) this will I do, *I will put thee in a cleft of a rock, and will couer thee with my hand, whiles I paſſe by: After, I will take away mine hand, and thou ſhalt ſee my back-parts, but my face ſhall not be ſeene* [c]. By which courſe framed to the capacity and vnderſtanding of *Moſes*, (and of vs alſo,) in which God ſpeaketh of himſelfe as of a man, hauing face and backe, the Lords meaning was to teach both *Moſes* and vs, that it is vnpoſsible for any man in this mortality, perfectly and exactly to know and conceiue the nature and being of the moſt High. Our knowledge of him in this life is *in part* [d], like the beholding of a man ſuddenly paſsing by vs, whoſe back-parts only we can looke vpon: the more full knowing him, is reſerued to that time in which we being made *like vnto him, ſhall ſee him as he is* [e], euen *face to face* [f], in his owne kingdome. Now that which God promiſed to *Moſes* in the former chapter is performed in this; *Moſes* being placed in the cleft of the rocke, the Lord paſſed by, and vttered a voice, by which was diſcouered ſo much touching God, as *Moſes* either was able, or elſe needed to conceiue, *Iehouah, Iehouah, ſtrong, &c.* Theſe two verſes my purpoſe is to open vnto you, to the end wee may haue ſome better vnderſtanding of God, (what an one he is,) then for the moſt part it ſeemeth we haue, any may learne to feare his Maieſty, to loue his mercy, & to tremble at his iuſtice more then we haue done heretofore. Our common conceits of God are very groſſe and ridiculous. Ignorant people ſuppoſe him to be a man in ſhape and paſsion like themſelues: The Epicure, who thought there was no happineſſe vnder the Sunne, but in carnall pleaſure, imagined God to bee of the ſame ſenſuall humour, and deemed, that freedome from buſines was his chiefe felicity. And *Dauid* ſaith in the Pſalme, [g] that the *vngodly* perſon, who runs to all manner of exceſſe, ioyning with the *theefe*, and *partaking with the adulterer*, and opening his mouth with the *ſlanderer*, thinkes God to be *like himſelfe*: And generally our priuate

[a] The occaſion of the words. Verſe 18.

[b] Verſe 20.

[c] Verſ. 22. 23.

[d] 1. Cor. 13. 12.

[e] 1. Ioh. 3. 2.

[f] 1. Cor. 13. 12

[g] Pſal. 50. 18. 21.

uate thoughts touching God, are not ſo holy, ſo reuerent, ſo diuine, ſo full of reſpect as they ought to bee. So that it ſhall be good for vs to conſider well of this portion of Scripture, which is Gods owne teſtimony touching himſelfe.

Before I come to ſpeak directly of that deſcription which is here made of God, one thing may not vnprofitably be obſerued out of that which is firſt ſaid, *ſo the Lord paſſed before Moſes face and cried:* and it is this: *Moſes* his deſire was (as appeareth) to haue ſeene ſome outward and viſibly teſtimony of the glory and Maieſty of God, which euen with his eyes he might haue looked vpon. Now howſoeuer God did not leaue *Moſes* herein altogether vnſatisfied, for no doubt, at this time, God gaue ſome ſuch ſenſible appearance which affected the eye of *Moſes*, for which cauſe it is ſaid [h], *the Lord deſcended in the cloud*, yet the maine thing vſed to informe *Moſes* in that, which it principally behooued him to vnderſtand, was a voice: All other circumſtances ſerued but as preparatiues to ſtrike an awfulneſſe into *Moſes* heart, and to fit him to that which the purpoſe of God was to reueale vnto him: It was a voice which was the chiefe inſtrument, to conuey into the mind and vnderſtanding of *Moſes*, the neceſſary knowledge of *Iehouah*, which courſe (as to me ſeemeth) ſerued euen then to inſinuate, that Teaching by a voice, ſhould euer be the choice & principall meanes, by which the Lord would bring his people vnto the true & ſauing knowledge of himſelfe. When God appeared to *Eliah*, [i] we read that before him went *a mighty ſtrong wind, which rent the mountaines; but* (ſaith the Text) *the Lord was not in the winde: After the winde came, came an earthquake, and after it a fire, but the Lord was in neither:* But then laſt of all *came a ſtill and ſoft voice*, & in that the Lord was: and that was it which moſt affected *Eliah* his heart; For (as the ſtory ſaith) *when Eliah heard it, he couered his face with his mantle, and went out, &c.* I remember, that where as there is a ſtrait charge giuen in *Deuteronomy*, touching images and repreſentations to worſhip God by, this is the principall reaſon of the prohibition [k], *Yee ſaw no multitude, ſaue a voice.* Out of which the Lord would haue them to learne, that as in the firſt deliuery of the law, the inſtrument which God taught them by, was a voice, (he purpoſely forbearing to preſent himſelfe to their eyes in a viſible ſhape, leſt they ſhould ſticke too much vpon outward ſhewes) ſo they likewiſe in the following times, ſhould truſt eſpecially to the ſame meanes which God (as it were) by his own mouth hath ſanctified vnto them at the beginning, namely, *a voice.* The nature of man is very inclinable to affect rather that which with ſome outward ſhew offereth it ſelfe vnto the eye, then to content it ſelfe with the bare and naked inſtruction of the eare: And therefore we ſee, both how full all falſe religions deuiſed by men, haue euer beene of outward beauty, of images, and ſignes, and bodily repreſentments, and how apt the people haue beene in all times to entertaine that ſooneſt, which to their eyes ſeemed gayeſt. It was the baite of Poperie, and the thing by which the world generally was bewitched, euen the goodly images, and the glorious furniture wherewith the ſacrificing Prieſts were arrayed, and the Churches bedecked. The people were made beleeue, that there was a myſtery in euery dumbe ſhew, and that the varietie of imagery was lay-mens bookes, in which they might with their eyes ſee euen the very body and ſubſtance of religion. In the meane time, the maine inſtrument of teaching, I meane *a voice*, was either baniſhed, or elſe ſo vttered in a ſtrange tongue, and confuſed tune, that the ſoules of the people could not receiue any edifying thereby. Well might they feede their hungry eyes, with gazing vpon painted idols, or haue their eares ticled with ſome pleaſing noiſe, but that their hearing ſhould bee a meſſenger to their inward parts of any ſound doctrine, by which their conſciences might be comforted, it was impoſsible, nay it was the very thing which was purpoſely auoided. Now although the Lord hath had ſome reſpect vnto our nature, and hath therefore appointed two Sacraments, by which to repreſent to our eyes, that which the word reporteth to our eares, yet the voice of God (which is his word) is ſtill the principall, and vnto it thoſe viſible ſeruices

are

h Verſe 5.

Doctrine 1.

i 1 King. 19. 11, &c.

k Deut. 4. 12.

are in their owne nature but as outward ſeales.

The vſe hereof (which is alſo the ende why I noted it) is to maintaine the credit and needfull vſe of that order of inſtructing vs, which the Lord his will is ſhould haue the chiefe place in his ſeruice. The wiſedome of man might imagine, that it were no hard thing to deuiſe other meanes, more likely to edifie the ſoule, then this of hearing, according as *Moſes* (it may be) held opinion, that if his eyes might once ſee the Maieſty of God, it would bee the onely meanes to confirme him: But (as the Apoſtle [l] ſpeaketh) *The fooliſhneſſe of God is wiſer then men*: and as he thought it fitter to informe *Moſes* by the eare, then to giue him his deſire, in preſenting himſelfe to his eye, ſo hee doth ſtill holde the ſame courſe, and hath ordained the ſenſe of hearing, to bee (as it were) the pipe by which the *ſauing* knowledge of his will, may be conueyed downe into the heart, and whoſoeuer doe neglect or deſpiſe this meanes, the Lord will curſe all other helpes vnto them, which together with this, might haue beene exceeding profitable. I remember what the rich man lying in hell, ſaid to *Abraham* [m]; hee was earneſt with him that *Lazarus* might bee ſent to aduertiſe his brethren of his miſerie, imagining that would bee a very effectuall motiue to repentance; according as in our reaſon, wee would thinke that if one ſhould come amongſt vs out of the place of the damned, and tell what kinde of men were there, it would ſtrike a feare into mens hearts; *If one* (ſaith hee) *come vnto them from the dead, they will amend their liues.* But now what ſaid *Abraham*? *They haue Moſes and the Prophets, if they will not here them, neither will they be perſwaded though one riſe from the dead againe.* It ſhewes plainely, that thoſe who will not bee inſtructed by hearing, they are euen paſt hope, there is no courſe though in mans reaſon neuer ſo likely, that is able to recouer them. Let it admoniſh vs, if we deſire to know God, to prepare our eares to the meanes of knowledge: Remember what *Salomon* hath ſaid, that it is but *the ſacrifice of fooles*, which all thoſe performe, who come *into the houſe of God*, and are *not neare* and ready *to heare* [n]. Thus much I thought good (by the way) to note hence, that *Moſes* deſiring to conceiue the Maieſty of God, was inſtructed rather, (at the leaſt) more largely, by the eare, then by outward and viſible repreſentments. I come now to the deſcription it ſelfe.

The Vſe.

l 1 Cor. 1. 25.

m Luk. 16. 27. &c.

n Eccl. 4. 17.

Touching which, wee muſt vnderſtand that God is heere deſcribed to vs by foure things. 1. His Eſſence or Beeing. 2. His Power. 3. His Mercy. 4. His Iuſtice. The firſt is in that word *Iehouah*, which for the making of *Moſes* more attentiue, is twiſe repeated (*Iehouah, Iehouah.*) This name is properly belonging vnto God, neither can be communicated vnto any creature in heauen or earth whatſoeuer: and it is ſuch as we are not able in our language, by any one word to expreſſe. To omit many buſie queſtions about this name, and to deliuer onely ſo much as is needfull, and may be beſt alſo vnderſtood by thoſe which are euen of the meaneſt capacity, it doth note out vnto vs concerning God three things eſpecially. Firſt, that God is an *Eternall Beeing*, that is, euen as the Scripture ſaith, one *Which is, which was, and which is to come* [o]. He hath bin a God euer, he is ſo at this inſtant, and ſhall be ſo without end. For this cauſe he told *Moſes* elſewhere [p], that his name *was I Am*, ſignifying therby, that there neuer was any time, neither ſhal be, in which the Lord might not, and may not truly ſay of himſelfe, *I Am*. And to this end are the ſayings of the Scripture, *Before the mountaines were made, & before thou hadſt formed the earth, & the world, euen from euerlaſting to euerlaſting thou art God* [q]. *Before me there was no God formed, neither ſhall be after me* [r]. *Thus ſaith hee which inhabiteth Eternity* [s]. He is called in another place [t], *the King of ages*, & is ſaid to haue *made the Times* [u]. And the word which in the language wherein the Scripture was written, doth vſe to ſignifie *Eternall*, is drawne from a root which betokeneth to *be hid*, becauſe the Beginning and the End of God lieth hid, and is a thing altogether vnknowne. If a man looke neuer ſo farre backe, hee ſhall neuer

The order of the Text, how it is to bee handled.

Of the name Iehouah.

Doct. 2 touching the Eſſence of God.

o Reu. 1. 14.

p Exod. 3. 14.

q Pſal. 90. 2.

r Iſa. 43. 10.

ſ Iſa. 57. 15.

t 1 Tim. 1. 17.

u Heb. 1. 2. τοὺς αἰῶνας.

neuer finde where his *Being began*, if he inquire neuer ſo carefully or curiouſly into the times to come, he ſhall neuer find out any limits to it, or any likelyhood of an end. This is Gods Eternity, the firſt thing ſignified and meant by this name of his, *Iehouah*. The ſecond thing meant by it, is, that he it is which giueth *Beeing* to all things elſe whatſoeuer. And that this is the meaning of it, appeares by that ſaying, *I am Iehouah that made all things* *, as though he ſhould ſay, *This is my name, thus am I called, becauſe as I haue my Beeing from my ſelf, ſo I giue vnto all things their beeing*: according to the ſaying of the Apoſtle, *Of him, & for him, and through him, are all things* [x]: and in another place, *In him we liue, We moone and haue our beeing* [y]. Thirdly, this name *Iehouah*, betokeneth thus much touching God; that hee doth fully accompliſh & make good all his purpoſes: and for confirmation hereof it is a notable place, euen the ſaying of God vnto *Moſes, I appeared vnto Abraham, Iſaac, and Iacob by the name of Almighty, but by my name Iehouah I was not known vnto them* [z]. The meaning is, that howſoeuer the Lord, by creating the world, & after, by deſtroying it for the ſins thereof, and by many other bleſsings beſtowed vpon theſe men, had declared himſelfe to be a mighty and powerfull God, yet hee had neuer ſo fully ſhewed himſelf vnto them to be *Iehouah*; becauſe they in their times ſaw not the performance of thoſe promiſes which hee had anciently made touching the deliuery of the people out of Egypt: ſo that now *Moſes* and the reſt, knew his name *Iehouah*, becauſe they were to be eye-witneſſes, of the fulfilling of the old promiſe touching their deliuerance from *Pharaoh* his captiuity. We may not ſo vnderſtand the place as though the name *Iehouah* was not knowne vnto *Abraham* and the reſt: For God ſo ſtileth himſelfe both to *Abraham* [a], and vnto *Iacob* too [b]: but this (as I haue ſaid) was the meaning, that then and at that inſtant, and by that miraculous deliuerance hee would more manifeſtly ſhew him ſelfe to be *Iehouah*, (that is, a *performer of promiſes*) then hee had done in former times: The things whith *Abraham*, and *Iſaac*, and *Iacob*, had only heard, Moſes and they which then liued, ſhould ſee fulfilled and accompliſhed. So that this place thus opened, is a manifeſt proofe that he is therfore called *Iehouah*, becauſe as he himſelfe is, ſo he maketh that to be, which he had promiſed. For which cauſe it is an ordinary thing in the Scripture, when the Lord doth either promiſe or threaten any great matter, he doth put vnto it his name *Iehouah*, as a ſeal of performing it. I will ſhew you an example or two of it. *I will ſend you* (ſaith God by the Prophet) *famine and euill beaſts, &c. I Iehouah haue ſpoken it*, as if he had ſaid, *you may be ſure this ſhall take effect, I Iehouah haue decreed it, & I am able to performe it*. Thus God beginneth the Law, *I am Iehouah*, to aſſure that nothing ſhall fall to the ground either of the bleſsing promiſed, or of the iudgements denounced in the ſame. Whoſoeuer readeth *Ierem.* 31. a chapter abounding with many gracious promiſes, touching the new couenant in Chriſt, touching forgiueneſſe of ſinnes, and the writing of the Law in our hearts, &c. ſhall find this name *Iehouah*, (or for it, *Lord*, the word *Iehouah* being vſually ſo tranſlated) two or three and twenty ſeuerall times made mention of. So that all this ſerues to make this point plaine, that God is tearmed *Iehouah*, becauſe he doth not giue words onely, but certainty, and accompliſhment alſo vnto all his promiſes. Thus we ſee the meaning of this *glorious name* [d] *Iehouah*. Let vs proceede to examine what vſe wee may make of all theſe ſpecialties to our ſelues.

* Iſa.44.24.

x Rom.11.36.
y Act.17.28.

z Exod.6.3.

a Gen 15.7.
b Gen. 28.13.

Ezec.5.17.

d Deut.28.58.

The firſt vſe of the firſt ſignification of Iehouah.

Firſt, whereas the Lord our God is ſaid to bee an *Eternall Being*, which neuer had beginning, and knoweth no end, it ſerueth to ſhew vnto vs, what a hatefull thing it is to go about to expreſſe this Infinitneſſe, in an image of wood or ſtone, or mettall, or any other worke of mans hand. In *Iſaiah* his Prophecy you ſhall finde this vſe: *To whom* (ſaith the holy Ghoſt) *will ye liken God, or what ſimilitude will you ſet vp vnto him* [e]? In that chapter ſundry reaſons are vrged to ſhew what an idle and fooliſh thing it is, but who ſo obſerueth the place, ſhall find the principall to be fetched from the Maieſty & eternity of *Iehouah*: as indeed it is a groſſe and a

e Iſa.40.18.

ſenſleſſe

senseleſſe thing to ſeeke to ſhadow him out, who neuer had beginning, and neuer ſhall haue end, by that thing, the beginning whereof we haue ſeene, and which we well know may quickly be conſumed. It were a diſgrace to the Kings Maieſty, if one ſhould vndertake to picture him in the faſhion of a poore, ragged, filthy, deformed, leprous and vnworthy perſon; vnder what pretence ſoeuer it were done, it would be thought very inconuenient: Now there can not be that difference betwixt one man and another, as is betwixt the moſt glorious creature and the Lord. The repreſenting of the Nature and Maieſty of God by Images, is called *a turning of the truth of God into a lie* [f], becauſe the vpholding of them doth make a falſe report of God, and breedeth in the conceipt of thee looker on, ſuch imaginations touching God, as are indeed very groſſe and vtterly vntrue. And let what colour ſoeuer the diuell can helpe to deuiſe, be ſet vpon it, yet it muſt needs make him that ſeeth the Image, either thinke too honourably of the matter becauſe it repreſents God, or too baſely of God, who is figured out by a dumb ſhew, by a peece of a block, which is ſooner conſumed then it was at the firſt framed. I ſpeake this to this end, that it may beget in vs a deteſtation of Popery, the beauty whereof doth conſiſt in ſuch abominable repreſentations of the eternall *Iehouah*, whom the mind of man cannot conceiue, much les the work of any hand expreſſe.

[f] Rom. 1. 25.

The 2. Vſe.

Secondly, ſeeing *Iehouah* is an *Eternall Beeing*, one, who as S. *Paul* ſaith [g], *onely hath Immortality*, it teacheth vs, to whom we muſt goe, that we may come vnto Eternity. Our ſoules indeed, euen in this ſinfull eſtate, are immortall, and ſhall be for euer, but ſuch is the immortall miſery which we haue made our ſelues ſubiect vnto through ſinne, that that immortalitie is in Scripture called by the name of an *Eternall Death*: and a thouſand times better were it for a man neuer to haue beene, then not to be deliuered from that dying life. Now as man by falling from *Iehouah*, brought himſelfe into the danger of this miſerable *Eternity*, ſo, but by being againe vnited & ioyned vnto him, there is no hope of that glorious immortality. He is the fountaine of euerlaſtingnes, & the life of the *ſoule* is worſe then death vntill it hath receiued a new quickning from his power. If you aske of me, how this eternity which is in God may be communicated vnto vs, I anſwer, that Chriſt Ieſus who hath ioyned the nature of man vnto his Godhead, is the alone meanes, by which we may bee vnited vnto God. No man commeth *to the Father, but by me* [h]. Vnto Chriſt we are vnited by his Spirit: his Spirit goeth with his Word: by it he begets a new life in the dead and rotten heart of man; by it he raiſeth him vp vnto the life of grace, and prepareth him by degrees euery day more and more vnto the life of glory. For this cauſe the word of God is called an *Immortall ſeed* [i], an *eternall Word* [k], the *word of life* [l], a *quickning Word* [m], and all for this cauſe, becauſe it bringeth vs vnto Chriſt, *in whom are hid all the treaſures* [n] of happineſſe, and in the *knowledge* of whom *life euerlaſting* [o] doth conſiſt. So then marke this: God calleth himſelfe *Iehouah*: what is that? one who is the fountaine & head ſpring of all Eternitie: what muſt the knowing hereof teach me? I muſt thinke thus with my ſelfe, I am by nature no better then others, euen the childe of eternall death; the immortalitie which I haue, doth but make me ſubiect vnto endleſſe miſery: How then might I come to be partaker of that glorious eternity? I anſwer thee, nay the word of God anſwereth thee; But by Chriſt, thou canſt neuer obtaine it: But by the word, thou canſt neuer be ioyned vnto Chriſt. Looke into the word, exerciſe thy ſelfe in that, there thou ſhalt find him: be a ſtranger to the word, care not for it, deſpiſe it, deſire not to know it, thou ſhalt neuer haue part with Chriſt, nor dwell with *Iehouah*, who is the King of Times, and the Father of Eternity. Theſe two vſes we may make of the firſt thing meant by this name *Iehouah*: He is *Eternall*, one that hath his *Beeing* from himſelfe: therefore not to be repreſented by the fading workmanſhip of mortall man; therefore to be ſought vnto by Chriſt, if we deſire immortality with him in his kingdome.

[g] 1. Tim. 6. 16.

[h] Ioh. 14. 6.

[i] 1. Pet. 1. 23.
[k] Pſal. 10. 9.
[l] Act. 5. 20.
[m] Pſ. 119. 50.
[n] Col. 2. 3.
[o] Ioh. 17. 3.

The two vſes of the ſecond ſignification of Iehouah.

He is called *Iehouah* alſo, becauſe he hath giuen their *Beeing* to all other things which

The 1. Vſe. which haue any *beeing*. This doth teach vs two things. Firſt, touching our ſelues; ſeeing the life and *beeing* which we haue, we haue it from the Lord, it vrgeth vpon vs the conſecrating and deuoting of our ſelues wholly vnto him. It is a thing which ſtandeth euen with reaſon, that the life which wee haue receiued from his mercy, ſhould be employed wholly to his glory. *Who planteth a vineyard* (ſaith the Apoſtle) *and eateth not of the fruit thereof? who feedeth a flocke, and eateth not of the milke of the flock*[p]? Euery man expects a benefit by that wherein he hath beſtowed charge: why may not the Lord then by good right challenge all ſeruice and honour and obedience from vs, ſeeing we are his workmanſhip, & that this, that we can do any thing, hath proceeded wholly from his grace? *Salomon* ſaith that *the Lord made all things for his owne ſake*[q]. It was the glory of his onwe Name, which was the chiefe end aymed at by him, in giuing a *beeing* vnto all things. There is no man in the world, but, if another had riſen by him, and come from no body, to be a man of ſome faſhion & ability, would think he had receiued a great wrong and a foule indignity, if that man ſhould oppoſe himſelfe againſt him, or ſhould not be ready to ioyne with him in his occaſions. His vnthankfulnes ſhould againe and againe be obiected to him, that hee ſhould ſo much forget him from whom hee had receiued all his aduancement. How much more iuſtly may the Lord except againſt vs, when as liuing and mooving only in & through him, we ſhall notwithſtanding affoord the vſe of our life and mooving rather to the ſeruice of the diuel in doing his will, then to the ſeruice of God in the promoting of his glory? When as *Dauid* vpon the miſinformation of *Ziba*, challenged *Mephibosheth* (one of *Sauls* line) for not ioyning with him and aſsiſting him in his troubles intended againſt him by his ſonne *Abſalon*, he, to cleare himſelfe of all imputation of falſe heartedneſſe towards *Dauid*, anſwered on this wiſe: *All my fathers houſe were but dead men before my Lord the King, yet didſt thou ſet thy ſeruant among them that did eat at thine owne table*[r]; ſignifying thereby that all the world might iuſtly condemn him for a villaine & a wretch, if being ſo aduanced by *Dauid*, (at whoſe mercy his life ſtood) he ſhould haue entertained a traiterous & diſloyall thought againſt him. I ſpeake it to this end, to ſhew how hatefull a thing it is to forget from whom a man hath receiued his firſt beginning, and vnthankfully to demeane ones ſelfe towards him by whom he is that which he is, and without whoſe gracious ſuſtaining he ſhould ſoone returne vnto his firſt nothing. This could not chuſe but be a very fruitfull and profitable meditation, when a man ſhould view himſelfe, and all the powers and faculties of his ſoule & body, and ſhould conſider withall from whom he had receiued them. How is it poſsible, but a man euen for very ſhame, ſhould thus thinke with himſelfe? Did God giue me a tongue to blaſpheme his Name, to ſlander others, to ſpeake of any thing rather then of his Word? did he beſtow mine eyes to behold vanity, to bee as windowes, to let in vncleane thoughts into my heart? Haue I my body to vſe it to adultery, to defile it with beaſtly drunkenneſſe, and to apply the ſeueral parts thereof as *weapons of vnrighteouſnes*[t] vnto ſin? Hath he made me able to heare, and ſhall I ſtop mine eares againſt his Word? Hath he giuen me ſtrength and health, to go and to trauell, and ſhal I loyter when I ſhould goe to his Houſe to be imployed in his ſeruice? Am I thus furniſhed thorow him with wit and reaſon, and capacity and vnderſtanding, and ſhall I be apt in other things, and remaine dull, and ignorant, and blockiſh in the knowledge of his will? Am I able to remember and carry away ſuch things as concerne my ſelfe, and ſhall I not labour to make my memory a ſtore-houſe, in which to lay vp ſuch holeſome doctrine, by which I may know how to walke in the waies of godlineſſe? This would be the fruit of this meditation, if when wee feele our owne power of life, and motion, of breathing, of hearing, of vnderſtanding, of remembring, we would conſider that wee haue receiued all this from *Iehouah*, that ſame *Eternall Beeing*, and that therefore it would be an intolerable ſhame for vs, not to deuote all that is in vs to his glory, from whom we haue receiued it.

p 1 Cor. 9. 7.

q Pro. 16. 4.

r 2 Sam. 19. 28.

t Rom. 6. 13.

A

A ſecond vſe of this ſecond ſignification of the word *Iehouah*, is to preſſe vpon vs a ſober and moderate vſe of Gods creatures. Euery thing is that which it is through him, hee is the head-Lord of all, which made all, which preſerueth all, which oweth all, and of his mercy and free grace hee hath allowed the free vſe of his creatures for our neceſſary reliefe and lawfull delight; and *euery creature* (ſaith the Scripture *is good if it be vſed with thankeſgiuing* [t]. Now we may be ſure, that he who is the Author of euery *beeing*, and the maintainer of it, will take account of the waſtfull conſuming of that, which had a *beeing* through him. It is the honour of God, that all things are through his power, and bee preſerued by his prouidence. Now though man (ſo farre as his commiſsion reacheth,) may ſpend the bleſsings of God, and conſume them for his needfull vſe, yet, without authority to turne that into nothing, which God hath made to bee ſomething, is more then any man ſhall be able to defend before God. It is a good point, to be thought vpon, by all thoſe, who for the ſatisfying of their carnall and beaſtly appetites, do make hauocke and ſpoile of Gods good creatures; ſo, as do drunkards and quaffers, and ſuch to whome *their belly is their God* [u]; and ſuch alſo as ſuperfluouſly waſt that which might well be ſpared, vpon the vnneceſſary trimming and dreſsing of themſelues. What haſt thou to do, O thou man, to conſume that, by which the Lord accounts himſelfe honoured, that it is his creature? Thou art (I know) a free-holder here vpon the earth, and God hath made all things for thy vſe, but yet (that I may vſe a phraſe of law) not without impeachment of waſte: *That nothing be loſt*, it was one of our Sauiours Items *. The Lord hath granted thee a leaſe with a very large ſcope, but yet all is confined and ſhut vp with this prouiſo, Prouided alwayes that all things be vſed with ſobriety. Let vs remember this then: all things haue their *beeing* from God, and (as the Head of this great houſe, the world,) hee will take account how thoſe things which he hath made to *bee*, man hath made not to *bee*; and the more liberall hee is miniſtring to our neceſsity, the more ſtrait he will be in puniſhing our ſuperfluity. Theſe be the two vſes of the ſecond ſenſe of the name *Iehouah*: It is hee which giueth *beeing* vnto all things; therefore our life is to be ſpent to his glory; therefore that which hee hath made to be, is not to be waſted at our pleaſure, without his ſpeciall Authoritie.

The 2. Vſe.

[t] 1. Tim. 4. 3.

[u] Phil. 3. 19.

* Ioh 6. 12.

He is thirdly called *Iehouah*, becauſe hee giueth *beeing* to all his promiſes, all of them in their due time ſhall receiue their full accompliſhment. This doth alſo teach vs two things: Firſt, it ſerueth to be a ſtrengthening to our faith, and an aſſurance to vs, that what mercy, or grace, or goodnes ſoeuer God hath promiſed, it ſhall certenly be beſtowed. It is as poſsible for the Lord not to be God, as not to keepe his word. Hath he promiſed that *Whoſoeuer beleeueth in Chriſt, ſhall haue life eternall* [x]? hath he ſaid, that he *Which truſteth in him, ſhall ſtand faſt for euer* [y]? hath he teſtified of himſelfe, that he *Will neuer faile thee nor forſake thee* [z]? that if thou *draw neere vnto him, he will draw neere vnto thee* [a]? that if thou *call vpon him in truth* [b], he will ſurely heare thee? that if thou obey him, hee will bleſſe thee? *Know* this; he cannot *alter the thing which is gone out of his lips* [c], it is not poſsible that any of theſe promiſes ſhould fall to the ground vnfulfilled. This ought to bee laid vp in ſtore by all that feare God againſt the day of triall: Whatſoeuer we thinke in our ignorance and ſecuritie, yet if we belong to God, we ſhall at one time or other feele how hard a thing it is to beleeue Gods promiſes: fleſh and blood being helped forward by the diuell, will affoard ſo many doubts, that we ſhall finde much to do, to ouercome our own diſtruſtfulnes, and to depend wholly vpon the Lord. Therefore let this euer bee remembred, that the God in whom we beleeue his name is *Iehouah*, that is, one who alwaies giues iſſue to all promiſes. Well he may deferre to fulfill them, for the exerciſe of our faith, and the triall of our patience, but it is vnpoſsible that he ſhould finally diſanull them.

The two vſes of the third ſignification of this word Iehouah.

The 1. Vſe.

[x] Ioh. 3. 16.
[y] Pſal. 125. 1.
[z] Heb. 13. 5.
[a] Iam. 4. 8.
[b] Pſal. 145. 18
[c] Pſal. 89. 34.

The ſecond vſe of this point ſtands thus: We are exhorted to *bee followers of God*

The 2. Vſe.

d Ephes.5.1. *God as deare children*[d]. As then God will not faile in any promiſe of mercy vnto vs, ſo ſhould we make conſcience not to faile in any promiſe of obedience vnto him. Wee promiſed in our Baptiſme to forſake the Diuell and all his works, to walke in the way of Gods commandements. Euery time wee come to the Lords Table, we renew this promiſe in theſe words; *And here we offer vp vnto thee, our ſelues, our ſoules, and our bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee.)* What wee doe priuately God knoweth, but euery time wee meet together here, we make ſhew to beg grace *that we may liue a godly, righteous, and a ſober life.* Now if we looke and hope that God ſhould be conſtant in his promiſes to vs, it is great reaſon, that we ſhould looke to the vowes with which we haue tied our ſelues to him. With what face can wee lay any claime to the promiſes of Gods mercy, when the Lord ſhall haue ſuch cauſe to accept againſt vs, that we haue but dallied with him, profeſsing to renounce the workes of Satan, and yet walking after the courſe of the world, like the children of diſobedience, ſeeming deſirous to liue ſoberly, righteouſly, and godly, and yet liuing in ignorance, in exceſſe, in vanity, in profanenes, in contempt of all goodnes! Wherefore let vs labour herein to be like vnto God: whatſoeuer good he promiſeth to vs, hee will ſurely performe; the obedience which we haue vowed to him, let vs make conſcience to practiſe.

The end of the firſt Sermon.

The second Sermon.

Strong.

OF the first thing by which God is here described, namely his *Essence* and *Beeing*, we haue heard. We come now to the next, which is his power, in this word (*Strong.*) And this point is worthy the examining, forasmuch as there is scarcely any one leafe or page in the whole Bible, in which there is not some mention made of the power and strength of God. I will follow this course in speaking of it. First, I will shew why & in what respects the Lord is called *Strong* or powerfull; and then next, of what vses this point touching Gods strength may be vnto vs.

The Lord is called a mighty, strong, or powerfull God, for three causes. First, because he doth mightily bring to passe whatsoeuer he will in the whole world, and besides, whatsoeuer he will not, or hath not decreed, the same hee hindreth, confoundeth, and scattereth, so that it can neuer take effect. Touching the former of these two branches, we haue the Testimony of the Psalme, [a] *Whatsoeuer pleaseth the Lord, that did he in heauen and in earth, in the sea, & in all the depths:* & for the latter, the speech of *Salomon* is expresse, *Many deuises are in a mans heart, but the counsell of the Lord shall stand* [b]: the meaning is, that howsoeuer men doe plot, and deuise and consult about many things, yet all their designes are ordered onely by the counsell and determination of the most High: that which he is pleased to crosse, all the strength of all the men in the world is not able to effect. How easily did the Lord confound the great enterprise of the sonnes of men combining together to build a tower, by which to ennoble themselues, and to perpetuate their names and memories among men [c]? A great assault was made against Lots house, *the men of Sodome compassed the house round about, from the young euen to the old, all the people frō all quarters* [d], yet the Lord smote them suddenly with blindnes, and their attempt was vtterly in vaine. It was a dangerous conspiracy that of *Absolom* against *Dauid*; *The treason was great* (saith the Text) *for the people increased still with Absalom* [e], so that euen *Dauid* himselfe, *whose heart was as the heart of a Lyon* [f], was afraid; yet how soone was all this discomfited, it appeareth in the story at large. It were easie to alleadge many like examples. There is one which may serue in stead of a great many; I meane the Lord his mighty ouer-ruling and ouer-mastring the malice and power of the diuell and his instruments, who had laid so dangerous and hellish a plot for the ouerthrow of all mankind, yet the power of God hath so vtterly defeated him, that the seruants of God may bee bold in this case to vse the words of *Dauid* [g], *His mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his own pate.* This then is the first cause why God is called *strong*, what soeuer he willeth, that he effecteth, whatsoeuer he disliketh, that same he easily ouerthroweth. The second cause, is, because he bringeth all things to passe without any difficulty. His willing a thing to be done, is the doing of it, his very becke (as it were) and nod, is sufficient to the effecting of such things as he hath determined shall take place. We haue a plaine testimony hereof in the creation of the world. For howsoeuer Epicures and Atheists scoffe at the creation, and when they heare that God made all things, aske in derision, what instruments & leauers, & engines he had, yet the Scripture hath taught vs, that God made all things by his very word: *He commanded* (saith the Psalme) *and they were created* [h]: He said, *Let there be light, and there was light: Let there be a firmament, &c.*

Why God is called strong. The 1. cause. Doct. touching Gods strength.

a Psal. 135. 6.

b Prou. 19. 21

c Gen. 11.

d Gen. 19 4.

e 2. Sam. 15. 12.

f 2. Sam. 17. 10.

g Psal. 7. 16.

The 2. cause.

h Psal. 148. 5.

i Gen. 1. 3. 6. 7. *and it was so* [i]. And this is worthy the noting, as an argument of the strength and power of God, that howsoeuer for the most part, he vseth meanes for the bringing of these things to passe, which he hath determined, yet, lest we should so farre admire the meanes, as that in the meane time we should ascribe the lesse vnto him that vseth them, he doth ordinarily effect the greatest things by the weakest and most vnlikely meanes. He brought the Israelites out of the Egyptians captiuity by *Moses* and *Aaron*, two silly persons (in mans opinion) to preuaile against so

k Psal. 77. 20. puissant a Prince as *Pharaoh* was [k]. Iericho, a mighty strong city, enuironed with

l Iosh. 6. 20. strong wals, ouerthrown by the blasts of trumpets [l]. *Sisera* the great commander

m Iudg. 4. 21. vnder *Iabin*, King of Canaan, who held the Israelites in bondage twenty yeares, vanquished by a Woman [m]. When God raised vp *Gideon* to deliuer the people,

n Iudg. 7. 12. from the Midianites, and *Gideon* had mustred his men together, *The Lord said, The people that are with thee, are too many for me to giue the Midianites into their hands* [n]. In the wars of Princes it is thought, that the more strength there is, & the greater multitude of fighting men, the more likely-hood of victory; but yet God said, the company was too great, knowing that the people would be ready to vaunt and to say, *Mine hand hath saued me*: therefore the Lord brought them from two and thirty thousand, to 300. men. It was all one with him to saue with few as with many: and the smaller was the company, the more glorious was the victory. But in matters of grace and saluation, the matter is much more apparant, how *strong* God is, to do great matters by weake instruments. The worke is great, to *loose the*

o 1. Ioh. 3. 8. *workes of the diuell* [o], to vanquish death, to kill sin, to appease Gods iustice, to call men to knowledge, & to beget faith in their hearts: but let vs consider, by how weake meanes (in shew) all these things are effected; God sends his Sonne into the world: Well; in what manner, and after what fashion commeth he? Very poorely, & very meanely, the place of his birth a *stable*, the cradle a *cratch*, the first

p Luk. 2. 7, 8. &c. to whom it was reuealed, *Sheepheards* [p], Christ himselfe in the whole course of his life wanting all things which might grace him among men. He had small wealth, his retinue was very thinne, and consisting of men of no note in the worlds opinion, a man hated, and scorned, and despised among the great ones of the times, persecuted to the death, arraigned as a malefactor, scoffed at, vsed most despitefully, condemned to be executed among theeues. This meanes might seeme very vnlikely to deliuer mankinde from the captiuity and thraldome of the deuill. And yet (blessed be this *strong Iehouah*) wee see how his *power was made perfect*

q 2. Cor. 12. 9. *through his great weakenesse* [q]. This despised man, yea a *Worme and not a man* [r], by

r Psal. 22. 6. contempt procured our glory, by dying subdued death, by beeing condemned

f 2. Cor. 8. 9. acquited vs, by becomming *poore* hath *made vs rich* [f], by *taking on him the forme of*

t Phil. 2. 7. *a seruant* [t], hath restored vs into liberty, by being *made sinne* [u] hath remooued

u 2. Cor. 5. 21 * Gal. 3. 13. the guilt of our sin, by becomming a *curse* * hath made vs *heires of blessing* [x]. *This*

x 1. Pet. 3. 9. *is the Lords doing, and it is maruellous in our eyes* [y]. Proceed yet: Christ ascending vp

y Psal. 118. 23 into heauen, purposed the conuersion of the world, the calling of the Gentiles, the gathering of his particular and chosen people vnto himselfe: Whom chose he, and what ones doth he daily chuse vnto his seruice? not Angels, though they be all at his seruice, but men like vnto vs. And what must they doe to conuert soules? The wise men of the world looke for some great matter, which might breed astonishment. But what is it? Heare the Apostle: *It pleased God by the foolishnes of preaching to saue them that beleeue* [a]. Here is a poore meanes (as a man would

a 1. Cor. 1. 21. b Isa. 53. 1 c Rom. 1. 16. thinke) to conuert soules: and yet is it *the arme* [b] and *power of God vnto saluation, to euery one that beleeueth* [c]. Thus haue you the second cause why God is called *Strong*: whatsoeuer he willeth, that he effecteth, without difficulty; many times without meanes, generally by weake meanes, to the end that the excellencie of

The 3. cause. his owne power might appeare. The third cause why he is tearmed *Strong*, is because he can doe more, then either he doth, or will doe. *God is able of these stones to*

d Math. 3. 9. *raise vp children vnto Abraham*, said *Iohn* Baptist [d]. This God could doe, but he

was

was not pleaſed to doe. And in another place, when Chriſt was apprehended, and *Peter* began to make reſiſtance, *Put vp* (ſaid hee) *thy ſword into his place, thinkeſt thou, that I cannot now pray to my Father, and he will giue me more then twelue Legions of Angels* e? By which words our Sauiour ſheweth, that both he could haue asked his Father, and that his Father was able thus to haue ſupplied him, but yet neither of them for the time would do that, which they were able to haue done. The like might be ſhewed in other ſpecialties, but theſe may ſuffice. And thus you vnderſtand the reaſons, for which God is called *ſtrong*. Firſt, what he will he effecteth, and croſſeth the contrary. Secondly, that which he willeth, hee eaſily accompliſheth. Thirdly, his power is not limited to that which he doth; but he is able to doe much more, if it ſo ſeeme good vnto his Maieſty.

e Mat. 26.52, 53.

Before I come to make vſe of this doctrine, I muſt ſhew with what exceptions it muſt bee vnderſtood: for notwithſtanding this infinite ſtrength and power of God, ſome things there are which God cannot doe, as namely, he cannot ſinne, he *cannot lie* ſaith the Apoſtle f, and in another place *he cannot denie himſelfe* g. It is as vnpoſsible that theſe things ſhould come from the nature of God, as it is, that the light of the Sunne ſhould bring darkeneſſe, or that a white colour ſhould make that thing blacke, to which it is applyed. If you aske mee now, how can God then bee ſaid to bee of ſo great ſtrength, ſeeing you haue named ſome things which he cannot doe; I anſwere, that his being not able to doe theſe things, doth argue the infiniteneſſe of his power. It is weakeneſſe in vs that we ſinne, it is fullneſſe of power in him that he cannot ſinne. It is thee great power of God, that hee cannot lie h; If hee could lie, deceiue, or bee deceiued, he were not omnipotent i. Againe, God cannot doe thoſe things which imply a contradiction, as namely, to make a thing to bee and not to bee both at an inſtant, or to make that which hath beene not to haue beene. It is a good ſaying to this purpoſe of a learned man k: Whoſoeuer (ſaith hee) ſaith thus; If God bee omnipotent, let him make thoſe things not to bee done, which haue already beene done; that man doth not conſider, that it is all one, as if he ſhould ſay; If he be omnipotent, let him bring to paſſe that thoſe things which are true, may be falſe, euen in the ſame reſpect for which they are true. And againe l, This ſentence (ſaith he) by which we ſay, that this or that hath beene, is therefore true, becauſe that whereof wee ſpeake, now is not: This ſentence God cannot make to be falſe, becauſe he is not contrary to the truth. And this is to be obſerued againſt thoſe of the Church of Rome, who for that groſſe opinion of theirs, touching Chriſt his bodily preſence in the Sacrament, pleade Gods omnipotencie m. Hee (ſay they) is almighty and *ſtrong*, able to doe any thing, and therefore able to do this alſo, albeit we cannot conceiue it. Now we muſt obſerue, that though God be *ſtrong* (as I haue ſhewed) yet this is none of the things for which he is ſo called, becauſe it doth neceſſarily imply a contradiction, For it is in the nature of a body, to be within the compaſſe of one place onely at one time. Now, for Chriſts body at one and the ſame inſtant of time, to retaine the nature of a true body, and yet with all to be in diuers places, and not ſubiect to ſenſe, it is as vnpoſsible, as it is for him to haue a body, and to haue no body, to be Chriſt, and not to be Chriſt all at one moment. Beſides, it is a good rule, that, when we ſpeake of that power of God which the learned call his actuall or working power, we muſt not ſeuer it from his reuealed will. It is a worthy ſpeech of our *Sauiour* to the Saducees n, *Ye are deceiued, not knowing the Scripture, nor the power of God.* Whatſoeuer we perceiue to be his will, there we muſt make no doubt of accompliſhment: where there is no euidence of his will, there wee may not preſume of his ordinary power. The Papiſts therefore who in this point of tranſubſtantiation, ſo much vrge Gods power, let them (if they can) prooue it to bee Gods will, to make ſuch a ſupernaturall alteration, otherwiſe their argument fetched from the Power of God, cannot helpe them. Thus much touching the doctrine of the *Strength*

f Tit. 1.2.
g 2. Tim. 2.13

h Magna eſt Die potentia non poſſe mentiri: Aug. de Trin. l. 15. c. 15.

i Aug. de ſym. l. 1. c. 1.

k Aug. contra Fauſtum Mani l. 26. c. 8.

l Idem ibidem, pulo poſt.

m So doth Andradius and others.

n Mat. 22. 29.

of *Iehouah*, let vs proceede to the vſes, which may be commended vnto vs out of this doctrine.

The 1. Vſe. The firſt vſe is, to worke and frame vs to a ſtanding in awe of Gods Maieſtie, and to a feare of continuing in any ſuch courſe as may diſpleaſe him. This is prooued out of the ſaying of *Peter*[o], *Humble your ſelues therefore* (ſaith he) there is counſell to caſt downe our ſelues in all humility before God; then there is a reaſon for it, becauſe his *hand is mighty*, he can doe whatſoeuer pleaſeth him. Like vnto this is that ſpeech of our Sauiour[p], *Feare him which is able to deſtroy both body and ſoule in hell*: as if he had ſaid, *you ſee what God can doe, hell fire is at his command to caſt both bodies and ſoules into it, therefore take heede how you offend him, he was neuer yet ouermaſtred. It is a fearefull thing to fall into the hands of the liuing God*[q]. Reaſon it ſelfe teacheth thus much; to beware of angring him who is able double and treble to requite vs. A tenant is afraid to offend his Lord, he is ready to ride and go for him, and to doe him any ſeruice: and why? he knowes he is able to doe him a diſpleaſure: Nay the borrower, although he payes full dearely for the loane; yet is euen afraid of the lender, and ſpeakes him faire, leſt he ſhould bring him into ſome extremity. They of *Tyrus* and *Sidon* (ſaith the ſtory) *came with one accord and deſired peace of Herod*: & what was the cauſe? *their countrey was nouriſhed by the Kings land*[r]. Thus the light of nature hath taught to feare, where there is power to reuenge. But in matters of religion it is not ſo: There are many things, touching which it is euident in Scripture both what God can doe, and what he will doe. Concerning his will, we well know what he hath expreſly ſpoken of many ſinnes. *If ye will not be reformed by me, but walke ſtubbornely againſt me, then will I alſo walke ſtubbornely againſt you*[s]. *Hee that when heareth the words of the curſe, bleſſeth himſelfe in his heart, ſaying, I ſhall haue peace, &c. the Lord will not bee mercifull vnto him*,[t] *&c. Be not deceiued, neither fornicatours, nor idolaters, &c ſhall inherit the Kingdome of God*[u]. Many ſuch euidences there are touching the will and purpoſe of God, touching thoſe which *walke in their ſinnes* *. Now if to theſe and to the like ſayings, we adde that which is ſpoken here touching his *Strength*, (he wants abilitie to doe nothing which he hath a will to execute) we ſhall well perceiue that theſe ſpeeches are no ſcar-crowes or idle threats, but ſhall come to paſſe as certainly, as we do heare them ſpoken vnto vs in Gods word. Yet when the Scripture is ſo full touching the concurrence of theſe two; Gods purpoſe to puniſh, and his power to puniſh, who amongſt vs (notwithſtanding) is afraid to run vpō the pikes of both theſe? It ſeemes either that wee thinke that it is but an idle tale which is ſpoken touching Gods purpoſe to take vengeance, or elſe that we are at a point & doe not care for the extremity of his power. How is it poſsible, that men beleeuing the Scripture, which ſaith that God will turne into hell all proud contemners of his word, all neglecters of his worſhip, all ſwearers, all prophaners of the Sabbath, all malicious perſons, all wantons, all belly-gods, all couetous ones, all oppreſſors, all guilefull perſons; how (I ſay) can it be, that men beleeuing this, & thinking alſo that there is no impoſsibility with God, to make good that which hee hath ſaid, ſhould notwithſtanding liue in theſe ſinnes, delight in them, glory and boaſt of them, defend them, hate thoſe that admoniſh them, maligne thoſe which goe about to reforme them? Well, yet whatſoeuer prophane men imagine, *thinking God to be like them*[x], the matter is euident inough, both touching the will of God, and touching his power; if he be wanting in either, he is not God: therefore let vs all know this; If wee learne not to feare Gods power, we ſhall ſurely feele it, he vſeth to ſay nothing, but that which he doth will and can performe.

The 2. Vſe. The ſecond vſe is fitly to be annexed to the former, as a motiue to encourage vs now at the laſt to come out of thoſe ſins in which we haue ſo long continued. True it is, it is a dangerous thing for a man to hold out in any one knowne ſinne, as namely, to haue bin a ſwearer, a railer, a curſed ſpeaker, a ſcorner of religion, a drunkard, a vicious perſon, a deceiuer a long time, for many yeares together: I

o 1.Pet.5.6.

p Math.10.28.

q Heb.10.31.

r Act.12.20.

s Leuit.26.23,24.

t Deu.29.19,20.

u 1.Cor.6.9,10.

* Pſal.68.

x Pſal.50.21.

ſay this is a dangerous caſe, and the ſin of that man is exceeding grieuous in the ſight of God, which hath ſo long cleaued vnto him: yet for all that, if we will yet become new creatures, and truely repent vs of our liues paſt, God is *Strong*, able to pardon vs, able to tenue vs, able to bring vs out of the power of Satan, out of the bondage and captiuity of ſin. *Paul* ſaith of the Iewes, that are now cut off from Chriſt through vnbeliefe, and haue ſo continued in enmity againſt him, theſe many hundred yeeres, *if they abide not ſtill in vnbeliefe, they ſhall be graffed in:* and what is his reaſon? *God is able to graffe them in againe* [y]: There *Paul* fetcheth an argument from the ſtrength of God. So in this caſe though it be a fearefull thing to haue continued twenty, thirty, or more yeeres in an euill courſe, yet if at laſt we ſhall returne, and ſeeke the Lord in humility, God is *ſtrong* to forgiue, *ſtrong* to ſaue, it paſſeth not his power *to put away our tranſgreſſions as a cloud* [z], & to make them, although they were *red like ſcarlet*, yet to become *as wooll* [a].

y Rom. 11. 23

z Iſay 44. 22.
a Iſay 1. 18.

Thirdly, that the Lord is *a ſtrong God*, it is a doctrine of very ſpeciall and ſingular comfort, to all that feare him, & put their truſt in his mercy: becauſe it is an aſſurance to them that they ſhall neuer periſh, and that the gates of hell ſhall neuer bee able to preuaile againſt the leaſt member of Chriſt Ieſus. The elect of God are in this life mightily beſet; it is (as I may ſo ſpeake) the principall part of the diuels buſines, to deuiſe how he may hazard and entrap their ſoules. When they looke into themſelues, they ſhall ſee no meanes of reſiſtance, but a readineſſe rather in their owne nature to entertaine euery baite which Satan layeth, and to yeeld to euery ſin which he ſhall perſwade; ſo that they haue iuſt cauſe, conſidring their owne weaknes, & comparing it with the power of the ſpirituall aduerſary, to cry out as *Eliſha* his ſeruant did, when he ſaw an hoſt had compaſſed the Citie, *Alas, what ſhall we doe* [b]? But now in this caſe, the *ſtrength* and power of their good God, is *the ſure & ſtedfaſt ancre of their ſoule* [c]: Here is their comfort, euen as *Eliſha* anſwered his ſeruant, *They that be with vs, are more then they that be with them* [d]. And this vſe Chriſt himſelfe teacheth vs to make: For, ſpeaking of the certainty of the ſaluation of his elect, he ſpeaketh thus, *I giue to my ſheepe eternall life, and they ſhall neuer periſh, neither ſhal any plucke them out of my hand:* And what is his reaſon? It is grounded vpon the *ſtrength* & power of God, *My father which gaue thē me is greater then all, & none is able to take thē out of my Fathers hand* [e]. This is that which *Paul* calleth *the foundation of the Lord which remaineth ſure* [f]: Well may the deuill ſtriue and beſtirre himſelfe, and exerciſe the vtmoſt of his helliſh power, but it is all in vaine: the choſen of God are borne out by an high hand, and in deſpight of Sathan, are *kept by the power of God through faith vnto ſaluation* [g]. Nay the power of the deuill is in this caſe ſo yoked and ouerruled by the power of God, that as the bloody minded *Haman*, that thirſted after nothing ſo much as the blood of *Mordecai*, was yet forced by the kings commandement, to be the chiefe in the gracing and honouring of *Mordecai* [h]: euen ſo Sathan likewiſe (whoſe mouth is euer open to deuoure) is compelled to aduance and further the ſaluation of Gods people, & is but (as it were) the rod in the hand of God, to chaſten & to humble them, and to bring them neerer vnto heauen. S. *Iohn* ſpeaking of the danger of falſe teachers, by which many were miſled, comforts the beleeuers againſt them, and aſſureth them, that it was not poſsible for them finally to be corrupted by them; and he groundeth his reaſon vpon Gods power, *Greater is he which is in you, then hee which is in the world* [i], that is, Chriſt Ieſus dwelling in you by his ſpirit, is mightier and ſtronger then the ſpirit of Sathan, which ſitteth in the tongues of ſeducers, and therefore to you, who are vpheld by his power, there is no danger. Thus the doctrine of Gods *ſtrength* is a ſtore-houſe of comfort to Gods ſeruants, be their wants neuer ſo great, be their meanes of eaſe neuer ſo ſmall or vnlikely, bee their hopes in regard of outward helpes neuer ſo ſlender, the difficulties, through which they muſt paſſe neuer ſo many, yet here is their ſtay, *Faithfull is he which hath called vs, which will alſo do it* [k]. This was the ground of *Abrahams* faith; he was

The 3. Vſe.

b 2 Kin 6. 15.
c Heb 6. 19.
d 2. Kin. 6. 16.

e Ioh. 10. 28, 29.
f 2. Tim. 2. 19.

g 1. Pet. 1. 5.

h Eſther 6.

i 1. Ioh. 4. 4.

k 1. Theſ. 5. 23

l Rom 4.21. *fully assured, that he which had promised, was able to doe it*[l]. The like was *Pauls* resolution, *I know whom I haue beleeued, and I am perswaded, that he is able to keepe*
m 2 Tim. 1. 12. *that which I haue committed to him, against that day*[m]. Hee hath made great proceedings in religion, and precious is his soule in Gods sight, who hath learned to build vpon this foundation.

Now to the end we may rightly apply this forenamed vse, we must ioyne to it another consideration, namely, wee must labour to finde in our selues, and to feele in our owne soules the experience of Gods power. If you demand of me, what kinde of feeling it is which I speake of, in regard that euen the diuels and damned soules, haue a feeling of Gods power, I referre you to an excellent place
n Eph. 1. 19, 20. of *Pauls*[n], where the Apostle is a suter to God on the behalfe of the Ephesians, that he would giue them the spirit of wisedome, to the end they might know *the exceeding greatnesse of Gods power towards beleeuers, according to the working of his mighty power which he wrought in Christ.* Marke the place well: The Apostle would haue vs to feele in our selues that *power of God*, whereof Christ Iesus in the dayes of his flesh (as he was man) had experience. Christ vpon the crosse died the first death, which is the separation of the body from the soule; he suffered also in his soule the sorrowes of the second death, so much as was possible for such a soule as he was to apprehend them. After his bodily death, hee was laid in the graue, where death might seeme (as it were) to triumph ouer him three dayes. Now herein God shewed his power, in that hee loosed the sorrowes of the graue, and raised him vp againe from death to life. This is a speciall part of that power of God which he wrought in Christ. Now the thing which *Paul* aimed at, (& which I doe aime at also in vrging his words) was and is, that we should labour to feele the very same strength and power of God in our selues. How may that bee (will some men say?) Euen thus. The naturall corruption which is in vs, is (as it were) our graue, and as a man lieth dead in his graue and cannot moove, so are wee by
o Eph. 2. 1. *nature dead in our trespasses and sinnes*[o], and euen *reprobate to euery good worke*[p]: As
p Titus 1. 16. therefore God did manifest his power, in raising vp Christ, so we should also endeauour to haue in our selues a feeling of the same power, in raising vs vp from the graue of sinne vnto newnesse of life. This is that which *Paul* calleth by this
q Phil. 3. 10. name, *The vertue of Christs resurrection*[q], and for the gaining hereof he *counted all things but as dung*, euen that hee might secretly feele that power whereby Christ was raised, to raise vp him also from the bondage of his sins. Now to apply this. Thou hast heard of the *strength* and power of *Iehouah*, and thou hast beene taught to make this vse of it; to resolue thereby of the certainty of thy saluation, because his *strength* is such as can not be ouer-mastred. If thou wouldest truly take comfort in this, it behoueth thee to looke into thy selfe, to see what experience thou hast of the power of God in raising thee out of the bondage and slauery of thine owne corruption. If thou art still in captiuitie of thine old wonted courses, there is no change, no newnesse in thee, still thou art one manner of man, no encreasing in knowledge, no renewing in the inner man, no reformation of life, still an ignorant man, still a despiser of good things, still a worldling, still a walker after thine owne lusts, still like the *blacke-moore, whose skin* beeing often washed, is *not changed*[r]: I must tell thee plainely and truly; this vse towards the certainty of sal-
r Ier. 13. 23. uation grounded vpon Gods power, appertaines not to thee: well thou mayest feele the strong arme of God, in plunging thee into hell, but thou shalt neuer feele his gracious and mercifull power in sauing thee from destruction. If thou wouldest then finde any sweetnesse in this, that God is so *strong* in preseruing his seruants soules, that none can plucke them from him, labour to feele that power in raising thee from sinne, which the Lord shewed in raising vp Christ from the graue, a power (I say) killing thy corruption, and raising thee vp to newnesse of life. And so much for this, that *Iehouah* is *strong*.

The end of the second Sermon.

THE

The third Sermon.

Mercifull, and gracious, slow to anger, and abundant in goodnes and truth, Reseruing mercy for thousands, and forgiuing iniquity, and transgression, and sinne.

I Am in this Sermon to speake of the third thing by which God is described, namely, his Mercy. A point of that largenesse, that I may sooner finde entrance into it, then measure in it. The Scripture saith; that *all Gods paths are mercy* [a], *The earth is full of it, so is the sea great and wide* [b], *It reacheth to the heauens* [c], *It is ouer all his workes* [d]: The Lord hath stepped no where in heauen, earth, or sea, but hee hath left some prints of his mercy behinde him. No heart can conceiue it, the tongue of men and Angels cannot vtter it. It is so infinite that no affection in nature, no proportion in the whole world hath beene found fit to expresse it. *The height of heauen aboue the earth* [e], the *distance of the East from the West* [f], the *loue of fathers towards their children* [g], of *mothers to the fruit of their womb* [h], of *nurses to the sucklings* [i], of *Eagles to their young ones* [k], of *hens to their chickings* [l], all these haue beene but shadowes to it, but no sufficient measures by which to scan it. But, (that I may not wander from my Text) we must obserue, that the mercy of God stands in two things, *Giuing*, and *Forgiuing*. The former all Gods creatures tast of: *Thou Lord doest saue both man and beast* [m]. The latter is peculiar onely to his Elect: *Hee is the Sauiour of all men, specially of them that beleeue* [n]. The first is the larger, but the latter is the most excellent; and of it the Spirit of God especially speaketh in this place.

a Psal. 25.10
b Psal. 104. 24,25.
c Psal 36.5.
d Psal.145.9.
e Psal.103.11.
f Vers.12.
g Vers.13.
h Isa.c 6.13.
Isa.49.15.
i Num 11.12.
k Exod.19.4.
l Mat.23.37.
m Psal.36.6.
n 1 Tim.4.10.

In treating of it, I will open the particular wordes and clauses, by which this sweet property of Gods nature is laid out vnto vs: And then I will apply my selfe wholly to shew what vse we must make of the doctrine of Mercy.

The order of this Sermon.

Touching this property of Gods nature there are heere sixe branches. The first is, *Mercifull*. The word in the Heorew, which in our tongue is translated (*mercifull*) is drawne from a roote, which signifieth *the bowels*: to note vnto vs (that I may speake of God as of a man for our capacities sake) how *tender-hearted* the Lord is, and how he doth (as we say) *condole* our miseries, and euen inwardly commiserate, and pitty our estate. I remember the speech in the Prophet, where the Lord is pleased (to make vs the better to conceiue of his mercy) to take to himselfe the affections of a man; and that he might signifie how litle pleasure hee tooke in the forsaking of his people, and how willing hee would be vpon repentance to receiue them, he saith, *his bowels were troubled for Ephraim* [o], as who would say, it went neere him, that hee should euen be forced by their vntowardnesse to deale so straightly with them. The like to this is intended in the language of the new Testament; according as it is said of Christ, that *when he saw the multitude, his bowels yearned within him, because they were dispersed, as sheepe hauing no shepheard* [p]. This is the meaning of the first branch: God is mercifull, that is, he aboundeth in compassion, and is (as the Psalme saith) a *pitifull God* [q]. The second branch is *Gracious*. This word in the true and native signification of it, doth report vnto vs touching God thus much: That he doth freely and willingly and (as I may speake) with a kinde of forwardnesse, doe good and shew kindnesse vnto men: as who would say, it were a kind of reioycing to him to haue occasion

The seuerall branches opened.
1 Mercifull. *Doctrine touching Gods mercy.*

o Ier.31.20.
p Mat.9.36.
q Psal. 86.15;
2. Gracious.

to shew mercy. Like vnto that which Saint *Iames* saith, that *God giueth to all askers, liberally*, or, *With franke heart, and vpbraideth no man*[r] It is no burden to him to affoord his fauour, hee is neuer weary of shewing kindnesse. This is *Gracious.*

r Iam. 1.5.

3. Slow to anger.

The third is *Slow to anger*, that is to say, a God, who though he cannot abide iniquity, yet is full of patience, suffering long, and not proceeding to extreamity, vntill he be by mens impenitency euen vrged thereunto. How slow was hee with the old world, and for how long did his *spirit striue with man*[s], stopping the course of vengeance, as long as it might stand with the honour of his iustice to forbeare? In the Psalme so ordinarily read vnto vs, it is said, that hee suffered the Israelites in the *wildernesse forty yeares*[t]. *Many a time did they prouoke him by their counsels*, saith *Dauid*[u]. It was long before hee suffered his wrath to breake out, yea, and when he did giue way his iustice, he *did oft times call backe his anger, and did not stirre vp all his wrath* *. In *Isay*, he is said, *to waite that he may haue mercy* [x]. And his slowenesse to anger is so great, that the world accounts it *slackenesse* [y], and because of his long remitting, doe thinke that hee will neuer iudge, but either is not, or else hath left each man to his owne liberty. This is *Slow to anger*; he is often prouoked, he is daily vrged, yet he is patient towards all.

s Gen. 6.3.
t Psal. 95.10.
u Psa. 106.43.
* Psal. 78.38.
x Isa. 30.18.
y 2 Pet. 3.9.

4 Abundant in goodnesse and truth.

The fourth is, *Abundant in goodnesse and truth.* By *goodnesse*, is meant a disposition euen with kindnesse to winne mens hearts, and by blessings to allure them to himselfe: and by *truth* is vnderstood, fidelity and constancy in his promises, without failing: so that touching *Iehouah* in this clause, is said thus much, namely, that as hee doth forbeare to doe that in which iustice hee might doe, beeing so much prouoked by vs, so he doth also prouoke vs by his benefits to returne vnto him; and being a God which *cannot lie*[z], hee hath tyed himselfe by promise to accept our submission, and when we repent to be ready to receiue vs. Thus doth hee *abound in goodnesse and truth.*

z Tit. 1.2.

5. Reseruing mercy for thousands. a 1 King. 10. 27.

The fift branch is, *Reseruing mercy for thousands.* This serueth to shew vs, that his mercy is euerlasting, like a fountaine, euer springing, which can neuer be drawne dry. There is no earthly King, although his treasure were like *Salomons*, who *gaue siluer in Ierusalem as stones* [a], yet if hee should keepe no measure in his giuings, his coffers would soone bee emptied, and his millions of wealth drawne into a little summe: but yet the Lords *mercy* is without bottome, it is a store that cannot be spent, it is a lampe fed with the oyle of immortality, that can neuer be consumed.

6. Forgiuing iniquity, and transgression, and sinne.

The last branch is, *Forgiuing iniquitie, and transgression, and sinne.* This is (as it were) the very life and soule of Gods mercy, and the thing to which all the former aymed. Let vs examine the meaning: first, here are three things named, or rather one thing stiled by three names. By the first, here translated *Iniquity*, is meant that vniuersall corruption of nature, which wee haue all drawne from *Adam*, as from a root, and in which (as *Dauid* speaketh) we are all *conceiued* [b]. By the second, called *Transgression*, is vnderstood sinne in outward act; properly signifying a *falling away from God*, because it is a shaking off of that due obedience which we owe vnto him. By the third, tearmed *Sinne*, is signified a higher degree of euill, as namely, when men are growne hard in sinne, and doe commit it without feare, making no reckoning of reproofe. These three are the very same degrees spoken of in the first Psalme: the first is, *the counsell of the vngodly*; the spring of corruption which is in euery naturall heart: the second is, *the way of sinners*, when men breake forth into outward enormities: the third is, *the chaire of scorners*, when they are become shamelesse, and are enemies to the meanes of their owne good. Now the Lord speaking of *forgiuing*, nameth these three degrees, to shew, that there is no sinne so hainous, whether naturall corruption, or outward transgression, or stiffe-necked presumption, but (vpon repentance) the mercy of God is able and ready to remit it. This is that which is intended in these three tearmes, *Iniquity, transgression, sinne.* Let vs now see what it is to *forgiue*. God is said to *forgiue*, when hee doth esteeme our sinnes as though they had neuer beene committed, meaning neuer to call vs to any account or

a 1 King. 10. 27.
b Psal. 51.5.

reckoning

reckoning for the same. For this cause God speaking in the Scripture of *forgiuenesse*, to signifie the true meaning thereof, vseth these manner of speeches: *I haue put away thy transgressions as a cloud, and thy sinnes as a mist* [c], meaning that as the strength and heate of the Sunne dissolueth the clouds, and disperseth the mists, that they appeare not, so the bright beames of Gods fauour doe banish away sinne, that it is neuer after to be seene. In another place, *I will forgiue their iniquity, and remember their sinnes no more* [d]. Againe, *In those daies* (saith the Lord) *the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Iudah, & they shall not be found* [e]. To this end God is said to *cast sinnes behinde his backe* [f], and into the *bottome of the Sea* [g]. These manner of speeches the Scripture vseth to shew what it is to *forgiue*, euen to make such a finall and through riddance of our sins, as that they shall neuer be brought into iudgement against vs to condemne vs. The foundation of this forgiuenesse of sinne, is the merit of Christ; *In him wee haue redemption through his blood, the forgiuenesse of sinnes* [h]. To make this manifest how, by, and for Christ sinnes are forgiuen, we must consider, that in sinne there are three things; The first is, the offence it selfe, the straying and abberration from the will of God, by which God is offended. The second is, the guilt, by which the party offending is lyable vnto eternall punishment. The third is, the blot, the corruption, the staine, which the sin committed leaues and imprints in the offender, as a fruit by which followeth all aptnesse and proneneſse in the heart either to the same sinne, or to any other. These three are abolished by the merit of Christ. The fault is remooued by his obedience: The guilt is taken away by his sufferings: The corruption hidden by his holinesse, and the very beeing of it, daily diminished by the strength and power of his Spirit. If any man aske how this can be, I answer that it commeth to passe, by that which wee call Imputation, by which there is a kinde of translation, or putting ouer of the Beleeuers sins vnto Christ, and againe, of Christs righteousnes to the Beleeues. Christs obedience is counted the obedience of the Beleeuer: His sufferings, the sufferings of the Beleeuer: His holinesse, the holinesse of the Beleeuer. The right vnderstanding of this point, is the very staffe of all true comfort in religion. Thus I haue opened those sixe seuerall branches, by which the nature of Gods infinite mercy is described; The summe of all is this: He is a God full of compassion and pitying our miseries, a God who delighteth in *mercy*, and vouchsafeth his grace without grudging: one who is not easily prouoked, but suffereth long, prouoking rather by blessings euen the most obstinate, to returne, and binding himselfe by his promises to accept their submission; neither can the riches of his *mercy* be consumed, he hath enough in store for thousands; and whatsoeuer the euill bee, whether the corruption of our nature, or the sinfulnesse of our liues, or our insolent and presumptuous carriage towards him, all is one, it is soone swallowed vp in the bottomlesse gulfe of his mercy, if the haynous colour of it were as deepe as the *scarlet*, he will make it *white as the snow* before him [i]. This is the true sense and meaning of this description. Let vs now come to make vse of this heauenly doctrine of Gods *mercy*. But first I must shew you two things, 1. the necessity of this doctrine: 2. to what kinde of people it appertaines.

[c] Isa.44.22.
[d] Ier.31.34.
[e] Ier 50.20.
[f] Isa.38.19.
[g] Mich.7.19.
[h] Col.1.14.
[i] Isa 1.18.

Concerning the necessity of this doctrine, it may (perhaps) seeme to some (the loosenesse of the times considered) not so fitting, and that the men of this generation doe neede rather that one should come among them *with a rod*, then *in the spirit of meeknes* [k]. I confesse that our age is a forlorne age, and that iniquity hath got the vpper hand. I know also, that *pearles must not be cast before swine* [l], *nor the childrens bread giuen to whelps* [m]; yet I know too, that the spouse of Christ must not bee robbed of this pearle, nor Gods children abridged of their necessary food. Christ himselfe is a *stone to stumble at, and a rock of offence* to some, yet to others he is *elect and precious* [n], and wee must haue more respect to one humbled and broken-hearted sinner, then to *ninety nine* which know not what belongs to repen-

The necessity of the doctrin touching Gods mercy.

[k] 1 Cor.4.21.
[l] Mat.7.6.
[m] Mat.15.26.
[n] 1 Pet.2.6,8.

o Luk.15.7. *repentance* [o]. As concerning the neceſsity of this doctrine therefore, this I ſay, it is an eaſie thing to abuſe Gods *mercy*, but a hard thing to lay holde vpon Gods *mercy*: To preſume vpon Gods graciouſneſſe, is a thing ſoone done, but to bee well grounded in the aſſurance of Gods loue, is a matter of more difficulty. I deſire no better witnes herein, then a troubled ſoule, a wounded ſpirit, one that ſeeeth the horrour of ſinne, and feeleth (as it were) the very ſcorching of hell fire, whoſe conſcience is ſet vpon the rack: ſuch an one will tell you, what a hard matter it is to be perſwaded of Gods *mercy*. If you thinke I make a wrong ſuppoſition, looke vpon *Dauid*; A man would thinke that ſuch an one as hee was, ſhould neuer haue been brought to ſuch a ſtrait, as to haue doubted of Gods fauour, yet

p Pſal. 31.22. heare what himſelfe ſaith, *I ſaid in my haſte, I am caſt out of thy ſight* [p], and,

q Pſal.77.7. *Will the Lord abſent himſelf for euer, will he ſhew no more fauour* [q]? *&c.* and in another place,

r Pſal.116.11. *I ſaid in my feare, all men are liars* [r]: he thought that *Samuel* the Prophet, and all other that had preached to him of the *mercy* of God, had vtterly deluded him. And we find what great reaſoning he had with his owne ſoule, before he could be per-

ſ Pſal.42.5.11. ſwaded of Gods goodnes vnto him; *Why art thou caſt downe my ſoule, waite on God* [ſ]; much adoe he had before he could ouercome his owne diſtruſtfulneſſe. But what ſhould I ſpeake of him? Looke vpon Chriſt in the daies of his fleſh, when he

t 1 Pet.2.24. *bare our ſinnes* [t], and was *made a curſe* for vs [u]; what a combate hee had betwixt the

u Gal.3.13. apprehenſion of Gods wrath due vnto vs, and the ſetled perſwaſion of his *mercy*, the ſpeech vttered by him may teſtifie. For as before in the garden, he not only *began to waxe ſorrowfull* [x], and *to be afraid* [x], but alſo indeed to be *in an agony*, ſo that his

x Mat.26.37. *ſweat was like drops of blood* [y]; ſo after vpon the croſſe, he cryed out in the anguiſh

x Mar.14.33. of his ſoule, *My God, my God, why haſt thou forſaken me* [z]? So that by this appeareth

y Luk.22.44. the neceſsity of well opening and prooving this doctrine, becauſe out of theſe ex-

z Mat.27.46. amples I may bee bolde to aſſure thee, that whatſoeuer thou now ſecurely doeſt imagine, or whatſoeuer thou thinkeſt of others, who are troubled in minde and vexed in ſpirit, if thou doeſt belong to God, thou ſhalt finde it the hardeſt thing that thou euer vndertookeſt, to be perſwaded, that notwithſtanding the multitude and groſſenes of thy ſinnes, yet God will receiue thee vnto *mercy*. This may cleere this point, touching the neceſsity of this doctrine.

The parties to whom it belongs. Now for the parties to whom it belongs, that is a point which muſt bee added alſo: for though no truth which God hath reuealed muſt be ſecreted, yet all truth muſt warily be deliuered. The doctrine of Gods *mercy* is to be taught with that caution and diſcretion, that if any man doe abuſe it, the fault may bee his owne, and the occaſion of preſuming may be found to be rather taken by him, then giuen to him. For the thing it ſelfe therefore, this I ſay: This doctrine is the Goſ-

a Luk.2.10. pell, and the Goſpell is *glad tidings* [a]: but to whom? *To all the people*, ſaid the Angel to the ſhepheards, that is, to thoſe which pertaine to Gods chuſing. More

b Iſa.61.1.3. plainly: it is *glad tidings to the poore, to the broken-hearted, to them that mourne* [b]: to ſuch this preſent place of Scripture appertaines (in reſpect of the comfort of it) & to no others. A man can neuer know the length, & depth, and bredth, & height of Gods *mercy*, vntill hee know the length, and depth, and breadth, and height of his owne miſery. If thou be a man of a contrite heart, that trembleſt at Gods iuſtice, that groneſt vnder the burden of thy ſins, and ſeeſt the woſulnes of thy eſtate, then this doctrine appertaines to thee, it is thy ſoule that I muſt ſpeak vnto,

c Pro.3.8. I am ſure it will be *health to thy nauill, and marrow to thy bones* [c], and will make thy heart to leap within thee, as *Maries* voice made the babe ſpring in the wombe of

d Luk.1.44. *Elizabeth* [d]. But if thou be a man of little feeling, that haſt no true touch, thou art euen frozen in the dregs of thine own ſecurity, & bleſſeſt thy ſelf without a cauſe, I ſay to thee as *Peter* ſaid to *Simon Magus*, *Thou haſt neither part nor fellowſhip in*

e Act.8.21. *this buſines* [e]: there is another ſong to be ſung to thee, & that is which followeth in my text touching the iuſtice of God, & thou ſhalt be forced to *wring out euen the*

f Pſal.75.8. *dregs of that red wine* of Gods indignation [f], but of the cup of mercy & ſaluation,

thou

thou ſhalt not taſte. And thus hauing ſhewed the neceſsity of this doctrine, and who they be to whom it doth truely and onely appertaine: I come now to declare vnto you what is the true vſe of Gods *Mercy*.

The chiefe vſe of Gods *Mercy* in one word is this, euen to draw men to repentance. *Knoweſt thou not* (ſaith the Apoſtle) *that the bountifulneſſe of God leadeth thee to repentance*[g]? *The Lord is not ſlack as men count ſlacknes, but is patient towards vs* (ſaith *Peter*); And why? *becauſe he would haue vs come to repentance*[h]. Theſe are proofes ſufficient for this point. Onely for the clearing of it to euery mans vnderſtanding, let me ſhew you, how the conſideration of the riches of Gods mercy, ſhould be and is to all Gods children a motiue to repentance, This ſhall eaſily bee manifeſted vnto vs, by taking a view of the courſe and order of repentance. The firſt thing in repentance, or (if you will) the firſt degree of it, is a kind of inward perplexity, a mans thoughts being exerciſed and much abuſed about this point, what ſhall become of his ſoule hereafter. It is the thing ſhadowed out in the parable of the prodigall ſonne: It appeareth in the text, that after he had run an ill courſe a long time, to the vtter waſting of his patrimony, at laſt, *he came to himſelfe*[i], that is, he came to haue a deeper and more ſerious apprehenſion of his owne folly, and to queſtion with himſelfe, how to better his miſerable eſtate, thinking (no doubt) himſelfe vtterly vndone, if hee ſhould ſtill bee left to this wretched condition. This I ſay, is the firſt degree to repentance, and that which ſets an edge vpon all other holy duties of conuerſion; euen a kinde of feare of a mans owne ſelfe, making him to caſt many perils, and to be iealous of his owne eſtate. Now though the thundering out of the threatnings and terror of the law, bee a notable meanes to awake a ſecure heart, yet nothing will ſo much affect a mans minde, and euen melt his ſoule, as the due knowledge and earneſt conſideration of the vnſpeakeable riches of Gods *Mercy*. For the more a man thinkes with himſelfe of the goodneſſe of God, of his infinite bounty and vnſearchable loue, the greater will be his feare (eſpecially now at his firſt comming to haue any feeling) leſt hee ſhould miſſe it and be depriued of it. And indeede this is one of the maine differences betwixt the righteous and the wicked, namely, that the wicked and reprobate doe ſometimes feare the iuſtice of God, and tremble at the conceit of torment, but the *Mercy* of God affects them not, vnleſſe it bee that they take heart thereby to be the more ſinfull. But the ſeruants of God doe euen quake with the meditation of Gods gentleneſſe, and of that goodneſſe which the Scripture reporteth to bee in him, namely, leſt they ſhould come ſhort of his grace, and ſhut themſelues from the comfortable enioying of his loue. *There is mercy with thee, O Lord, that thou mighteſt be feared*[k]. A bleſſed feare which is the daughter of ſo worthy a mother as is Gods *mercy*. The ſecond degree of true repentance which is begotten by the *mercy* of God, is a deepe and vnfained ſorrow of heart for ſinne; when a man is touched euen at the very heart to thinke that he doth ſtand guilty of ſo many grieuous ſins before God. Now there is nothing ſo effectuall to beget this ſorrow as the conſideration of Gods *mercy*: Which that you may the better vnderſtand, I muſt let you know, that the Scripture mentioneth a double ſorrow for ſin: 1. a *worldly ſorrow*: 2. a *godly ſorrow*[l]. A worldly ſorrow, is a griefe for ſinne, ariſing from the apprehenſion of Gods wrath, and of the miſeries and torments like to follow thereupon. Thus *Eſau* ſorrowed, ſo did *Ahab*, ſo did *Iudas*, he would haue giuen a world, if he had beene able) that the fact of betraying Chriſt had beene vncommitted. A godly ſorrow, (which as the Apoſtle ſaith) *cauſeth repentance vnto ſaluation, not to be repented of*, is a griefe for ſinne, becauſe it is ſinne, that is, becauſe it is a thing diſpleaſing vnto God. And this is the true ſorrow: the true begetter and breeder whereof is the *mercy* of God. For when a man recounts with himſelfe, how gracious a God the Lord is, how rich in mercy, how aboundant in *goodneſſe* and *truth*, and ſhall remember alſo how many kindneſſes he himſelfe hath receiued from him, it

The principall vſe of the doctrin of Gods mercy.
g Rom. 2. 4.
h 2 Pet. 3. 9.

How the mercy of God is a motiue to repentance.

i Luk. 15. 17.

k Pſal. 130. 4.

l 2 Cor. 7. 10.

it cannot but wound his heart to consider, that hee should so vnthankefully, so wretchedly, and so vndutifully demeane himselfe towards him, of whose rich loue, he hath had that plentifull experience. This was that which struck *Dauid* so much, and vexed his soule to consider; *Against thee, against thee, haue I sinned* [m]. There were many circumstances in this sinne of his, which both might, and (no doubt) did iustly grieue him; but that which went neerest his heart was this, euen that God hauing beene so bountifull towards him, he notwithstanding had answered his loue, with so great a dishonour to his name. And the same is also intended in the example of the wastefull youth (the patterne of a true penitent:) you shall see how hee doth insist and dwell vpon that name *(Father) I will rise and goe to my Father, and will say vnto him Father,* [n] *&c.* Out of all question, it much increased his sorrow, to remember what a kinde *Father* hee had, and what an vngracious sonne he had beene to so good a *Father*. Hence it is, that it is so ordinary a thing in the Scripture, when the Lord would aggrauate mens sinnes, and discouer the haynousnesse of them, to make a rehearsall of his kindnesses, to the end that they might learne to be ashamed of themselues, that they had walked stubbornely against him, who had opened euen the treasures of his mercies vnto them. Thus hitherto you see, how the *Mercy* of God is a motiue to repentance. The third thing in repentance, is, (after this *godly sorrow* for sinne) an earnest suite for the pardon of sinne. Now in this it is apparent to euery mans vnderstanding, that there can be no such matter of incouragement to a mans soule, or that can giue him such boldnesse, to poure out his heart vnto God, as the consideration of his *mercy*. *Let the wicked* (saith the Prophet) *returne vnto the Lord*, And why? *for hee will haue mercy vpon him, and to our God, for hee is very ready to forgiue* [o]. *Come* (say the repenting people in *Hosea*) *let vs returne vnto the Lord*: what is their reason? *He hath spoiled, and he will heale vs; he hath wounded vs, and hee will binde vs vp* [p]. *Dauid* speaking of the *mercy* of God in pardoning his great sinne, sheweth the vse which the godly when they heard it, would make of it: *Therefore shall euery one that is godly make his prayer to thee, in a time when thou maist bee found* [q]. The *Mercy* which *Dauid* receiued, would encourage others to haue recourse in their necessities vnto God. The last thing in repentance, which is (as it were) the life of it, and the triall and token of the truth of it, is *newnesse* of life. The quickenesse whereof is the feeling of Gods *mercy*, and the apprehension of his loue. When *Iosephs* mistresse tempted him to vncleannesse, hee made her this answer [r]: *Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to my hand: there is no man greater in this house then I, neither hath he kept any thing from me, but onely thee, because thou art his wife; how then can I doe this great wickednesse?* As if he had said, *By my masters fauour, being at first a bond man, I am now the greatest in his house, there is nothing wherewith he hath not freely & fully entrusted me: with what face then should I doe such a wrong, & commit so great a villany against so bountifull a master?* Thus he made his aduancement by his master, and the respectiue vsage hee had receiued from him, as a bulwarke to keepe off the siege of his mistresses incontinency. Euen so the children of God are wont to reason from the loue of God: *Thus & thus hath God dealt with me, he hath not only created me, but when I was lost, by the blood of his Sonne he hath redeemed me; by his word he called me, by his Spirit he renued me, by his grace he hath hitherto, & doth still vphold me, what a shame then were it for mee, and how should I answer if I should aduisedly and presumingly offend him, and willingly continue in the open, apparent, and knowne breach of his will?* What more forcible argument can there be to a godly life, then that which Saint *Paul* vseth, *I beseech you brethren, by the mercies of God* [s], *&c.* and in another place: *seeing then we haue these promises, let vs cleanse our selues from all filthinesse of the flesh* [t], *&c.* Marke how hee grounds his exhortation to a holy life vpon the *mercies* of God. And to the Hebrewes, *Seeing wee receiue a kingdome which cannot be shaken, let vs haue grace whereby we may so serue God, that*

we

m Psal.51.4.
n Luk.15.18.
o Isa.55.7.
p Hos.6.1.
q Psal.32.6.
r Gen.39.89.
s Rom.12.1.
t 2 Cor.7.1.

We may please him with reuerence and feare[u]. Sith God is so mercifull to giue vs a kingdome, we should be so dutifull as to serue him in feare. It is necessary, that our flesh, our corruption should be whipped forward with the scourge of the law, and should be kept in compasse *with the terrour of the Lord* *: but the obedience which doth not proceed from a heart possessed with the feeling of Gods loue, and respecting more the obedience it selfe then any thing else whatsoeuer, that same is no true obedience, it is but a seruile and an enforced conformity, God esteemes it not. Thus I haue made it plaine how the Scripture not without cause, doth ground the exhortation of repentance, vpon the doctrine of Gods *mercy*. The consideration of Gods *mercy*, breedes feare, which is (as it were) the harbinger to repentance, it begets hearty sorrow for sinne, it brings forth boldnesse to come before God to intreat his fauour, it stirres vp a desire to giue our selues vnto him, who hath bestowed so great things vpon vs; so that I may truly say, (as I did) that the maine vse of Gods *mercy* is to prouoke men to repentance.

u Heb. 12. 28.

* 2. Cor. 5. 11

What shall wee thinke then of the prophane and wretched course of the world, in which there is nothing more common, then to be drawne by the *mercy* of God vnto licentiousnesse. The yong man will bee loose, the proude man vaine, the drunkard riotous, the oppresser cruell, the swearer blasphemous, the adulterer vicious, each man in his kinde: and all, because *God is mercifull, Christ hath dyed, his blood can wash out all.* This is the common perswasion. The *mercy* of God euen the sweetest propriety of his nature, is made (with reuerence be it spoken) a Baude to all manner of vngodlinesse. Men will sinne, *that grace may abound*[x]. *At whatsoeuer time a sinner repent, &c.* and the saying of the *theefe* at the last gaspe; these things are in the mouth of euery Libertine. Thus the diuell hath taught men to turne the wholesomenesse of the Scripture into poyson, and to make that which by the wisedome of God was prouided as a preseruatiue against despaire, to be an encouragement to presumption. If you haue marked what I haue both said and prooued, it hath appeared plainely, that the *mercie* of God is rather a doctrine of restraint then of carnall liberty, a motiue to obedience rather then a warrant of loosenesse, a perswader rather to speed and hasten then to delay repentance. Is God *mercifull*? doe thou feare then, lest thou bee depriued of his mercy. *Blessed is the man that so feareth*[y]. Is hee kinde? be thou ashamed of thy selfe that hast abused his loue. Is hee ready to forgiue? sue to him while thou hast time, and entertaine his grace, *while it is called day.*[z] Is hee rich in bounty? the more liberall hee is to thee, striue thou to bee so much the more obedient vnto him. This is the doctrine of the Scripture, this is the Lords owne counsell: whatsoeuer other inference (differing from this) thou makest out of the doctrine of Gods *mercy*, thou shalt bee but as one of those whom Saint *Peter* speakes of, *who peruert the Scripture to their owne destruction*[a]. If thou wilt not credit mee, heare what God himselfe hath said, *These things thou hast done, and I held my tongue, therefore thou thoughtest that I was like thee, but I will reproone thee*[b], *&c.* and what the Apostle by the teaching of his spirit hath left vpon record, touching all those which are not led by the Lords bountifulnesse to repentance; they do *heape vnto themselues wrath against the day of wrath*[c]. The *mercy* of God, if it be rightly applyed, there is nothing more comfortable; if it be abused, as an occasion to the flesh, there is nothing more damnable. Therefore if at any time, when either thy conscience checketh thee, or the word of God reprooueth thee, thou hast by and by a secret conceipt, that thou maiest be bolde a little longer, in as much as God is gracious, and it is neuer too late to repent: know that this is the diuels doctrine, it was forged in hell, and not framed in the shop of the Scripture: and therefore pray with *Dauid*, *Keepe thy seruant from presumptuous sinnes*[d]. This is the maine and principall vse of this doctrine.

The vrging of this vse.

x Rom. 6. 1.

y Prou. 20. 14

z Heb. 3. 12.

a 2 Pet. 3. 16.

b Psal. 50. 21.

c Rom. 2. 5.

d Psal. 19. 13.

A second vse of this doctrine of Gods mercy.

Now there is some further vse to bee made of this description of Gods *mercy*, by way of exhorting vs to the *imitation of it*, both because we are in gene-

rall commanded to be *followers of God as deare children* [c], and in particular also are willed, to bee *mercifull as our heauenly father is mercifull* [f]. There are three things therefore in this description of the mercy of God, wherein we must endeauour to imitate God: 1. Compassion: 2. Slowenesse to anger: 3. Readinesse to forgiue.

c Eph.5.1.
f Luke 6.36.

How we must imitate God in compassion.

Doct.2.

Touching compassion, this the Scripture teacheth, that we are bound by the law of Christianity to endeauour the succouring and releefe of others of Gods children as carefully, and with as much tenderneſſe of affection, as if their miseries were our own. *Remember them that are in bonds, as though you were bound with them* [g]. This we are bound to, by that *Communion of Saints*, which in our Creede we professe to beleeue. This communion, as it stands in the imparting each to other the good graces of God which we haue receiued, so it requireth also a fellowship, and (as it were) a kind of sharing in temporall things. I meane not a communion, as Anabaptists doe, which barreth all propriety, but such as was in the Primitiue Church; of the members whereof it is said, that they *had all things common* [h], that is, in respect of vse, euery man tendring the common wants of others, as if they had beene his owne proper occasions. An excellent example whereof we haue in that care among the Disciples of Antiochia; who vnderstanding by the prophecy of *Agabus*, of an approaching dearth, *purposed euery man according to his abilitie, to send succour to the brethren which dwelt in Iudæa* [i]. And how this is vrged vpon all, it is worth the reading & considering, in that similitude of the Apostle fetched from the body; *If one member suffer, all suffer with it:* now saith he, *ye are the body of Christ, and members euery one for your part* [k].

g Heb.13.3.
h Acts 2.44.
i Acts 11.28, 29.
k 1 Cor.12. 26,27.

Vse.

This condemneth the generall want of this fellow-feeling which is in this iron age. It is euen now as of olde, we can be content our selues to take our ease, *but no man is sorry for the afflictions of Ioseph* [l]. Few men haue that tender-heartednesse, to account themselues (as it were) parties in the calamities of thers Christians, and to be as willing to further their releefe, as if it were their owne case. Well we may speake of the *Communion of Saints*, and of our good beleefe, but so long as we want these bowels of affection, to make it our care, by comfort, by counsell, by contribution (if we be able) or (at least) by prayer, to be helpfull to the afflictions of others, linked to vs by the bond of one and the same profession, our shewes of religion are but vaine. If we be not like *Philemon*, of whom the Apostle giues this testimony, that *the hearts of the Saints were comforted by him* [m], our profession is but vanitie, our faith is but (as S. *Iames* saith) *a dead faith* [n], of no estimation, of no account with the Lord.

l Amos 6.6.
m Phil ver.7.
n Iam.2.26.

How we must follow God in slownes to anger.

Doct.3.

The next duty of *mercy*, wherein we must striue to be like God, is *slownesse to anger*, that is, a labouring to temper the heat of our passions, and to keepe our affections in that good compasse, that they may not easily and suddenly bee prouoked. The Scripture speaketh excellently of this point: *Be not thou of an hasty spirit to be angry; anger rests in the bosome of fooles* [o]. *He that is slow to wrath, is of great wisedome; but he that is of an hasty minde exalteth folly* [p]. *A foole in a day is knowne by his anger* [q]. *The discretion of a man deferreth his anger, and his glory is to passe by an offence* [r]. Our Sauiour maketh *vnadvised anger* a degree of murther, and such an one (saith he) *shall be culpable of iudgement* [s]. Among the *workes of the flesh, the doers whereof shall not inherit the kingdome of God, Paul* numbreth *wrath* [t]. This is the verdict of the Scripture in this matter.

o Eccl.7.11.
p Prou.14.29.
q Peru 12.16.
r Pro. 19.11.
s Mat.5.22.
t Gal.5.20,21

Vse.

Let those men looke vnto it, that are of a fierce and eager disposition, and are straight heated vpon euery occasion. *Proud, haughty, and scornefull in his name, that worketh in his arrogancy wrath* [u], who in his furious passions doth he knoweth not what: such an one (saith *Salomon*) which hath lost the masterdome of his affection, is *like a city broken downe and without walles* [*], he is subiect to many inconueniences. Those which finde this imperfection in themselues, let them behold this patterne. It is an honour vnto God to bee *slow to anger*, and *Learne of mee* (saith Christ)

u Prou.21.24.
* Prou.25.28.

Christ) *that I am meeke* x: Remember his aduice that said, *Giue not thine heart also to all the words that men speake* y: he that doth so shall be sure to ouerthrow his own quietnesse.

x Mat.11.29.
y Eccl.7.23.

The third branch of *Mercy*, wherein wee are to imitate God, is readinesse to forgiue. This is plaine in the Scripture; *Forgiuing one another, euen as God for Christs sake forgiue you* z. *Forgiuing one another, if any man haue a quarrell to another, euen as Christ forgaue you, euen so doe yee* a. And our Sauiour expounding that petition of the Lords prayer, *Forgiue vs our trespasses, &c.* deliuer out of it this expresse point: *If you forgiue men their trespasses, your heauenly Father will also forgiue you, but if ye doe not forgiue, &c. no more will your heauenly Father forgiue you* b. And after, speaking of this point by a parable of a seruant to whom his master had forgiuen much, but the same by and by was ready to plucke out his fellowes throte for a small summe, *His Master* (saith he) *was wrath, &c.* and then he concluds, *so likewise shall mine heauenly Father do to you, except ye forgiue from your hearts each one to his brother their trespasses* c: There can bee no surer pledge to a mans soule that his owne sinnes are forgiuen with God, then that readinesse which hee findes in himselfe to remit priuate wrongs. That heate which a man feeleth in a warme sunnie day, to be cast vpon him from a stone wall vnder which he walkes, he knoweth it to be a beating backe of the heate issuing against the wall from the Sunne: and so that yeelding, and that relenting which is in one Christian toward another, is but a beame of that grace and mercy which he himselfe hath receiued from the Lord. God may well propound vnto vs his owne example: for it is vnpossible for one man to doe that wrong to another, which wee haue all done to God: What shall we thinke then of our selues, if hee remitting a world of sinnes to vs, we shall not finde our selues content to let go some petty trespasses?

How we must imitate his readinesse to forgiue *The 4. doct.*
z Eph.4.23.
a Col.3.13.
b Mat.6.14.15
c Mat.18.34, 35.

This is an admonition which concernes all: for it is vnpossible to liue heere in the world, without some cause of offence. If a man shall greedily apprehend euery occasion, there will be no end. There is no doubt but a man may in a Christian manner seeke a remedy against wrongs: for otherwise to what ende is ciuill gouernment? The Magistrate *beareth not the sword for nought* d, and some men are of that vnbridled nature, that if they be not by an ordinary course redressed, they will breake out into greater extremities. But herein men must looke to three things. First, to beware of a heart desirous of reuenge. To take vengeance is Gods office, and wee may not encroch vpon it. Secondly, to bee very aduised that our courses be not scandalous to the Church of God: *Offences shall come, but woe be to the man by whom the offences commeth* e. Thirdly, to vse extremity of law as a last refuge: it was the Corinthians fault, that they were by and by at the law one with another, when as among themselues matters might haue beene otherwise determined f. Euer remember that of Salomon, *It is a mans honour to cease from strife* g. A man cannot doe himselfe a greater credit, in the eyes and opinion of those that feare God, then to let goe displeasure.

Vse.
d Rom.13.4.
e Mat.18.7.
f Reade 1. Cor.6.
g Prou.20.3.

The end of the third Sermon.

The fourth Sermon.

And not making the wicked innocent, visiting the iniquity of the fathers vpon the children and vpon childrens children, vnto the third and fourth generation.

THE fourth and last thing by which God is in this place described, is this iustice: the Iustice of God is here set out by two things. 1. By shewing vengeance vpon the persons of the wicked. 2. By punishing their posterity to many generations.

Touching the former; (*not making the wicked innocent*) the words in the Originall are very significant, on this wise: *By acquiting he wil not acquite the wicked.* It is a manner of speaking peculiar to that language vsed, to note out vnto vs the fulnes and certenty of a thing: as when God told Adam, that if he did eat of the tree in the midst of the garden, *by dying he should die* [a], that is, the sentence of death should surely ouertake him, and he should not be able to escape; so here, when God saith of himselfe, that he is one who *acquiting wil not acquite the wicked*, his meaning is, that whatsoeuer may be supposed because of his patience, yet he will not fully and finally discharge those who goe on still in their vngodly courses, and presume vpon his *Mercy*, without repentance. The point taught vs hence, is, that howbeit the Lord may in regard of his forbearance bee thought to acquite and passe by, euen most vile & wicked persons, yet there is nothing of more certenty, then the seuerity of his Iustice, vpon those which are not drawne by the abundance and riches of his *mercy* to repent. Iin the Scripture God is called a *Iudge* [b], yea & *a righteous Iudge* [c]. This title giuen him must needes imply thus much, that hee will in time take vengeance vpon impenitent sinners, in as much as it cannot stand with the honour of him who takes vpon him the name of an vpright Iudge, to suffer such to escape vnpunished, who breake the bonds of all good lawes, and doe harden their faces to all kinde of vngodlinesse. *Salomon* saith, that *he which iustifieth the wicked, and hee which condemneth the iust, euen they both are an abomination to the Lord* [d]: And againe: *He that saith to the wicked thou art righteous, him shall the people curse* [e]: and by *Isay* there is a woe denounced to those *which iustifie the wicked for a reward* [f]. Now, if the Lord doe hate it in others, to acquite those who are by the strictnes and seuerity of good lawes to be suppressed, we may well be sure that he himselfe will be much more strait, according as his eye is sharper to see into the nature of euery trespasse, and his hand heauier to punish and auenge the same accordingly. That God *hates all them that worke iniquity* [g], that he is a *iealous God* [h], that he *taketh no reward* [i], that he *accepteth not the persons, no not of Princes* [k], that there is *no vnrighteousnes with him* [l]; these and the like are common and ordinary speeches in the Scripture, which could not bee true, if the Lord should suffer the abusers of his mercy, the contemners of his grace, the man which make a game of sinne, and set nought by his iudgements, to scape away vnpunished. Hee suffered the old world long, but at last he gaue euidence of his iustice: He forbare Sodome Gomorrha many yeares, but in the end his iudgement vpon them was very terrible. *Abab* and *Iezabel* flourished and enioyed the glory of a kingdome for a while, but when the time appointed came, God by his visitation made them a spectacle vnto men. The city of Ierusalem was as it were the Queene of the world and the state and pompe thereof continued long, yea although they *killed the Prophets, and stoned them that were sent vnto them* [m], yea & at last *killed the Lord of life* [n]; yet

Doctrine 1.

a Gen.2.17.
b Psal.50.6.
c 2.Tim.4.8.
d Prou.17.15.
e Prou.24.24.
f Isa.5.23.
g Psal.5.5.
h Exod.20.5.
i Deut.10.17.
k Iob 34.19.
l Rom.9.14.
m Mat.23.37.
n Act.3.15.

yet (as *Saloman* saith) there was an *end* [o], the Lord arose to iudgement, and of that glorious city, sometime the mirror of the earth, there is not now left *a stone vpon a stone, which is not cast downe* [p]. There was neuer any age from the first beginning of times, in which God hath not giuen testimony, as well of his Iustice to punish, as of his mercy to forbare. *He spared not the Angels* [q], *which kept not their first estate* [r], hee doth often cause *iudgement to begin at his owne house* [s], and among his owne chosen people; and (besides that which is left written in the book of God for our teaching,) we doe many times heare of strange visitations, sometimes by plague, or famine, or tempest, or fire vpon whole cities or townes, sometimes by fearefull ends which some noted euill persons haue come vnto, and all to teach vs to drawe out this conclusion, *that though a sinner doe euill an hundred times, and God prolong his daies, yet it shall not be well with the wicked, because he feareth not before God* [t], his *end* shall be, to be cut off at the last [u]. This may serue for the prooving, or rather opening of this point, that God although he forbeare long, yet he will not finally discharge or acquite those which go on in sinne without repentance. Let vs now come to the vse.

o Prou.23.17.
p Mat.24.2.
q 2 Pet.2.4.
r Iud.6
s 1.Pet.4.17.
t Eccl 8.12.13
u Psa.37.38.

It serueth first to be an assurance vnto vs of a day of iudgement, in which *wee must all appeare before the iudgement seat of Christ* [*]. This point is thus collected out of this place. It is said here that the Lord will not discharge the impenitent, but will certenly recompence them their sinne into their bosome: Now we doe not see this ordinarily fulfilled; for generally they *are in wealth that rebelliously transgresse* [x], *waters of a full cup are wrung out vnto them* [y], *their houses are peaceable without feare, & the rod of God is not vpon them* [z], they liue (in shew) contentedly & die (to the outward appearance) quiety, and we our selues see many a prophane contemner of religion, many a swearer, or vicious person, or oppressour, many a tyrant of the world, liue in health and credit, and in a kinde of outward iollitie, visited in body and goods no otherwise but as other men be, nay many times to escape that which other men feele the smart of. Therefore it must needs be, that there is some time yet to come, in which wee shall beholde the certenty of that which now many be thought to be more doubtfull, and in which we shall all haue iust cause to say, *Verily there is fruit for the righteous, doubtles there is a God that iudgeth in the earth* [a]. Hereupon is that day calleh *the day of declaration of the iust iudgement of God* [b], because then the Iustice of God shall be openly discouered, and euidence thereof shall bee giuen in the sight of the whole world, whereas before, those men might seeme most happy, which had left religion, and those in the worst case, who made most conscience. If then at any time, considering the course of the world, how they flourish and lift vp their heads, who liue lewdly, and prophanely, and vnchastly, without any feare of Gods maiesty, and how they are hated and despised, and afflicted, who are zealous on Gods behalfe; if (I say) seeing this, thou begin to doubt whether there bee any truth in that which thou hast often heard, touching the day of Iudgement and account, remember with thy selfe that it cannot be, that God should be a fauourer of iniquity, it cannot stand with his honour to acquite the wicked, and therefore be sure that there is a time at hand, in which his Iustice shall appeare, a day at which the vngodly shall well vnderstand how much they deceiued themselues, in thinking the Lord to bee a patrone of their naughtinesse. This is one vse: And to the end you may see it to be the true and naturall vse of this doctrine, you may finde it to be applyed by *Paul*, speaking to the Thessalonians of their great persecution for the Gospels sake, and of the insolency of their aduersaries, he telleth them that this is a *token of the righteous Iudgement of God* [c]. So that whereas the world doth reason thence, that surely *there is no God* in heauen to take vengeance, the Apostle teacheth them to resolue vpon it, euen because of this confusion that was amongst men, that therefore the Lord would come at last *in flaming fire rendring vengeance* on his enemies, and righting their cause which haue felt the waite of oppression for his truth,

The 1. Vse
* 2.Co 5.10.
x Ierem 12.1.
y Psal. 72.10.
z Iob 21.9.
a Psal.58.11.
b Rom.2.5.
c 2.Thes.1.5.

truth. this is the first vse of this doctrine: In a word, thus: God will not finally acquit the *wicked*; yet it may seeme now by the common course of the world, that he doth acquit them: therefore (no boubt) there is a time set, which will come for the full and euident manifestation of his Iustice.

The 2. Vse, The second vse is to roote out of many mens hearts that vaine conceipt, by which they doe deceiue their owne soules, and it is this: they frame vnto themselues a God all of mercy and lenity, they thinke him to be one who at their pleasure, and when they will, is easily intreated, and in one word, *because sentence against their euill workes is not presently executed, their hearts are fully set in them to doe euill*[d]. It is the comon conceipt which men haue, that if God did so hate euill (as hee is said to doe) surely he would not so long forbeare to make it manifest. I should not thus enioy health, and riches, and credit, and the things which my heart desireth (saith the godlesse man to himselfe) if the Lord did so abhorre my courses, as they say: Is not he the disposer of all things, doe not all things come to passe according to his prouidence, doth not he giue riches, and weath, and honour as he pleaseth, and are not these the rewards for those whome he loueth? wherefore (saith the Atheist, and the man who walketh after his owne lusts) they shall all say what they will, I will neuer beleeue that God is so strait & so seuere, as it is reported: these things would not be thus, if that were true: Therefore I will yet please my selfe in the waies of mine owne heart, a litle more wantonnes, a litle more oppresion, a litle more excesse cannot be dangerous, no doubt but God will shew me mercy at last, it shall neuer be too late for me to returne. This is the prophane communing of euill men with their owne hearts, harping onely vpon this string, that God is mercyfull, and so forget the strictnes and seuerity of his Iustice. But, O thou man, who thus strentheneſt thy heart and thy hand vnto vngodlines because of the Lords long-suffring; thou must know, (and vnlesse thou quickly looke vnto it, thou shalt surely feele it,) that as the Lord is *rich in mercy*[e], to all which *breake of their sinnes*[f] by repentance, *and bring forth fruits worthy amendment of life*[g], so he is terrible in iustice against such as *turne his grace into wantonnes*[h], & beare themselues bold vpon the kindnesse, to continue in a loose and dissolute course, chooſing rather to liue in the manifest breach of his will, then to abridge themselues of the seeming pleasures of iniquity. Thou that goest on in an euil way, in what kind soeuer, and hauing thy conscience wrought vpon by the power of the word, dost yet gather heart vnto thy selfe out of the mercy of God, supposing that he will tollerate thee, tell me (I pray thee) doest thou beleeue that God spake this with his owne mouth, that he will *not make the wicked innocent*? and if thou thinkest that he spake it, doest thou suppose it to be a truth? and if thou account it true, in what sense doest thou conceiue it, or of what kinde of men doe & thou take it to be meant? who is he whom the Lord hath (as it were) vowed neuer to discharge? Thinke well of it, what (euen in thy owne iudgement) thou conceiuest to be vnderstood by *wicked* in this place. If thou say wee are *wicked* by nature, and that it is not the purest which can liue without a spot: All this is true: But the word (*wicked*) cannot be so taken here; for then wee are all shut out, and no hope of saluation should remaine to any. Besides, they are not wicked in the Lords accounts, who though they haue many weaknesses, yet striue against their owne corruptions. But if there bee any truth in the Scripture, by *wicked* here is meant such an one, as thou yet art; who liueth in vngodlinesse, and yet doth make himselfe beleeue that he shall escape Gods iudgement well enough; who thinkes hee may glut himselfe with the pleasures of sinne, without any finall danger to his soule. This is the man, whom the Lord neither will, nor can absolue. Thou askest me how I prooue this which I haue said? I will alleadge to thee two testimonies of Scripture to make it good. The one is this: *Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sins*[i]. How canst thou heare, this and beleeue it to be true, & yet dare to walke on in thy sinnes? Thou wilt say, this

d Eccl. 8. 11.
e Eph. 2. 4.
f Dan. 4. 24.
g Math. 3. 8.
h Iud. 4.
i Psal. 68. 21.

is

is true, but yet it hath a ſecret condition of repentance: True: but in the meane ſpace, thou doeſt not repent, thou makeſt thy ſelfe beleeue, thou wilt; but as yet, thou attempteſt it not, neither canſt thou tell how long thou ſhalt enioy the preſent opportunity. The other place is this: *If there be any man among you, Who when he heareth the words of the curſe, bleſſeth himſelf in his heart: ſaying, I ſhall haue peace, though I walk according to the ſtubbornnes of mine owne heart, thus adding drunkennes to thirſt, The Lord will not be merciſull vnto him, but the wrath of the Lord & his iealouſie ſhal ſmoak againſt that man, & euery curſe that is written in this booke ſhall light vpon him, & the Lord ſhall put out his name frō vnder heauen* [k]. It is a notable place, it ſheweth plainly to whom the Lord will not be merciſull, euen to him, who when he heares vengeance denounced againſt his ſin, perſwades himſelfe, it ſhall be well enough, this thing ſhall neuer ouertake him: the God who *cannot lie*, hath ſpoken it, he cannot alter the thing which is gone out of his lips, he will not be merciſull to that man, he will not acquit him at the day of reckoning, his wrath ſhall ſmoke againſt him, and according to the meaſure of his mercy ſhewed formerly, ſhall be the meaſure of his puniſhment. I pray God giue vs hearts to conſider it. It is euen a world of ſoules, which the diuel beguileth with this renting aſunder of the *mercy* & *iuſtice* of God: to draw men into ſin, he ſings of nothing but *mercy*: to drowne men in ſin, he ſpeakes of nothing but Iuſtice. It ſhall be wiſedome for vs (like *Dauid*) to *ſing of mercy and iudgment* too [l]: both together will make an excellent temper. To conclude therfore this vſe, I will end with the ſaying of the Apoſtle: when he had written earneſtly againſt groſſe ſinne. *Fornication, VnCleannes, Couetouſnes, &c.* many perſwaded themſelues & others, that God was merciſull, and it ſhould not be ſo: O (ſaith *Paul*) *Let no man deceiue you with vaine words; for for ſuch things commeth the wrath of God vpon the childrē of diſobedience* [m]: whatſoeuer men thinke, the word of God cannot faile, they which do ſuch things can haue *no inheritāce in the kingdome of Chriſt, and of God.* It is good to remember, that the Lord *forgiues iniquity & ſin*, but he which will truly profit by it, muſt ioyne this with it, *He will not make the wicked innocent*: He will be fauourable to thoſe which returne, and he will be terrible to thoſe which are not led by his *mercy* to repentance. Thus much for the firſt thing by which the *Iuſtice* of God is noted, namely, vengeance vpon the perſon of the *wicked*; now followeth to ſpeake of the wrath of God againſt their poſterity, *Viſiting the iniquities of the fathers vpon the children, &c.*

k Deu. 29. 19. 20.

l Pſal. 101. 1.

m Eph. 5. 3. 6.

In opening this clauſe, I wil obſerue this courſe, 1. I will ſhew, how this which is here threatned is made good: 2. I wil declare, how it may be ſaid to ſtād with the iuſtice of God ſo to deale: 3. will teach what vſe we muſt make of it to our ſelues

Doct. 1.

Touching the former: God *viſiteth the ſinnes of the father vpon their children* two waies, 1. Spiritually. 2. Bodily. Spiritually, when as he in his ſecret and vncontrolable iudgement, withholdeth the meanes of grace from the children, giuing them ouer to blindnes and hardnes of heart, ſo that they become imitators and followers of their fathers ſinnes, and treade in the ſteps of the ſame vngodlines. Thus hath God giuen an inſtance of his Iuſtice in the whole race and generation of mankinde, in that we are all *borne in iniquity* [n], and ſo through the force of our naturall corruption, we fall into the like fruits of diſobedience. Thus we ſee many times how it alſo falleth out, that idolatrous parents haue idolatrous children, vicious parents, vicious children, and ſo in other ſpecialties: Not that I make it a generall rule which neuer faileth; for we reade in the Scripture of good fathers that had wicked ſonnes, and of euill fathers which were ſucceeded by a righteous iſſue. It is enough for the manifeſting of the Iuſtice of God, that it falleth out ſo ſometimes, namely, that God giues teſtimony of his diſpleaſure againſt the fathers ſin, by raiſing a ſonne out of his loines, who following him in his vileneſſe, giueth the Lord occaſion to be auenged vpon him in his poſterity. Againe, this Lord makes this good by bodily inflictions, when as, finding the poſterity to perſiſt in the wicked courſes of their anceſtors, he executes ſome open

The 2. doct. touching Gods Iuſtice.

n Pſal. 51. 5.

vengeance vpon them, and so makes it manifest, that howbeit he might seeme, by passing by their fore-fathers, not to be displeased with those sinnes, yet he will finde a time to punish: yea and which is more, after this manner of outward visiting, God doth oftentimes visit the sinnes of an euill father vpon a godly sonne, as, when a good man left rich in the world by an oppressing and cruell progenitor, falleth into pouerty. Here is an euidence of Gods wrath vpon the violence & couetousnesse of the father, though the Lord may withall blesse it to the sonne, and vse it as a means of his better humbling, and of drawing him from the world neerer vnto himselfe. This then is that which the Lord affirmeth here, that such is the seuerity of his wrath against obstinate & presumptuous going on in sinne, that his iustice is not satisfied by the personall punishment of the offender, but it extends it selfe euen to his off-spring and posterity, sometimes punishing their soules, that they become followers of their fathers sinnes, ordinarily afflicting them in their outward estate, yea though they themselues be such as feare him; taking such a course, both to manifest the anger against their parents vilenesse, and yet withall to weane them from the world neerer vnto heauen.

The next point is, how it may stand with the *Iustice* of God thus to doe, to punish one for the sinne of another, the posterity for the fathers sake, for the cleering wherof, this I say first: that if we had learned in humility to yeeld to this, that the will of God is the Rule of all iustice, we would not make any question about this matter. This would satisfie vs, that it is so, and that the Lord will haue it so, and therefore it cannot be but iust & equall, in as much as from a righteous God can proceede no iniquity. And if at any time we felt any conceit in vs presuming to impute any straitnes or iniustice vnto God, we should soone curb it with this, *O man, who art thou which pleadest against God* o? Secondly, lest flesh & blood should yet imagine, that this were to make God no beeter then a tyrant, one which may satisfie his will against the sonnes of men without iust cause, therefore let vs see whether we doe not giue his liberty vnto men in some causes, to make the children feele the smart of their fathers trespasses. Wee account it no iustice, that the sonne of a traytor, though he were in his cradle at the time of his fathers fact, and so was vnable to giue consent vnto it, should for all that be tainted in blood, and lose his inheritance: We account such punishments deuised with great wisedome, to the end that the affection which nature hath taught all men to beare to the fruit of their loynes, may be a meanes to keepe them within compasse. It is an ordinary thing for a father to forfeit his whole estat, to the vtter vndoing of those which shall succeede him. Wee must beware therefore that we doe not tye God straighter, then we tye men: if in mens businesses these things seeme not vniust, why should Gods course be challenged in punishing the fathers euils in the following generations? And lest this which I say should bee deemed onely a probability, and no sufficient plea in this case, whosoeuer shall examine the beginning of the second chapter of *Hosea*, shall see good warrant for it. You shall vnderstand it thus: It is ordinary in the writings and sermons of the Prophets, for God (to shew his loue) to tearme himselfe the spouse and husband of his people: and for that cause their rebellion and falling from God, is so often called *fornication*. Now the Lord hauing respect to the Israelites, they began to pleade with him, as though he had much wronged them to forsake them; for which cause God by the Prophets vseth this speech, *Plead with your mother, Plead with her, &c. I will haue no pitty vpon her children, for they be the children of fornication* p. By their *mother* God vnderstands the whole body of that state, which by an vniuersal defection had broken faith with the Lord. So that God here reasoneth with the people, as an husband might doe with an adulterous brood, who being brought to some disgrace in the world by their mothers diuorce, begin to challenge their father to haue done the iniury. In such a case the father might iustly say, *Blame not me, but lay the fault where it is, vpon the lightnes & vnchastity of your mother:* so God reiecting

o Rom. 9.20.

p Hos. 2.2.4.

reiecting the people, when they began to expoſtulate with him in the matter, he bids the *pleade with their mother*: the whole body of the ſtate (of which they were as the children) had plaid falſe with him, and he had iuſt cauſe to reiect them. So that the ſumme of all is this, that looke as a husband may iuſtly put away an vnchaſte wife, and with her, her adulterous brood: ſo the Lord may alſo plague and forſake both wicked parents, and the wicked children of ſuch parents. Thirdly, to make the matters yet more plaine, for the clearing of Gods iuſtice, this is certen, that there is no man puniſhed for the ſinne of his anceſtours, but euen in his perſon there is found ſufficient cauſe of puniſhment: ſo that if hee lookes well into himſelfe, he ſhall ſee he hath no iuſt cauſe to pleade againſt God; in as much as the conſcience of his owne deſerts will ſtop his mouth, and leaue him without colour of excuſe. We ſhall reade in one of the Prophets, that when God laid his had vpon the people and withall, their fathers tranſgreſsions were often obiected to them, they (thinking themſelues innocent) vſed this as a common by-word, *The fathers haue eaten ſowre grapes, & the childrens teeth are ſet on edge*[q]. God ſharply reproueth them for this blaſphemie, in as much as they thought, that they were puniſhed vndeſeruedly. *As I liue ſaith the Lord, ye ſhall vſe this prouerbe no more in Iſrael*[r]: for you ſhall ſee, that the treading in your fathers ſinnes, is the thing that hath made you feele the ſmart of their tranſgreſsions. That ſonne who ſeeth his fathers ſinnes, and doth them, *he ſhall die the death, & his blood ſhall be vpon him*[s]: *But the ſonne that ſeeth all his fathers ſinnes which he hath done, and feareth, neither doth ſuch like, he ſhall not die in the iniquity of his father, but he ſhal ſurely liue*[t]. So that there is no manner of iniuſtice in Gods courſe: for if God doe puniſh my fathers ſinne in me, eyther I ſhall finde the ſame euill in my ſelfe, or elſe ſome other, euery way equall thereunto. Thus I haue laboured to ſhew, how it may ſtand without any preiudice to the *iuſtice* of God, to viſit the ſin of the fathers *vpon the children vnto many generations*. 1. Gods will is the rule of equity, ſo that if we could ſee no more, yet that ſhould content vs. 2. We thinke it no ſtraitneſſe in men, to let the poſterity feele the ſmart of their parents folly: why ſhould we limit God rather then men? 3. Though God reuiueth the memory of the fathers fault in auenging the poſterity, yet he neuer puniſheth the poſterity without their perſonall deſeruings. Now that wee haue ſeene the manner how this is made good, and that it is no breach of *iuſtice* on Gods part, let vs make vſe of it to our ſelues

q Ezech 18.2.

r Verſe.3.

s Verſe.10.13.
t Verſe 14.17.

The 1. Vſe.

Firſt of all it ſerueth to ſhew, that euill and irreligious parents are the moſt deadly enemies to their owne children; in as much as they through their ſinnes, make them lyable to Gods vengeance. Looke vpon the examples of *Ahab*, hee ſhed the innocent blood of *Naboth*; he committed Idolatry & ſerued *Baalim*: no man could haue brought more euill vpon his poſterity, then he himſelfe did: for hence it was, that the kingdome was taken from his houſe, his children had their heads cut off, and all his race feared the worſe for his ſake. *Sauls* ſonnes bare the puniſhment of their father, becauſe of his cruelty againſt the Gibeonites[u]. King *Ieroboam* that famous Idolater, intended the intailing of the kingdome to his own line, yet the very courſe which he plotted to that end, was a canker which did euen fret out his generation: for becauſe he made Iſrael to ſin, the Lord *ſwept away the remnant of his houſe, as a man ſweepeth away dung til all be gone**. It is a warning the to al parents, & to thoſe which are to others in the ſtead of parents, if they do not ſo much reſpect themſelues, yet at the leaſt for their childrens ſakes, to beware of hardned preſumptuous ſinning againſt God. The reſpect which nature hath planted in all, to their poſterity, is ſuch and ſo great, that we ſee many do not only moile & toile, and pinch and labour hard to doe their children good, but (which is more) do euen aduenture & hazard their ſoules for their ſakes, raking & wringing againſt equity for the aduancement of thoſe which ſhall ſucceed them. If this naturall loue worke ſo farre, that many doe euen aduenture their ſoule to benefit

u 2. Sam. 21.

* 1. Kin. 14.10

(as

(as they suppose) their posterity: how much more should it work to draw men to such a course of holinesse and of conscience, by which together with bringing a blessing vpon their children, they shall profit themselues, and further their owne eternall saluation? Now as this reason may be thus generally applyed, so ought it to be of force to beget in vs a detestation of three grosse sinnes especially, which are noted in Scripture, as meanes to bring the curse of God vpon a mans children. The first is Idolatry, that is, the worshipping of God falsly, and after another fashion then he hath prescribed in his Word. Therefore we finde it annexed to the second Commandement, the scope wherof is to draw men to the true worship of God, and to banish all humane deuices out of Gods seruice; I say, to this Commandement it is particularly adioyned, that this kind of sinne God will *visite vpon the children, vpon the third generation, and vpon the fourth* [x]. And (as I haue shewed) *Ieroboams* idolatry, was the very ouer-throw of *Ieroboams* off-spring. It behoueth vs the rather to obserue this, because, howsoeuer we are not guilty of that grosse idolatry, which stands in the worship of stockes and stones, and of the worke of mens hands, yet that which is almost as bad, is our common fault, namely, the seruing of God as our selues please. The greatest part of vs care not to know and enquire, how Gods will is to be serued, but what others before vs haue performed: this is the chiefe thing wee looke vnto. And so wee make God an Idol, supposing him to be one which will be pleased with that which best pleaseth vs, and so that which we doe, becommeth euen Idolatry, sith it is a worship which hath not (for ought we know) any ground or foundation vpon Gods word. This sinne God hath punished in others, and he will punish in vs: Nay I am perswaded, that that darknes and blindnes of heart which is in the most, is a iust iudgement of God, vpon our neglect to worship him after his owne prescription, yea and our posterities also shall feele the smart of it, the Lord will punish vs in them, and afflict them for our sakes. The next sinne noted to be punished in a mans posterity is, oppression, cruell, vniust and vnlawfull gettings. Many men doe bestirre themselues in the world exceedingly, thinking (almost) no course amisse, by which they *may set their nest on high* [y], and make their seede great vpon the earth after them. But in this they are vtterly deceiued, in as much as this is the very next way to bring the curse of God vpon their familie. Many times it comes to passe, that that which a man prouided for his owne heires, neuer falleth to their lot to whom it was intended: And so that is verified which is said, that *the riches of the sinner is laid vp for the iust* [z]; according as Hamans estate was giuen vnto Mordecai [a], *Doubtlesse* (saith Dauid) *a man walketh in a shadow, and disquieteth himselfe in vaine, he heapeth vp riches, & cannot tell who shall gather them* [b] *Whose shall those things be which thou hast prouided*, saith God to the rich man [c]? Well, although the heire of the oppressour come to the owning and fingering of that which hee hath prepared, yet (saith Salomon) *he begets a sonne, in whose hands is nothing* [d], one that commeth to beggery, notwithstanding the wealth of his predecessour. And of this, the world euery day affoards many examples; so true is the olde saying, Goods euill gotten scarsly come to the third heires enioying. God hath appointed *the stone of the wall, and the beame out of the timber* [e], to put him in minde to be auenged. The third sinne which is punished in a mans posterity, is Adulterie. *If my heart* (saith Iob) *hath beene deceiued by a woman, or if I haue laid waite at the doore at my neighbour, &c. This is a fire that shall deuoure to destruction, & which shall root out all mine encrease* [f], whether we vnderstand by the word (*Encrease*) Iobs off-spring, or his wealth, and so take the place to agree to that of Salomon, that *for a whoriſh womã a man is brought to a peece of bread* [g], all is one for the matter to which I apply it, namely, to shew that God doth so far abhor vncleanesse, that for it he punisheth the very stock & generatiõ of the adulterer; either he wil cut off his seed or he will consume that which should maintain thẽ. Well then this is the summe: Parents, euen for their posterities sake, should make conscience of their wayes, and

x Exod. 20.5.

y Hab. 2.9.

z Prou 13.22.
a Ester 8.1.
b Psal. 39.6
c Luk. 12.20.
d Eccl. 5.13.

e Hab. 2.11.

f Iob 31.9.12.

g Prou. 6.26.

and endeauour to walke in all holy obedience vnto God: especially they should beware of three euils, 1. Idolatry. 2. Oppression. 3. Adultery. The seede of parents liuing and dying in these sinnes, seldome scape away without a punishment.

A second vse of this doctrine, is to teach vs to cast downe our selues before the Lord, euen for the sins of our progenitors. We haue an excellent example for it in *Daniel*, in that notable prayer of his: Among other things this he saith, & thus he spakes, *O Lord to vs appertaineth open shame, to our Kings, to our Princes, to our fathers* [h]: and it is not amisse that we are taught to pray the Lord, *not to remember our offences, nor the offences of our fore-fathers.* I remember *Dauid*, fore-telling by the spirit of prophecy, the wrath of God against Iudas which betrayed Christ, vseth these words, *Let the iniquity of his fathers be had in remembrance with the Lord, and let not the sin of his mother be done away* [i]: which sheweth what a heauy thing it is for the posterity, when the sinnes of the fore-fathers come vnto remembrance before God. Therefore (I say) we had neede to be humbled euen to consider the idolatry and blindnes of our fathers, and to feare lest the Lord should reuiue his iustice against them, by taking vengeance vpon vs: which is a duty contrary to the practise of the most, who doe so dote vpon their Aunceſtours, that they account their courses and actions to be rules for them, and that it is enough for them to be of the same religion that they were: so that because they liued in ignorance of the word of God, and in the worship of dumbe idols, leaning to traditions and superstitious principles, therefore they will be ignorant also, and tye themselues to treade in their steps, without better enquiry. It is plaine by my Text, that there may bee childrens children, yea foure generations successiuely (through the iust iudgement of God) wrapped vp in errour: so that to cleaue to our fore-fathers (without any further question) is a course which may soone deceiue vs. It is a good rule, that we must not looke so much what others haue done before vs, as that Christ hath done who is before vs all. That which they haue done amisse must humble vs, and not embolden vs to be their followers.

Vse 2.

h Dan. 9. 18.

i Psal. 109. 14.

FINIS.

THE VVORTH OF THE VVATER OF LIFE.

Dauids longing, and *Dauids* Loue.

The good Fight.

Isa. 55. vers. 1.
Ho, every one that thirsteth, come ye.

Psal. 84. vers. 2.
My soule longeth, yea and fainteth for the Courts of the Lord.

1. Tim. 6. vers. 12.
Fight the good Fight of Faith.

LONDON,
Printed by IOHN LEGATT.
1624.

TO THE RIGHT VVORSHIPFVL SIR WILLIAM STRODE of *Newingham* in the Countie of *Deuonſh.* KNIGHT.

SIR, what, and how great my debt is to your Worſhip, it is very meete for mee to remember, though it be not neceſſary to acquaint the world with particulars. My deſire hath beene, and is, to giue ſome teſtimony of thankefulneſſe. Rich preſents, ſuch as in this crauing and catching age, doe (as the Wiſe man ſaith,) [a] Enlarge a man, and leade him before great men, *as you need not, ſo (I know) you expect not: ſure I am, I for my part am very vnable to beſtow. But (as S.* Peter *ſaid to the cripple at the Temple gate* [b], Such as I haue I giue, *euen a few blotted leaues; ſuch perhaps, as in this* itching eared [c] *generation, (wherein the moſt doe more affect toyes then truth, and a flouriſh of words, rather then ſubſtance of matter) few will take notice of: yet ſuch as I doubt not but you, out of your loue to me, but chiefly out of your affection to Gods holy truth, will vouchſafe kindly to accept. For mee, to commend (as deceitfull huckſters doe their wares) either to you or to others, that which I here make tender of, were to proclaime to the world mine owne vanity:* Let another man praiſe thee, and not thine owne mouth, *ſaith the Scripture* [d]; *neither yet will I any way diſparage it: for that might be thought a ſecret begging of commendation. I ſubmit it to triall; if either to your ſelfe, or to any other of the* Iſrael of God, [e] *it ſhall bring any little encreaſe, either of ſound knowledge, or ſweete feeling* in the myſtery of Chriſt, [f] *I haue my reward, and ſhall thinke my labour well beſtowed. And ſo heartily wiſhing the true good vnto your Worſhip, your good Lady, your whole line and family, I take my leaue,* Modburie.

[a] Prou. 18. 16.
[b] Act. 3. 6.
[c] 2. Tim. 4. 3.
[d] Prou. 27. 2.
[e] Gal. 6. 16.
[f] Eph. 3. 4.

Your Worſhips reſpectiuely,

SAM: HIERON.

THE VVORTH OF THE WATER OF LIFE.

John 4. 13, 14.

Iesus answered and said vnto her, Whosoeuer drinketh of this water, shall thirst againe: But whosoeuer drinketh of the Water that I shall giue him, shall neuer be more a thirst: but the Water that I shall giue him, shall be in him a Well of Water, springing vp into euerlasting life.

THE storie of Christs conference with the woman of Samaria cannot bee vnknowne vnto any which is of any ordinary knowledge in the Scripture: yet partly to giue light vnto my Text, partly to helpe those which are not so carefull to search the booke of God, as they ought to be, it is expedient for me to repeate it.

It fell out, as our Sauiour iourneyed through *Samaria into Galile*, that hee (beeing a man in all [a] things like vnto vs, *yet without sinne*) was both hungry and weary. To releeue hunger, hee sent his Disciples into the citie to make prouision; to ease his wearied limmes, he sate him downe vpon a well side, in those times, and in those coastes very famous, in respect of the Author thereof, whose name it still carried, beeing called *Iacobs well*. Hee sitting there, out commeth mee a woman of the adioyning citie *Sichar*, to draw water from thence, for her houshold vses. Christ, partly to refresh his bodily thirst, but especially (I take it) to satisfie that is neuer-ceasing desire to doe good, make a motion to her, to afoard him some of the water, that he might drinke. Shee, (being as appeareth by her answers, something a shrewd-tongued woman) by and by cut him vp short; What (quoth she) you Iewes be so fine & proud, that you scorne vs, the poore inhabitants of *Samaria*: How is it then that thou being a Iew, asketst drinke of me, a forlorne & despised *Samaritane*? *Our Sauiour* (to giue vs an instance of the accomplishment of that ancient promise, that he would be [b] (*found of them that sought him not*,) doth neither forbeare to commune with her, nor yet (as the manner of the world is) doth frame an vntoward speech to her crosse answer; but seeming to pity her ignorance, & blindnes, telleth her; Alas, good woman, if thou knewest the great mercy of God toward thee, and the excellency of his person and office which requesteth thee, thou wouldest become a suter to him rather, and hee would giue thee another manner of water then this, euen the *Water of life*. The woman answereth him with a scoffe, well enough vnderstanding his meaning, but yet shee iests it out, as though shee knew it not: what art thou (quoth shee) that talkest of the Water of life? canst thou bee better then our father *Iacob*, who first founded this Well? or can there bee any better water then this Well afoards? thou seemest therefore to mee to bragge of more then thou art any way able to performe. Marke now Christs answer: Oh woman (saith hee) thou art very ignorant, or very froward: I speake not to thee of any visible water, seruing for the bodies nourishment, but of a water of farre more infinite worth, if thy heart were opened to apprehend it. I know the water of this Well is excellent, and *Iacob* in his time, was a holy man; but beholde heere another fountaine, beholde a greater then

[a] Heb. 4. 15.

[b] Isa. 65. 1.

Iacob is heere, euen the ſtaffe of the hope of thy father *Iacob*. This ſtreame heere releeueth the body for a time, but cannot affoard a perpetuall filling: the water which I haue to giue, ſhall euerlaſtingly ſatisfie the thirſt of the receiuers of it, and it ſhall be in their bowels as a neuer dryed fountaine, ſpringing vp to euerlaſting life. Thus haue you the courſe of the communication betwixt Chriſt and the Samaritane thus farre. By which you may perceiue, that the maine ſcope of this Text is, to ſhew the difference betwixt the things of this preſent life, and the things of a better life: the weakeneſſe of the one, and the worth of the other. The former is ſet downe, *verſ.* 13. *Whoſoeuer drinketh of this water, &c.* the latter, *verſe* 14. *But whoſoeuer drinketh of the water which, &c.*

Concerning the former, I know, that Chriſt expreſly and by name ſpeaketh of water onely; yet conſidering the chiefe drift of the place is, to draw men from the things which are ſeene, to the things which are not ſeene, from things temporall, to things eternall, from the things which are on earth, to the things which are aboue: Therefore we may ſafely from hence draw this doctrine: That nothing in this preſent world, is able to affoard any true ſatisfying, any filling as it were, vnto a mans ſoule. For that which Chriſt ſaid here of the water of this well, *whoſoeuer drinketh thereof ſhall thirſt againe*, may truly bee ſaid of all things elſe whatſoeuer, which the men of this world doe ayme at in their courſes, *viz.* they doe rather encreaſe then kill the deſire, rather inflame then quench the appetite: they are all like to colde drinke taken by a man labouring of a hote ague, which though it ſeeme to ſatisfie for the preſent, yet indeede it encreaſeth the former drought, and maketh both the needs and the deſire of moyſture greater then before. It were no hard thing to ſhew this to be true, by the enumeration of particulars: but my meaning is, not to inſiſt vpon this point, but onely to vſe it as a preparatiue to the reſt. This is all I will ſay, (and I will therein craue no better witneſſe, then each mans owne experience:) If a man, liuing here in the world, ſhould doe as *Salomon* did, namely, *Whatſoeuer his* [c] *eyes deſire, ſhould not withhold it from them, nor withdraw his heart from any ioy:* but ſhould euen ſtudy, as it were, to glut himſelfe with the things of this life, yet in the end he ſhould finde his heart like the ſea, of which the ſame Wiſe man ſaith, that though [d] *All the riuers goe into it, yet it is not full:* ſo neither ſhall his eye be ſatisfied with ſeeing, nor his eare with hearing, nor his heart with enioying: but he ſhall be like to a man in a maze, wherein when he hath laboured long, yet at laſt hee is as far from that which he ſought for, as he was at the beginning. And the reaſon hereof is expreſſe: the minde is immortall, but all theſe things are tranſitorie: ſo that it is vnpoſsible for the minde to bee filled with earthly things, as it is for a cheſt of wood to be filled with ſpirituall things. It is wittily ſaid, and to good purpoſe, by thoſe which reaſon from the forme of the world, and the faſhion of the heart: the world is round, and the heart three-cornered. As therefore it cannot bee, that a round thing ſhould fill that which is three-ſquared, becauſe the corners muſt needs remaine empty: ſo neither can the things of this world, (which *Iohn* diuideth into three kindes, [e] *The luſt of the fleſh, the luſt of the eyes, and the pride of life*, repleniſh a mans ſoule, but ſome one corner (as it were) or other thereof will remaine vnfilled. This briefe diſcourſe ſerueth to ſhew the truth of this point: let vs as briefely make vſe of it.

The doct.

c Eccl. 2. 10.

d Eccleſ. 1. 7.

e 1. Ioh. 2. 16.

The Vſe.] I remember the ſpeech of the Prophet *Iſaiah, cap.* 55. where by ſolemne proclamation prouoking all men to come to Chriſt, that they may enioy the ſame gracious fauour which our *Sauiour* maketh offer of in this place, hee doth notably reproue the folly of the greateſt part of men, in theſe words, [f] *Wherefore doe you lay out ſiluer and not for bread, and your labour without being ſatisfied?* as if hee had ſaid: *What folly is this, or what madneſſe is it, which poſſeſſeth your hearts, O ye ſonnes of men, that you doe ſo buſie your ſelues, and ſpend your beſt endeauours, about ſuch things which cannot ſatisfie? thinke you it is a poſſible thing to be fedde with*

f Iſay 55. 2.

the winde, or will you caſt your affections vpon that which is nothing? This is the effect of the Prophets reproofe: If he were aliue now, hee would (as hee well might) vſe the ſame words. There is indeede much to doe in the world at this day, much trauelling, much plotting, much contending, and wee doe all beſtirre our ſelues as though the duſt of the earth were not ſufficient for euery man to take a handfull: one man buyeth and purchaſeth, and [g] *ioyneth houſe to houſe, and field to field*, that he may be placed by himſelfe, to be a little King in his owne territories: another couets [h] *fields, and takes them by violence, and houſes, and takes them away, and ſo oppreſſeth a man and his houſe, euen a man and his heritage:* a third, hee [i] *gapeth ouer the heads of the poore*, and doth euen *ſtore vp violence.* In a word, each man almoſt hath enlarged *his deſire as the hell, and is as death, and cannot bee ſatisfied*, and is neuer well in his conceit, till hee hath euen [k] *laded himſelfe with thicke clay:* and wee are all trudging like this [l] woman, with our pitchers on our necks, to ſome one well or other, and if it be neuer ſo deepe, it ſhall goe very hard but we will get it out. But (alas) fooles that we be, when we haue done all, wee doe but *euen weary* our ſelues [m] *for very vanity*: when we haue drunke of this well againe and againe, yet in the end, our deſire is as it was, rather ſtretched out to receiue more, then filled with that which it hath obtained: when wee haue reached euen to the vtmoſt of our firſt deſires, we are then but like the [n] *hungry man*, who *dreameth, and behold hee eateth*, and *when he awaketh his ſoule is empty: or like the thirſtie man*, who *dreameth, and loe he is drinking, and when he awaketh, beholde he is faint, and his ſoule longeth:* So it is but an imagination of comfort which commeth by theſe things, and no true contentment. I beſeech you, let this ſhort and yet full diſcouery of our common folly, (who for the moſt part, doe nothing but [o] *ſow the winde*, and if wee ſo continue, ſhall reape nothing but *corruption*) make vs to ſay as *Iohn Baptiſts* hearers did, when they perceiued by his preaching they were cleane out of the way, [p] *What ſhall we doe then?* If hitherto wee haue aymed at a wrong marke in our deſires, ſhew vs I pray you, how to reforme it: and let your hearts I pray you ſay now to me, as *Cornelius* ſaid to *Peter*, [q] *We are all here preſent before God, to heare all things that are commanded thee of God:* which I doe wiſh ſo much the rather, becauſe that which I am now next to ſpeake of, is that which *Salomon* in one place calleth [r] *durable riches*, in another, [ſ] *the end of all*, which Chriſt tearmeth the [t] *One needfull thing*: for which the ſoule of *Dauid panted* [u]; in compariſon whereof *Paul* * counted all things but as *dung*. Marke firſt the words, then ſee the order of them. *But whoſoeuer drinketh of this water, &c.* The points to be in order opened in the handling of this verſe, are theſe: 1. What this *water* is. 2. That there is both power and will in Chriſt to beſtow it. 3. By what meanes he conferreth it. 4. To whom he giueth it. 5. The benefit of enioying it. 6. The meanes by which each man may know himſelfe to haue receiued it. All theſe points as they are needfull, ſo in the ſeuerall handling of them you ſhall finde them to ariſe directly from the Text.

g Iſa. 5.8.
h Mich. 2.2.
i Amos 3.7.
cap. 3.10.
k Hab. 2.5.
l Verſe 6.
m Verſe 13.
n Iſa. 29.8.
o Hoſ. 8.7.
p Luk. 3.10.
q Act. 10.33.
r Pro. 8.18.
ſ Eccl. 12.13.
t Luk. 10.42.
u Pſal. 42.1.
* Phil. 3.8.

What is ment by the water which Chriſt giueth.

Firſt, what is meant *by the water* here mentioned. It is a true ſaying, that the Scripture is the beſt interpreter of it ſelfe, and one place muſt bee expounded by another. We ſee the light by the light, and we doe vnderſtand the true meaning of the Scripture by the Scripture. Wee can therefore haue no better expoſition vpon this place then Chriſts owne words elſewhere, to which the Spirit of God hath annexed an explanation of the true meaning, [x] *Hee that beleeueth in mee* (as ſaith the Scripture) *out of his belly ſhall flow riuers of water of life. This ſpake hee* (ſaith Saint *Iohn*) *of the ſpirit which they that beleeued in him ſhould receiue*; ſo that by water here, are vnderſtood the gifts and graces of the Spirit, which the Lord is pleaſed to beſtow vpon his children.

x Ioh. 7.38, 39

It is not enough for mee to tell you thus much in generall Tearmes, but I muſt proceede a little further, leſt I ſhould leaue you vncertaine, in that which my chiefe deſire is to reſolue you. This therefore I muſt tell you: that though

it be true, that by water are heere meant the gifts of the Spirit, yet there are certaine gifts and graces of the Spirit, which a man may haue, and yet be a Reprobate. So that you muſt learne to put a difference betwixt the common gifts of the Spirit, and thoſe gifts which are proper onely to Gods children. The world is as it were Gods great Houſe, in which there are both ſeruants and ſons, the one (as Chriſt ſaith) [y] to be caſt out, the other to abide euer. Now in a family, we know there be ſome common fauours, which the ſeruants and drudges doe enioy as well as the heire: and ſo ſome graces there be, which euen the reprobate haue, which it is meete we ſhould know, leſt we be deceiued; and they are theſe: The firſt is, the gift and dexteritie of practiſing a particular calling: For, whatſoeuer, men careleſly and prophanely do imagine that the skill and Art which they haue in any knowledge, as husbandry, merchandize, &c. is from their owne induſtry, yet certaine it is, that the cunning which any man hath in any faculty whatſoeuer, is the ſole and onely gift of Gods Spirit: and therefore the power which *Bezaleel* and *Aholiab* had to worke in blue ſilke and purple and carued worke, is called a [z] *filling by the Spirit of God*. The ſecond common gift, is the gift of enlightening, whereby a man being naturally ignorant in the things of God, is enabled to conceiue the will of God reuealed in the Scripture, yea euen the ſweeteſt points thereof, as of ſaluation and grace in Chriſt Ieſus. A third common gift, is the power of preaching and expounding the Scripture for the common good and behoofe of Gods Church. A fourth, is an ability to reſtraine and temper the affections, ſo that they ſhall not breake foorth into outrage and notorious euils in the behauiour. A fift, is a power to heare the word with ioy, and to ſeeme to take ſome delight, and to finde ſome ſweetneſſe in it. All theſe are gifts and graces of the Spirit of God; but yet they are not thoſe graces which Chriſt meaneth by water here in this place: becauſe theſe be ſuch as may befall thoſe who notwithſtanding ſhall neuer be ſaued. Many a reprobate is gifted with admirable skill in crafts and ſciences. *Demetrius* ſeemed to be a cunning workeman, yet was he no ſmall enemy to the preaching of the Goſpel. Secondly, the Apoſtle ſeemeth to make it a thing poſsible, to be *once enlightened*, and to [a] *haue taſted of the heauenly gift*, yet ſo to fall away, as to be paſt all hope of beeing *renued againe by repentance*. Thirdly, at the day of iudgement, [b] *Many will ſay* to Chriſt, *Lord, haue we not by thy name prophecied?* yet it ſhall be ſaid to them, [c] *Depart from mee*. Fourthly, many wicked men haue power to conforme themſelues, and to bridle many ſinnes, and to carry themſelues in an outward ciuilitie: ſo *Abimelech* the heathen [d] abſtained from committing folly with *Abrahams* wife: and many among the Gentiles excelled in morall vertues, and diuers we ſee (whom we call ciuill men) demeane themſelues in the eyes of the world vnblameably, who yet giue ſmall hope of any true conuerſion. Laſtly, Chriſt in the parable ſheweth, that many hearers for a time beleeue [e], *but as ſoone as tribulation commeth becauſe of the word, by and by* they are *offended*.

Now there are beſides theſe, other ſpeciall graces of the Spirit, which are proper onely to Gods children. *Paul* ſaith, that [f] *God is the Sauiour of all men, ſpecially of thoſe that beleeue*: ſo it may be ſaid, he giueth graces to all, but in ſpeciall manner to the elect. Chriſt is pleaſed, in Scripture to terme the Church his *loue*, his *ſpouſe*. The day of Iudgement, is the marriage day: and the time preſent, is the wooing time, in which he is as it were a ſuter to his Church: and the Miniſters are appointed to *prepare* the Church for her *husband* [g], *and to preſent her as a pure Virgin* vnto *Chriſt*. Now he which is a ſuter to a woman, himſelfe being a man of worſhip & ability, howſoeuer, to teſtifie his bounty, and to make knowne his loue to his beloued, hee will beſtow gifts vpon the ſeruants of the family, yet if hee haue a iewell of worth and price, that hee reſerueth for her, on whom his loue is fixed: ſo Chriſt Ieſus conferreth common fauours, euen vpon the reprobate, to make knowne his riches, and withall, for the good of his

Some gifts of the Spirit are cómon, ſome proper onely to Gods children.

y Ioh.8.35.

The common gifts.

z Exod 31.3.

a Heb.6.4,5.

b Math.7.22.

c Verſe 13.

d Gen.20.6.

e Mat.13.21.

f 1.Tim.4.10.

g 2.Cor.11.2.

choſen,

thoſen, but the ſpeciall, and choice and ſelected graces, theſe he keepeth onely for the true members of his Church. And theſe are the graces meant by Chriſt in this place; and they are in order theſe which follow.

1. The gift of regeneration, which is that, whereby a man of a limme of Satan, is made a member of Chriſt; of a childe of the Diuell, is become the ſonne of God. That this is a worke of Gods Spirit appeareth by Chriſt his wordes: *Except a man be borne of water and of the Spirit* [h], *&c.* And therefore fitly is the holy Ghoſt compared to *Water*, becauſe as water doth moiſten that which is hard: So the holy Ghoſt doth ſupple and ſoften, and put the ſap of grace into the dry, and dead, and rotten heart of man: So that where the Spirit of God is, there the heart is renued, the nature changed, the delight in ſinne aſſwaged, and a loue of holineſſe and godlineſſe, as it were a new iuyce begun in the ſoule. This is the firſt proper gift. The proper gifts. h Ioh.3.5.

2. The knowledge of a mans owne reconciliation to God by the meanes of Chriſt Ieſus. Hereof ſpeaketh the Apoſtle, *The Spirit* [i] *beareth witneſſe with our ſpirit that we are the children of God.* It is true, the nature of man cannot attaine to this knowledge, *But we* [k] *haue receiued the Spirit which is of God: That we might know the things that are giuen to vs of God.* And indeede, it cannot be, but, that if God haue been pleaſed of his goodneſſe to make any man or woman his childe, he will likewiſe make knowne the ſame fauour vnto him or her: eſpecially ſeeing it is ſo greatly for our comfort. For as, on the one ſide it is the greateſt miſery for a man to be in continuall ſuſpenſe, not knowing whether his ſinnes are forgiuen him: ſo, what greater comfort can there be to a man, then to bee aſſured of Gods fauour towards him? i Rom.8.16. k 1 Cor. 2.12.

3. The gift of obedience: for, as a man that dwelleth in the houſe as the owner of it, ordereth it, and gouerneth it, at his pleaſure: ſo the holy Ghoſt gouerneth all thoſe in whom he abideth [l]: they are led *by the Spirit*, which are the Lords. The Spirit repreſſeth all bad motions drawing vnto ſinne, ſpringing from the corruption of our nature, ſuggeſted by Satan, and occaſioned by the beguiling entiſements of this euill world, and withall it ſtirreth vp good deſires, and holy thoughts, inclining to piety and godlineſſe. l Rom.8.14.

4. Prayer: that is, a will and ability in ſome good meaſure, to haue recourſe vnto the Lord by prayer vpon all occaſions, and to poure out a mans wants and neceſsities before him. For this is a generall and a certaine rule, that as naturally euery childe, being pinched with want, acquainteth the father with his neceſsities, building vpon his loue and willingneſſe to doe him good: ſo he which is the childe of God, hath alwayes this property, to make prayer vnto God, his firſt meanes whereby to obtaine that which hee doth deſire, and to bee freed from that wherewith hee is oppreſſed. Now that which workes this in vs, is Gods Spirit: For ſeeing we of our ſelues doe neither know our neceſſities, nor knowing them can tell how to bemoane them, therefore Gods Spirit is giuen to helpe our infirmities, to aſsiſt vs in the framing of our ſuits, that ſo our prayers may be pleaſing vnto God, and comfortable to our ſoules. And for this, the Spirit of God is called the [m] *ſpirit of ſupplications*, becauſe it furniſheth a man both with will and knowledge alſo to poure out his ſoule vnfainedly to the Lord. m Zac.12.10.

5. Comfort in diſtreſſe. For whereas the children of God are ſubiect to manifold grieuances, partly in regard of inward conflicts with ſinne, and the terror of their owne conſcience, partly in reſpect of outward annoyances, the Spirit of God is giuen vnto them, to relieue them, to miniſter comfort vnto them, to vphold them, to make them able with cheerfulneſſe to hold out in the midſt of the greateſt extreamities whatſoeuer. For this cauſe the Spirit is called the [n] *Comforter*, and [o] *Oyle of gladneſſe*, becauſe he doth refreſh and cheere the poore diſtreſſed ſoules of Gods children. n Ioh.15.26. o Pſal.45.7.

6. Strength

6. Strength. There are many things which the profession of Christianity requireth at the hands of a Christian, which a Christian of himselfe is not able to performe: as for example, when a man seeth the hideousnesse of sinne, yet in the midst of his sight to lift vp the hand of his faith, and to lay hold vpon the mercy of God in Christ Iesu: when a man is tempted to sinne, to resist the temptation; in persecution to endure; in penury to trust vpon Gods prouidence: these and such like are beyond the reach of mans power: yet the Spirit of God maketh Gods children able to effect them [p], *I am able to doe all things* (saith the Apostle) *through the helpe of Christ which strengtheneth me*: and the Spirit for this cause is termed [q] *the spirit of Christ*.

p Phil 4.13.

q Isa.11.12.

These are the graces of the Spirit peculiar to the elect, and signified by water in this place: briefly thus: 1. The gift of regeneration to become Gods child. 2. The gift of faith to beleeue Gods promises. 3. The gift of obedience to doe Gods will. 4. The gift of prayer to seeke Gods presence. 5. The gift of comfort, to endure Gods tryals. 6. The gift of strength to holde out and continue Gods seruant.

How these things sauour with you I know not, how sweet they ought to bee vnto you, I know well. It is said of Christ, that to the eyes of the world [r], he had *neither forme nor beauty*, there seemed to bee nothing in him, why men should desire him, yet all the children of God [s] *saw his glory, as the glory of the onely begotten Sonne of God, full of grace and truth*. So though these things happely doe no whit affect those [t] *which are after the flesh*, but doe seeme euen vile in their eyes; yet they whose hearts God hath touched, to them they seeme exceeding precious, and I doubt not but they say in their hearts, as *Mephibosheth* said to *Dauid* after his returne from the battell, when *Dauid* bad him and *Ziba* diuide the goods betwixt them, nay (saith hee) to testifie his ioy for the Kings victory,) [u] *Let him take all, seeing my Lord the King is come home in peace*: so I say, all that feare God, say in the truth of their soules, comparing the base things of the world with these graces, *Take all for me who will, so that my barren soule may be replenished with these sweet graces of Gods Spirit*. Well, hoping the best (as in charity it becommeth me) of you all, and that as you doe prize these graces, this water of life, as it doth deserue, so you will be glad to know the meanes of obtaining them, I come now to the next point: Which is, that Christ hath both power and will to bestow them. He saith here, he will giue them, it is meet therefore that we doe enquire into his ability, whether it be in his power to make good that which he promiseth in this place.

r Isa.53.2.

s Ioh.1.14.

t Rom.8.5.

u 2 Sa. 19.30.

Christ is able and willing to giue this water.

Touching his power the Scripture is a plentifull witnesse. *With thee* (saith *Dauid*) *is the* * *well of life*. Hee is the [x] *fountaine opened in the house of Dauid for sinne and for vncleanenesse. It hath pleased the Father, that* [y] *in him all fulnesse shall dwell: In him are hid all the treasures of wisedome and knowledge* [z]: and it is ordained, that [a] *of his fulnesse*, we should receiue grace for grace. What better witnesse would we of his power? His will is no lesse then his power, [b] *Come vnto mee all yee that are wearie, &c.* He hath made an open Proclamation, he *stood and cryed, saying*, [c] *If any man thirst, let him come to me and drinke*: and hee hath renued his offer, [d] *Let him that is a thirst come, and let whosoeuer will, take of the water of life freely*: nay [e] *without siluer, and without money*. What reason haue wee (I pray you) but vpon his word to beleeue him?

* Psal.36.9.
x Zach. 13.1.
y Col.1.19.
z Col.2.3.
a Ioh.1.16.
b Mat. 11.28.
c Ioh.7.37.
d Reu. 22.17.
e Isa.55.1.

The Vse.

Well then, what followeth vpon this? We that are Ministers of the Gospell, are appointed by him that hath sent vs, to doe as *Iohn Baptist*, to point with the finger, and to say to you, [f] *Behold the Lambe of God*: see the man that hath the treasures of all grace, runne ye to him, that as was prophecied of olde, you may *with ioy draw waters out of the* [g] *welles of saluation*. Take heed you forsake not him who is the [h] *fountaine of liuing waters, to digge you pits, euen broken pits which can hold no water*. Get you to Christ, seeke to him, if you wish to bee relieued.

f Ioh.1.36.
g Isa.12.3.
h Ier.2.13.

This

This is the end of our preaching, this is the drift of all our Sermons. You will ſay vnto me, (perhaps) this is a needleſſe exhortation: you talke of going to Chriſt, but where is he? If he were preaching in our Churches, and working miracles in our ſtreets, you ſhould ſee how we would flocke about him, how much we would make of him, and how we would runne to him. Here be good words, I pray God the performance be according. Hearken therefore in the feare of God: I ſay to thee as *Paul* ſpake in a caſe not much vnlike, [i] *Say not in thine heart, Who ſhall aſcend into heauen? that is, to bring Chriſt from aboue: or Who ſhall deſcend into the deepe? that is, to bring Chriſt againe from the dead.* There is no ſuch difficulty in the matter: for behold he is neere thee, [k] *He ſtandeth in the top of the high places,* (ſaith *Salomon.*) *Iohn* ſaw him in [l] *the midſt of the golden candleſtickes.* Hee is in the middle of his Church, he dwelleth in the congregation of the faithfull: [m] *where two or three are gathered together in his name, there is he.* It is no ſuch hard matter to finde Chriſt, [n] *Watch daily at the gates* of the Lords houſe, *and giue attendance at the poſtes of his dores,* there thou ſhalt finde him. When *Ioſeph* and *Marie* hauing beene lately at Ieruſalem, had (as it were) loſt him, [o] they went backe to the temple, and there they found him. Goe thou and doe likewiſe: ſeeke him in his word, there thou ſhalt haue him: *Wee* (ſaith the Apoſtle, ſpeaking of himſelfe, and of his fellow Miniſters) *ſtand among you in Chriſts ſtead* [p], *and God doth beſeech you through vs.* Thou wilt ſay vnto mee, yet againe it may be, thou art little the neerer: thou wilt yeeld that Chriſt is the Well of life, and that the congregation is the place where to finde him, but thou wilt adde withall, as this woman did in ſcorne to Chriſt, *the Well is deepe, and thou haſt nothing to draw with.* Marke therefore (I pray thee) the next point, namely, the meanes how Chriſt beſtoweth theſe graces.

Where Chriſt is to be found.
i Rom. 10.6.7.
k Prou. 8.2.
l Reu. 1.13.
m Math. 18.20
n Prou. 8.33.
o Luk. 2.45, 46.
p 2. Cor. 5.20.

There are three pipes or conduits, (as I may ſo call them) by which Chriſt Ieſus the Fountaine of life conueyeth the graces of his Spirit into the hearts of his children. Firſt, the preaching of the word; ſecondly, the Sacraments; thirdly, prayer.

How Chriſt beſtowes this water.

If then thou wouldeſt drinke of this Well of liuing Water, I doe eſpecially commend to thy godly care the publike miniſtery of the word, not ſhutting out the other two, but chiefly vrging this, becauſe I know that if thou bee a carefull and conſcionable hearer, the exerciſes of prayer and communicating cannot but bee delightfull vnto thee. Obſerue this I pray thee, if thy heart bee affected with theſe ſpirituall graces iſſuing out of the Fountaine of grace, get thee to the word of grace, I meane, (to vſe *Pauls* words, and to cut off ambiguity) [r] *the word of faith which we preach:* open thy eares, that it may runne downe to the refreſhing of thy heart. If thou haſt by the goodneſſe of God, a ciſterne of thy owne, and a skilfull drawer, that is (as *Elihu* ſpeaketh) [t] *an interpreter*, who knoweth how to *giue* thee thy [u] *portion* of water in *ſeaſon*, then I ſay to thee as *Salomon* doth *; *Drinke of the riuers out of the middeſt of thine owne Well:* but if thou dwelleſt (as *Dauid* ſaith) in a *barren and dry land where no water is*, or haſt cauſe to ſay as the citizens of *Iericho* did to *Eliſha* [x]: *The ſituation* of thy dwelling is *pleaſant, but the water is naught*, why ſhould I for any by-reſpects betray the ſoule, and ſpare to tell thee that which I know to be the truth? what ſhouldeſt thou doe in ſuch a caſe but ſeeke it where it is, and labour elſewhere to ſupply thine owne neceſsity? This is the meanes of Gods appointing, this is the ordinary conduit of ſaluation. The ſeeming wiſe men of this world, hearing this courſe commended to them, as it were a liuing ſtreame flowing frō the Well of life Chriſt Ieſus, thinke it incredible, and imagine it to be a baſe meanes to beget grace in a mans heart. I will tell you to whome they are very like in this caſe: to *Naaman* the *Syrian*, who trauelling to the Prophet *Eliſha* to bee cleanſed by him of his leproſie, When hee had word ſent him, to waſh himſelfe in *Iordan* ſeauen times, hee was by and by in a rage, hee looked for ſome greater matter. *Behold* (ſaith he)

The Vſe.

r Rom. 10.8.
t Iob 33.23.
u Luk. 12.42.
* Prou. 5.15.
x 2. Kin. 2.19.

hee) *I thought with my selfe, hee will surely come out and stand, and call on the name of the Lord his God, and put his hand in the place, &c.* This is a iest, (thought he) am I come so farre to wash my selfe in Iordan, as though there were not as good waters of *Damascus*? Euen so, many thinke scorne of this, as of too meane a meanes, and imagine it to bee but an idle thing, by hearing to bee saued. But to all so minded, I say as the seruants of the same *Naaman* said to him; *Father* (said they) *if the Prophets had commanded thee a great thing, wouldest thou not haue done it? How much rather then, when he saith to thee, Wash and be cleane?* So say I, If the Lord had imposed some great thing vpon vs, of more charge, and of more difficultie, ought wee not to haue done it? How much more now, when hee saith vnto vs, Heare and bee saued. The weaker meanes, the greater is his glorie: the easier it is, the more is our shame, and the deeper will our condemnation bee if wee despise it. To conclude this point then: The water of life which is originally in Christ, is deriued to vs by preaching: Learne thou then to come by the streames of Preaching to the fountaine of grace, the Lord Iesus. And though (it may bee) thou haue depended vpon it many yeeres, as long as [z] the lame man lay by the poole of Bethesda, and hast not yet gained that full comfort which thou diddest expect, yet assure thy selfe that the good houre is comming, in which thou shalt finde rest and peace vnto thy soule. So much for this point.

2. King. 5.

z Ioh. 5.5.

To whom Christ doth giue it.

The next followeth: *viz.* the parties to whom Christ will giue this water. It is not expressed, but yet it is implyed: For marke: *Hee that drinkes of this water, shall neuer thirst againe*, saith Christ: therefore before he receiued it hee thirsted for it; So that it is plaine by the Text, that they to whom Christ will giue this water of life, are those which thirst after it, which long for it, which feele the want of it: and thereto agreeth the Scripture in many places: *Ho*[a] (saith the Prophet) *come ye to the waters*: but who? *Euery one that thirsteth.* [b] *Blessed are they which thirst for righteousnesse. If any man thirst,* [c] *let him come to me and drinke. I will giue to him that is a thirst of the well of the water of life freely*: And; [e] *Let him that is a thirst come.* If there be no thirsting, there shall be no refreshing; if no longing, no enioying: God will giue his graces, where they shall be esteemed, and esteemed they cannot be, till the want thereof be knowne, and he which feeleth the want of them cannot chuse but vnfainedly desire them.

Doct.

a Isa. 55.1.
b Math. 5.6.
c Ioh. 7.37.
e Reu. 22. 18.

The vse of this is very expedient. It teacheth vs how and in what manner we must be prepared to the receiuing of the graces of Gods Spirit: vntill our soules doe euen thirst after Christ, as [f] *The Hart after the riuers of waters*, so that we seeme to our selues the happiest men aliue if wee might haue but one droppe of Christs blood to refresh vs, vntill (I say) it be thus with vs, Christ can neuer be ours, hee will neuer dwell in that soule that hath not euen panted after him, and cryed out in the anguish thereof as *Hezekiah* did, [g] *O Lord it hath afflicted me, comfort mee.* And therefore it is no meruaile though there bee euery where so many emptie soules, because there be so few thirsting soules; no wonder though so many are without grace, seeing there be so few that long after grace. True it is, that by nature our selues are destitute of all goodnesse, neither is there so much as a shadow of grace within vs: but yet all feele not this, among other graces which wee want, this is not the least, that wee doe not feele the want of grace. Wee are (the greatest part of vs) like those *Laodicians* spoken of in the third chapter of the Reuelation; wee say wee are *rich, and haue need of nothing, and know not that we are wretched and miserable, and blinde, and naked.* This our supposed fulnesse breedes in vs a loathing of Gods graces; they seeme vnto vs, when they are liberally offered not worth the entertaining. So that (mee thinketh) I may not vnfitly compare the state of Gods heauenly graces, in respect of the colde entertainment that they haue with the most, vnto the case of a poore man, which hath libertie to goe through the Church to gather euery

The Vse.

f Psal. 42. 1.

g Isa. 38. 14.

mans

mans deuotion for his reliefe: Hee commeth to one, and he maketh wise not to heare; to another, and he bid deth him come againe another time; to a third, and he saith he hath no money about him; to a fourth, and he would giue it hee had wherewith to exchange: to a fifth, and he saith hee is a poore man himselfe, and hath as much neede to aske as hee: And thus euery vnwilling minde finding an excuse, hee picketh out but a few poore pence out of a great and populous congregation. So it fareth with the graces of God offered to vs in the ordinarie Ministery of the word. They passe (as it were) from seate to seate, from pue to pue; from one end of the Church vnto another, humbly suing and forcibly perswading, to be entertained: But (alas) there is such a generall benummednesse and frozen deadnesse, possesseth the hearts of the greatest part, that (I know not how) grace, the more kindly it is offered, the lesse it is esteemed, and though the water of life doe runne (as it were thorough our streetes, yet men will scarcely stoope to receiue it. I am euen woe to thinke vpon it, how men and woman that now thinke all is well inough, and doe *i* receiue *the grace of God in vaine, and* [k] *neglect so great saluation*, shall one day with teares of blood be suters for one drop of grace, and yet shall not be able obtaine it. Well then, if we would drinke of the water which Christ hath to giue vs, let vs labour to thirst after it: you will say vnto me, how shall we come to this spirituall thirst? I will shew you how. There be two things especially beget thirst: the one is Labour. I neede not proue it, yee know it well enough by experience: so then a spirituall labour will beget a spirituall thirst. But what is this spirituall Labour; it is this: a trauelling vnder the waight and burthen of a mans owne sins: If thou canst once say with *Dauid*, [l] *My sinnes are like a sore burden* too heauy for mee to beare, thou wilt quickly thirst after the righteousnesse of Christ Iesus. Another occasion of thirst is salt, you know that by experience also. Now marke what Christ saith, he telleth the Apostles and their successors, that in respect of their Ministery, [m] they *are the salt of the Earth*. Salt hath a kinde of byting nature, so hath the word well applyed; it is sharpe and eager, and hee who is well exercised vnder it, and well schooled by the vrging of the law vpon his conscience, hee will soone thirst after the saluation offered in Christ Iesus. The Gospell will bee glad tidings to him, and [n] *as cold waters to a wearie soule*. Take this course which I haue prescribed thee, learne to feele the waight of sinne, frequent the powerfull ministery of the word, and thou shalt soone thirst for the water of life.

i 2. Cor. 6.1.
k Heb. 2 3.

How to bee brought to thirst for Christ.

l Psal. 38.4.

m Math. 5.13.

n Prou. 25.25

The next point is the benefite of enioying this water. *Hee that drinketh of it shall neuer be more a thirst.* And the reason is, because the *water shall bee in him, a well of water springing vp into euerlasting life.* This is warily to be vnderstood: for it is not so to be taken, as though the children of God beeing once seasoned with grace, were glutted (as it were) and had no more desire for the encrease of grace, for it is cleane otherwise; the more grace a man hath, the more he longeth to haue grace to bee euen heaped (if it were possible) vpon his soule. But the meaning is this; that whereas this outward element of water, which we daily vse, is soone wasted and turned to nothing, and a man that hath vsed it, is within a while as new to seeke, as if he neuer had had thereof, this water of life is of another nature; beeing once receiued, it is neuer dryed vp againe, it is like to a liuing spring which shall perpetually streame, and as it were bubble out vnto eternall life: it is a fountaine that can neuer be drawne dry, an euerlasting stocke that can neuer bee wasted, a store which can neuer bee spent, as a lampe fed with oyle of immortality which can neuer bee consumed. Wee learne an excellent point from hence, and it is this: that the graces, which God once bestoweth on his children are neuer taken from them: this is Christs true meaning: and it is a point easily proued by the Scripture. [o] *The gifts and calling of God are without repentance*, that is, God neuer altereth his purpose touching the bringing of any

Doctrine.

o Rom. 11.29

man into the ſtate of grace. [p] *Whom he loueth, he loueth to the end: for a moment,* [q] *I hid my face from thee for a little ſeaſon, but with euerlaſting loue I had compaſſion on thee, ſaith the Lord thy redeemer.* [r] *I haue loued thee with an euerlaſting loue.* [ſ] *I am perſwaded* (ſaith *Paul*) *that he that hath begun this worke in you will performe it.* It is a generall rule; where God beginneth a good worke of grace, hee goeth on alwaies to finiſh it. *I giue vnto my ſheepe eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hand* *. There is no point plainer in the Scripture; Chriſt doth not bring vs into a good courſe, and then leaue vs to our ſelues, but he guides vs in it by his grace vnto the end; and therefore he is called both [t] *The author, and the finiſher of our faith.*

p Ioh 13. 1.
q Iſa.54.8.
r Ier 31.3.
ſ Phil. 1.6.
* Ioh.10.28.
t Heb.12.2.

The Vſe.

The vſe is two-fold: Firſt, to quicken and ſtirre vp our deſires to make vs labour after theſe heauenly graces, ſeeing they are the onely things of perpetuitie. All things elſe are ſubiect to vncertaintie, onely [u] *the foundation of the Lord remaineth ſure.* Oh then, chuſe the * *better part which ſhall not bee taken away from vs.* Secondly, this is a point of infinite and vnſpeakeable comfort to all Gods children. For conſider I pray you, is it not a comfortable thing, when a man with great charge and induſtry hath gotten a commoditie, to be aſſured of the continuance, and to be freed from the feare of loſing it? What a ioy muſt it then needs be to a Chriſtian ſoule, to conſider that the Lord hauing begun, in ſome meaſure to bee gracious vnto him, will neuer alter his fauour; that grace being once beſtowed, ſhall neuer bee withdrawne; that his ſoule hauing once beene moyſtened with the dew of heauen, ſhall neuer bee wholly dryed vp againe? It is poſsible I know for the deare childe of God, ſometimes to ſeeme to himſelfe and to others, emptie and barren of all goodneſſe, and theſe graces may bee thought for a time, vtterly to bee conſumed. So the ſappe lyeth hidde in the roote of the tree the whole winter, and maketh no ſhew; and in a very dry and hotte Sommer, you ſhall ſee many ſprings as it were cleane gone, without any appearance of moiſture: yet in Sommer the ſap mounteth aloft into all the branches of the tree, and in a conuenient ſeaſon, the veines of the earth are opened, and the dryed ſpring returneth to his former ſtreaming: ſo, though the children of God may ſeeme ſometimes vtterly to bee fallen backe to their former hardneſſe, yet (as Saint *Iohn* ſaith) [x] there is a certaine ſeede behinde; there is a hidden moiſture which at laſt breakes out, and ſheweth it ſelfe in the fruits of righteouſneſſe as before. So then, if thou haſt neuer ſo little grace, (as thou thinkeſt) though it be but as yet a deſire of grace, a longing after faith, a thirſting after righteouſneſſe, yet make much of it, reioyce in it, thanke God for it, take it as a pledge that the Lord hath ſome further worke to worke in thee: bee ſure, that he which hath begun it, will cheriſh it, yea and that in his time he will alſo encreaſe it.

u 2.Tim.2.19
* Luk.10.42.
x 1.Ioh.3.9.

The ſignes of hauing this water.

The laſt point remaineth, which is the life of all that hath beene ſaid, *viz.* how may I for my part know that I haue taſted of this water. Hearken a little and I will tell thee: thou ſhalt know the certaintie of it by theſe ſignes. The firſt is, a cleare ſight of thine owne ſoules eſtate. In a cleare well, a man may ſee a peny in the bottome of it: ſo if a man haue the well of life in his heart, he ſhall behold in it the full proportion (as it were) of his owne ſoule. And aſſure thy ſelfe of this, that the more full ſight thou haſt of thine owne imperfections, of thine owne corruptions, of the rebellions of thy heart, of the crookedneſſe of thy nature, the greater portion thou haſt of this grace. The ſecond ſigne, is the cleanneſſe of the heart: it is the nature of the water to cleanſe and ſcoure: ſo is it the propertie of this heauenly water: no ſope, no nitre, hath that ſcouring power that it hath. [y] *The heart is wicked aboue all things:* fraughted naturally with corruption, ignorance, vnbeliefe, hardneſſe, ſecuritie, frowardneſſe, vntowardneſſe to good ſeruices. Looke therefore how thy heart is cleanſed, thy ſoule purged from this filthineſſe. Thou wilt ſay to mee (perhaps) the Scripture ſaith,

y Ier. 17. 9.

[z] *Who*

[z] *Who can ſay, I haue made my heart cleane:* how ſhall I then thinke to finde a cleane heart? I anſwer, cleane from all blemiſh I know thou ſhalt neuer finde it, yet thou muſt [a] haue a pure heart, for elſe thou ſhalt neuer ſee God. A pure heart, is a heart purged from the bondage of ſinne, a heart [b] *cleanſed from dead workes to ſerue the liuing God:* more plainely, a heart [c] *which deſireth in all things to liue honeſtly.* If thou wouldeſt therefore be ſure of a cleane heart, looke for a cleane conuerſation, ſuch a conuerſation as Saint *Paul* ſpeaketh of, [d] which *becommeth the Goſpel,* which adorneth *the doctrine of our Sauiour in all things,* which maketh our enemies and the enemies of our profeſsion [e] *aſhamed when they haue nothing concerning vs to ſpeake euill of.* The water of life doth alwaies bring foorth ſuch fruit: therefore a good man is ſaid to be [f] *as a tree planted by the riuers of water, that will bring forth her fruit in due ſeaſon.* And it is ſaid againe, [g] *that euery thing ſhall liue, whither that liuing riuer,* which floweth out of the Sanctuarie, *commeth.* Try thy ſelfe by this marke, ſee whether this water hath quenched the boyling heate of thine owne inordinate luſts, and hath begotten a new life, euen the life of righteouſneſſe within thee. The third ſigne, is increaſing in grace: water which is but a ſmall ſtreame at the well head, going further waxeth broader and deeper, and parts it ſelfe into many branches: ſo theſe waters that flowed out of the Sanctuarie, were firſt [h] *to the ancles,* then to the *knees,* then to the *loynes,* then *a riuer which could not be paſſed ouer.* If there be a care to increaſe in grace, in knowledge, in feeling, in zeale, in obedience, the well of life is in that ſoule: if there be a reſting ſatisfied, as though all were well, and we had religion inough, that is a dry ſoule, the graces of Gods Spirit are not in it. The fourth ſigne, is a care to doe good to the ſoules of others: we know nothing is more free in vſe then the water. *Dauid* ſaith, [i] *God ſendeth out ſprings into the valleyes, to giue drinke to all the beaſts of the field.* And Chriſt ſaith, [k] that *out of his belly,* which drinketh of this water, *ſhall flow riuers of water of life,* by which many ſhall be comforted. Haſt thou a deſire and a care to be helpefull to other mens ſoules? it is a ſigne, thy ſoule is watered, and ſhall be more bedewed: for [l] *he that watereth ſhall haue raine*: haſt thou no ſuch care, no diſpoſition to be a meanes of ſaluation vnto others? thou haſt a barren heart, and a graceleſſe ſpirit. Theſe bee plaine and familiar markes, and they be ſuch as will not deceiue vs. The daily vſe of water, may daily minde vs of them, let vs daily try our ſelues how it fareth with vs in theſe things. If wee bee trauelling by the way, and it be told vs, that by ſuch a tree, or gate, or village, wee ſhall know our ſelues to be in the right courſe, we will carefully remember it, and heedfully obſerue it as we iourney. If we ſee the markes we will be glad, if we ſee them not, wee will bee afraid we are out, and returne to make enquirie. Let vs doe ſo in this caſe, by theſe tokens wee ſhall vnderſtand how it goeth with our ſoules, and in which way we are trauelling: let vs labour to remember them, let vs marke daily whether in our courſe and carriage we can finde them. If we doe, let vs bleſſe the name of God, and hold on our courſe with cheerefulneſſe; if wee doe not, let vs be [m] *iealous ouer our ſelues with a godly iealouſie,* let vs know it is not well with vs, let vs ſpeedily enter into a new courſe, for feare of going on in the *broad way* which leadeth to deſtruction. And thus an end of this Text.

z Prou. 20. 9.
a Math. 5. 8.
b Heb. 9. 14.
c Heb. 13. 18.
d Phil. 1. 27.
e Tit. 2. 10. 8.
f Pſal 1. 3.
g Ezek 47. 9.
h Ezek. 47. 3, 4, 5.
i Pſa. 104. 10, 11.
k Ioh. 7. 38.
l Prou. 11. 25.
m 2 Cor. 11. 2.
n Math. 7. 13.

Dauids longing, and Dauids loue.

PSAL. 119. 174.

I haue longed for thy ſaluation, O Lord; and thy Law is my delight.

IT is truly ſaid, that this 119. Pſalme is the liuely repreſentation of a regenerate man: in regard that it ſo fully, and ſo effectually maketh knowne what ought to be the meditations of his ſoule, the thoughts and affections of his heart, the courſes and exerciſes of his life. So that the liker, by viewing the inward parts, a man ſhall finde himſelfe to bee, to *Dauid* in this Pſalme: the more hee may aſſure himſelfe, that he is a new creature; and the further hee ſhall perceiue himſelfe to come ſhort of this patterne, the farther he is to thinke that hee is from newneſſe of life. Of this worthy Pſalme (the true image of a renewed ſoule) I haue choſen one almoſt of the loweſt, but not of the baſeſt branches to treate of vnto you: which, as for the generall meaning thereof, it is agreeing to the reſt of the holy and heauenly matter of the Pſalme, ſo in particular, it is an expreſſe witneſſe vnto vs of two things: firſt, *Dauids* longing: ſecondly, *Dauids* loue. His longing was for ſaluation, *O Lord I haue longed for thy ſaluation:* his loue was the law, *And thy law is my delight.* Of theſe two in order.

The diuiſion.

The firſt part.

In the former we are briefely to examine two things: firſt what is ſaluation: ſecondly, what it is to long for ſaluation. By ſaluation is meant heere no other thing, but that which in the Scripture is ſometime called [a] *life eternall*, ſometimes *the* [b] *kingdome of heauen*, ſometimes [c] *the glory which ſhall bee ſhewed* hereafter, ſometimes [d] *the goodneſſe of the Lord in the land of the liuing*, ſometimes [e] *the price of the high calling of God in Chriſt Ieſus*, ſometimes [f] *an inheritance immortall and vndefiled, which fadeth not*; in a word, [g] thoſe vnſpeakable, and not to be conceiued bleſsings, *which God hath prepared for thoſe that loue him*. This was (as wee ſay) the obiect, the marke of *Dauids* longing. This ſaluation hee calleth the Lords *(thy ſaluation)* becauſe as for vs, it is neither an inheritance which wee are borne vnto, nor a purchaſe which by any deſert wee can compaſſe, ſo it is the Lords euery way: it is he which hath [h] firſt *prepared it:* it is he which hath freely diſpoſed it according to the [i] *Good pleaſure* of his owne will: it is he which [k] *reſerueth it in heauen, for* thoſe, who are [l] *reſerued vnto Ieſus Chriſt*. Now what it is to long, wee doe all well enough conceiue, either by experience in our ſelues, or by obſeruation in others, wee know it to bee the ſtretching of the deſire vnto the higheſt ſtraine; it affecteth the heart in that meaſure, that all delaies are euen a very killing to the ſoule, neither can there bee any contentment or true ſatisfaction, but onely in the fruition of that which is longed for. *Dauid* himſelfe deſcribeth this affection of his by very paſsionate and effectuall termes, [m] *My ſoule thirſteth for God, as the Hart brayeth for the riuers of water*, [n] *My ſoule fainteth for the courts of the Lord.* [o] *My heart breaketh for the deſire it hath: [p] opened my mouth and panted.* Hee was as one who needs to gape for a new ſupply of breath, ſuch was the heate and eagerneſſe of his purſuit. Theſe things ſhew, that *Dauids* longing was no ſlight deſire, ariſing in ſome paſsion, which kinde of deſire

a Mat. 19. 29
b Math 5. 3.
c Rom 8 18.
d Pſal. 27. 13.
e Phil. 3. 14.
f 1. Pet. 1. 4.
g 1. Cor. 2. 9.
h 1 Cor. 2. 9.
i Mat. 11. 26.
k 1. Pet. 1. 4.
l Iud. 1.
m Pſal. 42. 1.
n Pſal 84. 2.
o Pſa 119. 20.
p Verſe 131.

fire many times, is as soone quenched as kindled; but it was an ardent affection, springing from a deepe apprehension of the good of the thing desired, and being in a manner impatient of delaies, till the thing it selfe were enioyed. Adde hereto, that whereas there are in saluation two things, the one the possession of it in heauen, which Saint *Peter* called, [p] *the end of our faith*, the other the assurance of it here on earth, which Saint *Paul* termeth, [r] *the first fruits of the spirit*, *Dauids* longing was entended vnto both: for (to vse *Pauls* phrase) hee did euen [s] *sigh* in himselfe, *desiring to be clothed with that house which is from heauen*, and hee longeth also for [t] *the earnest of the spirit*, to be a pledge to his soule of the future inheritance. Thus I haue briefly and truely opened vnto you the true sense of *Dauids longing*, the first part of my text. Let vs now come to see what this is to vs, that *Dauids* desire was so feruent for saluation.

p 1.Pet.1.9.
r Rom. 8.23.
s 2.Cor.5.2.
t Eph.1.13.14.

It doth teach vs thus much, and this is the point which I will insist vpon: *viz.* That in the hearts of all that shall bee saued, there is a vehement desire, and an vnfained longing to bee saued. I pray marke well this point, and bee not readie to thinke it a slight obseruation, till you haue heard it well prooued and well pressed. First of all, touching the sense thereof, it must be vnderstood with this caution & limitation, namely that I doe not extend it to such infants and little ones, which doe belong vnto the election of grace, but onely to such as are of yeares of discretion, which are of power & ability to conceiue & vnderstand, and are come to haue the vse of these naturall powers of desiring and longing which are in all. For as touching the rest as God hath his part in many such ([u] *for of such is the kingdome of God*) so his manner of drawing them into the state of grace, and of their apprehending it, is knowne only to himselfe. This is the meaning of the Doctrine. Now for proofe of it this one example of *Dauid* is a sufficient ground: for seeing all Gods children are guided by one spirit, and like the children of one family, sprung of one father, and bred vp after one fashion, are of one disposition in respect of spirituall things, it must needs follow that the longing after saluation which was in *Dauid*, is (though not haply in the same measure, yet for the generall nature thereof) in all that shall bee saued, and they are able in the witnesse of a good conscience to say as he did here, *O Lord I haue longed for thy saluation* Yet, lest ignorance in the course of holy Scripture, should make vs to beholde *Dauid* in this moode, like a Pellicane in the wildernesse, supposing him to be alone herein, and so we should become negligent to frame our selues to so good a patterne, let vs see whether the like affection be not to be found in others of Gods Saints. Beginne first with *Abraham* the father of the faithfull, without likenesse to whose faith there can be no saluation: what saith Christ of him? * *Your father Abraham reioyced to see my day, and he saw it and was glad.* We know what our Sauiour meaneth by (*his Day*) to witte his comming in the flesh for the redemption of mankind. This day of Christ, *Abraham* [x] *saw afar off*, and as he reioyced to be assured of it, so we may resolue, that it was the principall desire of his soule, to be interressed into the saluation which was procured by it in due time. The more *Abraham* reioyced in it, the more he longed for it, and with the greater desire he expected it, with the greater gladnesse of spirit he entertained it. Come downe a little lower from him, to *Iacob*: that one voice of his vttered by him in great vehemencie vpon his death-bed, while hee was telling the future estate of his progenie, shall witnesse the disposition of his heart in this case: [y] *O Lord I haue waited for thy saluation.* Hee saw by the spirit of prophecie many troubles and miseries like to come vpon his children, therefore as a man weaned from outward things by this meanes, and taught to relie onely vpon the Lord hee cryeth out, *O Lord I haue waited for thy saluation.* Was it not the longing after Christ, which made [z] *Moses to esteeme the rebuke of Christ greater riches then the treasures of Ægypt*? was not *Hezekiah* his heart full of longing, and was hee not euen readie to faint in his desires after the mercie of God, when

u Matth 19.14.
* Ioh.8.56.
x Heb. 11.13.
y Gen.49.19.
z Heb.11.26.

he cryed out in the anguish of his soule, [a] *O Lord it hath oppressed mee, Comfort me?* Was not *Iobs* desire earnest, when feeling himselfe to be euen ouercome of sorrow, he brast out into these words, [b] *Let the Lord cease and leaue off from mee, that I may take a little comfort?* In a word, let our Sauiours testimony bee sufficient for the longing of all the Prophets and righteous men that liued in these elder times, [c] *I say vnto you that many Prophets and righteous men haue desired to see those things which you see, &c.* If we consider the times of Christs visible being on earth, and after, wee shall see the Spirit of God like himselfe, and bringing forth the same fruits, in others of Gods children. Olde *Simeon* a holy man, here is his style, [d] *He waited for the consolation of Israel*, and he desired life but only to satisfie this longing. *Ioseph* an honourable counseller, yet here was his glorie, [e] *He waited* (or longed) *for the kingdome of God. Paul* may stand insteede of many examples: what (thinke we) did he long for, when he vttered those words, [f] *O wretched man that I am, Who shall deliuer mee from this body of death?* adde to this, his [g] *sighing in himselfe*, his [h] *desiring to bee with Christ.* The Iewes that heard *Peter* preach and were pricked by his stinging Sermon, called to them, [i] *Men and brethren what shall we doe?* was not there longing? The poore perplexed Iaylor which came to *Paul* and *Silas* with a crie, *Sirs* [k] *What must I doe to be saued?* was not his desire feruent? I might bring in a cloud of witnesses, but these may suffice to shew the generall disposition and affection of all Gods children; All their soules be hungry soules, all their hearts bee longing hearts, the maine thing affected by them is saluation. If you will haue a reason for it, it is no hard matter to yeeld a very sufficient one. There are three things required of a Christian: First, By a feeling of sinne to seeke Christ. Secondly, By a holy faith to finde Christ. Thirdly, By newnesse of life to dwell with Christ. The first of these three, is the same longing for saluation which I intreat of: and therefore, as in a ladder there is no comming to the vpper steppe, but by the nethermost, so there is no dwelling with Christ which is the height of happinesse in this life, but by finding him; found hee cannot bee but by seeking; to seeke him and to long for him are all one: no man seekes him but he which longs for him, and no man longs for him, but he will care to seeke him. Taking this point therefore for granted, because I see no reason why it should be denied, I will apply my selfe to the applying of it.

a Isay 38. 14.
b Iob 10. 20.
c Mat. 13. 17.
d Luk. 2. 25.
e Luk. 23. 51.
f Rom. 7. 24.
g Rom. 8. 23.
h Phil. 1. 23.
i Act. 2. 37.
k Act. 26. 30.

The Vse. I pray you in the feare of God obserue it. There is nothing which concerneth a Christian more, if either we respect the strait charge giuen for it, or the great comfort rising out of it, then to seeke to assure his soule that hee is in the number of those that shall bee saued. What true comfort can a man take in any thing, who is vnresolued in a matter of this consequence? hee may haue a kinde of slight and deceitfull gladnesse, but (as *Iob saith* of the ioy of hypocrites) [l] *It is but for a moment*, and [m] *when hee dyeth, his hope perisheth*, and [n] *his candle shall bee put out with him.* Well then, it beeing a matter of that behoofe to euery man, to make his future estate sure vnto his soule, know this of a truth, (I speake it not as desiring to deceiue, but as labouring to resolue) that there is no more certaine course then this, to try thy selfe and to examine thy selfe by this worthy patterne, compounded of so many worthy examples: assure thy selfe the liker thou art to them in this Affection, the neerer art thou to life and happinesse; and the lesse thou art transformed into this Image, the more of the corrupted old man abideth in thee: and if thou hold on so, when the day commeth in which eternall life shall bee shared out vnto those for whom it is prepared, Christ shall dismisse thee with that comfortlesse speech which was sometime vsed to *Simon Magus*, [o] *Thou hast no part nor fellowshippe in this businesse.* Let it not bee grieuous vnto thee, that I aske thee a few Questions, and bee thou perswaded, that it is a matter that behooueth thee much, well to answer them: What is the principall degree of thy soule?

l Iob 20. 5.
m Prou. 11. 7.
n Iob 18. 6.
o Act. 8. 21.

ſoule? What is the thing that thou moſt affecteſt? What is that which thou doeſt truely thinke thy ſelfe moſt happy if thou mighteſt once obtaine? What is it which hath moſt exerciſed thy thoughts, and for the procuring whereof thou haſt beene moſt penſiue? What is it, the diſcourſes and the diſcoueries whereof haue beene with the greateſt appetite receiued by thee? What is it, for the thinking whereon, thy ſoule hath euen languiſhed within thee? Speake the truth in the preſence of God, who cannot be deluded: Is it the ſaluation of thy ſoule? Is it to be aſſured in thy ſoule the forgiueneſſe of thy ſinnes? Is the fauour of God in Chriſt Ieſus? Is it that the Hand-writing which was againſt thee is cancelled, and that there is peace in heauen for thee, and a place prouided in that Kingdome which cannot be ſhaken? Is it, that when this earthly houſe of this Tabernacle ſhall bee deſtroyed, thou mayſt bee receiued into euerlaſting habitations? How ſayſt thou? Are theſe things ſtrangers to thy thoughts, or doe they take a chiefe roome in thy affections? Are they deeply apprehended, or are they but ſlightly and curſorily entertained? Are thy meditations touching theſe, ſetled, and ſuch as holde thee long, or are they but like flying motions, which are as ſoone vaniſhed as perceiued? Though thy tongue, if thou ſhouldeſt not ſpeake for thy ſelfe happely would diſſemble, yet I am ſure that if thou talke earneſtly with thy conſcience, that will not flatter thee. Howſoeuer it bee, this I muſt tell thee, that ſuch as thy deſires are herein, ſuch is thy eſtate: doeſt thou long with *Dauid?* thou ſhalt be ſaued with *Dauid.* Is ſaluation (if thou wilt ſpeake the truth) leaſt in thy longing? Then ſtand foorth and heare thy iudgement; thou ſhalt be called the leaſt in the kingdome of God. The longing ſoule ſhall be filled, the careleſſe and full gorged ſpirits ſhall be ſent empty away. This is the true vſe of this doctrine.

Howbeit this be the generall rule of this point, yet becauſe [p] *the heart of man is deceitfull aboue all things*, and there is a [q] *ſpirituall Guile* which cleaueth cloſe vnto vs, ſo that thou mayſt both make mee beleeue by proteſtations, and thy ſelfe thinke by idle perſwaſions, that thou truely longeſt for ſaluation, when there is no ſuch matter, therefore I pray thee to pardon my feare, and ſuffer mee to bee iealous ouer thee with a godly iealouſie, and tell to thee, which art ſo ready vpon the firſt hearing of this point, to anſwer for thy ſelfe, to tell thee I ſay, that I doe much doubt, it is not ſo well with thee as thou doeſt ſuppoſe. If thou askeſt a reaſon of me, why I ſhould be ſo hard of beleefe, as not to credit thee, when thou ſweſt and proteſteſt, that thou longeſt for ſaluation: I anſwer thee, that I am ſuſpicious, that the ground of true longing is altogether wanting in thee. I will tell thee what that is, and ſo leaue thee to thine owne iudge. It is this, a liuely feeling of thine owne wretchedneſſe and miſery through ſinne. This is the thing which will make a man long to be ſaued, which will make the meſſage of the Goſpell to be glad tidings: the feeling of ſinne cannot chuſe but bring forth a deſire to haue the pardon of ſinne. And indeed, in reaſon it muſt needs be ſo. For as a man which hath offended the law, and is appointed to death, (ordinarily, except hee be a man deſperate) would rather haue a pardon, then any thing in the world beſides, becauſe without it, hee knowes hee can haue ioy in nothing: ſo hee which hath offended God, and findeth himſelfe in the rigour of Gods iuſtice, to be the childe of death, cannot chuſe but more highly praiſe the fauour of God in the remiſsion of his ſinnes, then all the treaſures and riches vnder heauen. When men are ſecure, and without feeling of ſinne, though the grace of God in Chriſt be neuer ſo plentifully offered vnto them, yet they eſteeme it not, it ſeemeth to them as a baſe thing, they regard it not, but if once a man feele the ſting of ſinne, then hee would giue the world for one little drop of Gods mercy. The prodigall ſonne when hee liued at home with his father, and had meate and drinke enough, and knew no want, then he was weary of his abundance, and would needs

p Ier. 17. 9.
q Pſal. 32. 2.

aduenture further to try a better fortune: but when hee had felt the ſmart of hunger, hee would haue beene in the ſtate of one of his fathers hired ſeruants,
r Luk.15.19. r *Make me as one of thy hired ſeruants. Dauid* being well humbled, would take it in
f Pſal.84.10. good worth to be a f *doore-keeper in the houſe of the Lord:* and the poore Canaanitiſh woman, when our Sauiour had well ſchooled her, was content euen with
t Mat.15.27. t *Crums of mercy.* u *The perſon that is full, deſpiſeth an hony combe,* (ſaith *Salomon*)
u Pro.27.7. *but vnto the hungry ſoule euery bitter thing is ſweet.* Though a man haue formerly
* Pſal.50.17. beene obſtinate and ſtubborne, and * *hating to be reformed*, hauing x *anuecke as an*
x Iſa.48.4. *iron ſinew, and a brow as braſſe*, yet if hee be once brought to ſee himſelfe as it were at the brinke, and hell gaping to receiue him, and the eternall weight of Gods diſpleaſure, ready to ceaze vpon him, then you ſhall finde him tractable, mourning like *Ephraim*, y *O Lord conuert me, and I ſhall be conuerted*, yeelding meekely
y Ier.31.18. with *Paul*, z *Lord what wilt thou that I doe?* Running to the Miniſter like the peo-
z Act.9.6. ple to *Samuel*, a *O pray to the Lord that I die not.* And they which now count eue-
a 1 Sa.12.19. ry Sermon to be the *burden of the Lord*, and are ready to ſay to *the Seers, See not*, and to Prophets, *Propheſie not vnto vs*, would then runne about vs and hang vpon vs as they did of olde vpon *Moſes*, when they ſaw the glory of Gods maieſty,
b Exod.20.19 *Talke* b *thou with vs and we will heare*; they would importune vs, and call vpon vs,
c Act.13.15. as the Rulers of the Synagogue did vpon *Paul* and *Barnabas*, c that if we haue any *word of exhortation, we would ſay on.* Theſe would be the fruits of this feeling, and all ſhewes of longing are but ſhewes which fetch not their firſt beginning from this deep apprehenſion of the woefull and diſtreſſed eſtate of a mans owne ſoule. So then, now thou ſeeſt, there is ſome cauſe that I ſhould be ſuſpicious of thy pretended longing. For if when I looke into thee, if when I conferre with thee, if when I obſerue thy courſe, I ſee thee to bee ſuch an one as the greateſt part, a
d Zeph.1.12. man d *Frozen in the dregges*, one that e *bleſſeſt thy ſelfe in thy heart*, one *that know-*
e Deut.29.19. *eſt not how thou art poore* f *and wretched and miſerable, and blinde, and naked*, one
f Reu.3.17. who ſtandeth in no awe of Gods iuſtice, one whoſe g *fleſh trembleth not for feare of*
g Pſal.119. *God*, neither art afraid of his iudgement, one that yet vnderſtandeſt not what it
120. is to be a ſinner, and how h *fearfull a thing it is to fall into the hands of the liuing God*,
h Heb.10.31. one that i *deemeſt it vaine to ſerue God*, and a meere folly to be ſo religious as ſome
i Mal.3.14. would be; in a word, one k who contenteſt thy ſelfe with a *ſhew of godlineſſe*, with-
k 2 Tim.3.5. out any power of religion. How ſhould I ſuppoſe it poſsible for thee to long to be ſaued, when thou canſt not tell out of thine owne feeling what it is to need ſaluation? Shall I thinke hee longeth to be cured, who though it may be he is ſicke, yet feeleth it not? Shall I imagine hee deſireth to be rich, who though hee be in want, yet perceiueth it not? Reaſon it ſelfe is cleane againſt it. I pray thee therefore learne this leſſon, which though perhaps it may not be learned, yet it will finde thee worke for thy life, though thou ſhouldeſt liue yet many yeeres. All Gods children long vnfainedly for ſaluation, if thou haue not the ſame affection with them, thou canſt not haue the ſame ſaluation with them: thou wilt ſay, I know, if thou be asked, O God forbid, I were a wretch if I did not long
l Num.23.10. to be ſaued: l pray thee be not deceiued: A ſlight wiſh to l *die the death of the*
righteous, as *Balaam* had, thou mayeſt haue, and yet no longing. It is a matter longer in comming, then thou which feeleſt it not, art yet aware of. Thy heart muſt firſt bee ſoftned, before ſaluation can bee longed for: and I tell thee, it is a hard thing to circumciſe the heart, and to make it bleed, it hath a skinne growne
m Num 20. ouer it, which is not eaſily remooued; therefore pray the Lord m which made
n Eze. 11.19. waters flow out of the rocke, to ſmite thy flinty heart, to n *take the ſtony heart out*
o Act.16.14. *of thy body*, to open thy heart as hee did o *Lydiues, to put a new ſpirit within thy*
p Reu.3.18. *bowels*, to p *annoint thine eyes with eye-ſalue*, that ſo thou mayeſt ſee and feele thine owne wretchednesſe, and mayeſt feelingly acknowledge with *Paul*, that in thy
q Rom.7.18. q *Fleſh there dwelleth no goodneſſe*, with *Dauid*, r *that thine iniquities are as a weighty*
r Pſal.38.4. *burden*

burden, too heauy for thee, with *Iacob*, [f] that *thou art leſſe then the leaſt of all Gods mercies*, with *Daniel*, [t] *that open ſhame belongeth to thee*, with [u] *Iob*, that thou canſt not *anſwer one thing of a thouſand*: that ſo thou mayeſt haue, if it be poſsible, but euen a glympſe of that woefull ſcore which the Lord hath againſt thee, againſt the day of reckoning, and a taſte of the horrour of hell: then, and neuer till then, wilt thou long to be ſaued; then, and neuer till then, will the mercy of God be ſweet vnto thee: when thou feeleſt the intollerable burthen of a * *wounded ſpirit*, thy ſoule will [x] *thirſt after righteouſneſſe*, and all things will be but [y] *dung* vnto thee, *that thou mayeſt win Chriſt*, the tidings of him will make thy very heart [z] to leape within thee, as the greeting of *Mary* did the babe in the wombe of *Elizabeth*; they will come downe vpon the perplexed ſoule, [a] *like the raine vpon the mowne graſſe, and as the ſhowers that water the earth*. So much for the firſt part, *Dauids longing*.

f Gen. 32.10.
t Dan.9.7.
u Iob 9.3.
* Pro. 18.14.
x Mat.5.6.
y Phil.3.8.
z Luk.1.41.
a Pſal.72.6.

Now followeth the ſecond part; *Dauids loue, Thy lawe is my delight*. Many words of like effect *Dauid* vſeth in this Pſalme, yet we may not account them any idle repetitions, but rather repute them as teſtimonies of abundance of zeale, the heart of a religious man being like the fire which in the ſtrength therof breaketh foorth into many ſparkles, ſo that alſo, out of the inward abundance, burſteth out into many ſpeeches. Touching the thing it ſelfe, the matter (you ſee) of *Dauids* loue it is the law. By which word hee doth not here vnderſtand that part of Gods reuealed will, which with a reſpect and reference had vnto the Goſpell, is called the Law, the vſe whereof is (as *Paul* teacheth) *to* [b] *cauſe wrath, to* [c] *ſtop euery mouth*, that all may *be culpable before God*; but heere it is taken in a larger ſenſe, for the whole Word of God, and for the entire body of that holy doctrine, which is [d] *giuen by inſpiration of God*; to make vs *perfect vnto all good workes*. This was that which was *Dauids* delight, the ioy of his heart, and gladding of his ſoule, the very quickening and enliuing of his ſpirits. And it is by the way worthy to be obſerued in *Dauid*, that ſtill, looke what affection hee profeſſeth to carrie to God himſelfe, the ſame hee alſo profeſſeth to carry to his Word: as hee ſaith, he [e] *loueth God*, ſo he ſaith alſo, [f] hee *loueth* his Law, [g] as he *feareth God*, [h] ſo his *heart ſtood in awe of the Word*; as he ſaid, [i] *O Lord that art my portion*, ſo he ſaid, [k] *thy teſtimonies haue* ✝ *taken as an heritage for euer*: which is meete to be noted, both for the better illuſtration and manifeſtation of *Dauids* heart, and for the diſcouery of the idle proteſtations, which many make, who if they be dealt with, concerning the true knowledge of God and the way of ſaluation, will anſwer, what tell you me of theſe things, ſay what you can, I am ſure you can tell no more but this, that I muſt loue God aboue all things, &c. And I truſt I ſhall alwayes loue God as well as you, or the beſt learned. But now here is their hypocriſie diſcried, in that they haue ſo ſmall loue vnto the Word. This by the way, though not vnprofitably. To come neerer to the point, the thing which we learne hence out of *Dauids* ioyning theſe two together, *I long for ſaluation, and thy Law is my delight*, is this, that it is not enough for a man to ſay, hee longs and deſires to be ſaued, vnleſſe he make conſcience to vſe the appointed meanes to bring him thereunto. It had beene but hypocriſie in *Dauid*, to ſay he longed for ſaluation, if his conſcience had not beene able to witneſſe with him, that the Law was his *delight*. It is meere mockery, for a man to ſay he longeth for bread, and prayeth to God euery day to *giue* him his *daily bread*, if hee either yet walke in no calling, or elſe ſeeke to get by fraud and rapine, not ſtaying himſelfe at all vpon Gods prouidence. Who will imagine that a man wiſheth for health, who either deſpiſeth or neglecteth the meanes of his recouery? God hath in his wiſedome appointed a lawfull meanes for euery lawfull thing: this meanes being obediently vſed, the comfortable obtaining of the end, may be boldly looked for; the meanes being not obſerued, to thinke to attaine to the end, is meere preſumption. God would deliuer

The ſecond part.

b Rom.4.15.
c Rom. 3.19.
d 2 Tim.3. 16,17.
e Pſal.116.1.
f Pſal.116.97.
g Verſ 120.
h Verſ.161.
i Verſ 57.
k Verſ.111.

Doctrine.

deliuer *Noah* from the flood, but *Noah* [l] must be *moued with reuerence*, and *prepare the Arke*, or else he could not haue escaped. He would saue *Lot* from *Sodom*, but yet *Lot* [m] must hie him out quickly, and not *looke behinde him*, till he haue recouered *Zoar*. [n] He was well pleased to cure *Hezekiah* of the plague, but yet *Hezekiah* must *take a lump of dry figs and lay it vpon his boyle*. Hee vouchsafed to preserue *Paul* and his company at Sea, [o] yet the Marriners must *abide in the Ship*, else *ye cannot be safe*, saith *Paul*. The Lord could haue done all these things otherwise, but he was not so pleased, and his power must not be ventured vpon, when his wil, by appointing an honest and easie meanes, is apparant to the contrary. Now that Gods word is the ordinary and appointed outward meanes of saluation, I hope we doubt it not. If it were not, why should it be called as it is? [p] *The word of life*, [q] *the word of grace*, [r] *the word of faith*, [s] *the seed of immortality*, *the* [t] *key of knowledge*, [u] the *Lanterne* of Gods people, * the *Schoolemaster* of mankinde, the [x] *Glasse* of our life, [y] the *Scepter* of Christs kingdome, [z] the *Kingdome of heauen*, the [a] *Conuerter of the soule*, the [b] *Enlightner of the eyes*, [c] the maker of men *wise vnto saluation*. *I commend you to God* (saith *Paul* [d] in his farewell to those of Ephesus) *and to the word of his grace*: he puts both together: *Quench not the Spirit: despise not prophecying*: there is the meanes: [e] *stand fast*, and *keepe the instructions*: that is the way to stand. [g] Christ directing his Disciples how to preserue their owne comfort, when he was gone from them; layeth this speciall charge vpon them: *Remember the word that I said vnto you*. No word, no comfort. *O* [h] (saith *Dauid*) *take not the word of truth vtterly out of my mouth*.

This is an excellent point, worthy to be taken notice of, because it discouereth to vs the cunning and sophistrie of the Diuell, which is this: In good things hee seuereth the meanes from the End, and in euill things he separateth the End from the meanes. As for example, in euill things he beareth men in hand that they may safely aduenture to vse the meanes of damnation, and goe the way that leadeth to Hell, and yet for all that, they shall not be damned. He maketh a young man beleeue that hee may *reioyce in his youth, and walke in the wayes of his heart*, and yet for all that, escape that which [i] *Salomon* saith must needes come after, namely, that *for all these things God will bring thee to iudgement*. And yet the Lord hath so ioyned these two together, that neither the subtilty of youth, nor any wit of man, nor all the Diuels in hell cannot seuer them, to wit, the pleasure of sinne, and the iudgements of God. Thus the Diuell beguiled our first Parents. God hath coupled these two, Eating and dying with an Adamant chaine, he which did the one, must needs haue the other, [k] yet he brought them into this conceit, that they might Eate, and yet not Die. Oh the world of soules which Satan at this day deceiueth with this subtilty. Well, as in Euill he cutteth the end from the Meanes, he telleth thee, thou maist run on in sin, and yet be saued, so in good things he cutteth the Means from the End; He perswadeth men, that they may be Saints in heauen, though they be Diuels on earth, that they may haue the Lords saluation, yet neuer delight in the Lords law: that they may be citizens of the new Ierusalem, and yet no new creatures; that they may for euer dwell with God, though his Word doe neuer dwell with them. Hence it is, that many will professe to seeke Gods kingdome, but care not for the righteousnes of his kingdome, will cry with *Balaam* [l], *Let me die the death of the righteous*, but neuer say with *Dauid* [m], *O that my waies were directed to keepe thy statutes*. I beseech you let not the Diuell cozen vs any longer, if hee haue thus hitherto deluded vs. Let vs not thinke to bee saued by other meanes then *Dauid* was, his way to saluation was Gods Law, if thou leaue this way, thou shalt neuer come to that marke. If the Word of God bee not sweet vnto thee, if it be not to thee, as *Ieremy* saith [n] it was to him, *the ioy and reioycing of thy heart*, thou exercising thy soule therein, and framing thy heart and life thereto, know it for a certainety, it is a matter of meere impossibility for

The Vse.

l Heb.1.17.
m Gen.19.
n Isa.38.21.
o Act.27.31.
p Ioh.6.68.
q Act.20.32.
r Rom 10.8.
s 1 Pet.1.23.
t Luk.11.52.
u Psa 119.105
* Gal.3.24.
x Iam.1.25.
y Psal.2.9.
z Isa.11 4.
a Mat.13.
b Psal.19.7,8.
c 2 Tim.3.15.
d Act.20.32.
e 2 Thes.5. 19,20.
f 2 Thes.2.15
g Ioh. 15.20.
h Psa 119.43.
i Eccl.11,6.
k Gen.3.4.
l Num.23.10
m Psal.119.5.
n Ier.15,16.

for thee to be saued. [o] *Strangers from the life of God through ignorance*, saith the Apostle. Art thou a stranger to the Word, thou art a stranger to God; Heauen cannot be thy portion, except thou claime the Word as an heritage. That I may presse this point further, & with the [p] *Hammer* of Gods blessed word driue home the nayle of this exhortation euen to the Head: *Paul* saith that [q] *euill men waxe worse and worse, deceiuing and being deceiued.* Therefore lest we should (as indeed without very great care we will) deceiue and beguile our selues, thinking that we doe both long to be saued, and also loue the word of saluation, giue mee leaue to teach you what the Word of God hath taught mee, namely, how, and by what signes it shall appeare that we doe indeed loue the Word, and that the *Law is our delight.* There is no body almost, but if he be asked, for shame he will say, he loueth Gods Word, and that he were a very wretch if he should not. But come to the vndeceiuable markes and vnspeakable signes of this loue, it will then appeare that Gods Word hath but a very few friends.

o Eph.4.18.

p Ier.23.29.

q 2 Tim.3.13.

The very signe of loue to the Word of God, is, loue to the publike ministery thereof in Gods Church: the reason is plaine. Hee which loueth the Word vnfainedly, must needes loue the meanes by which the Word shall become most profitable vnto him. It is an idle thing for a man to say hee loueth the Word, and yet not to care to vnderstand it, not to desire to know it, not to make conscience to apply it. The Word of God is called a [r] *Treasure*, of which, if it be kept together in a Hoord, there is no vse. If thou feede thee, cloath thee, minister to others with thy treasure, then it is vsed as it should bee: take away this from it, what difference is betwixt (setting aside the opinion of a worldly man,) and a thing of nothing? If thou then doe loue the treasure of the Word, thou wilt loue the dispensing of it, the right diuiding of it, the sharing it out by Gods Steward to euery mans necessity. Thou doest heare *Dauid* here say, *the Law is his delight*; in another place thou shalt heare him say [s] that the *Habitation of the Lords house is his delight, and protesting, that to dwell there, and to beholde the Beautie thereof is his chiefe desire.* And (why thinke wee) were the Tabernacles of the Lord so deare vnto him? Was accesse thither desired by him as an idle complement? Or went hee like a Time-seruer to escape law? Or like an *Athenian* [t] to heare *newes?* Or why went hee? Sure his loue to the Lawe, drew him to the place where they were which could teach him the Lawe. It was with him, as it was with those whom himselfe speaketh of, who going to the Temple had the [u] *wayes* of the Lord in their hearts, and as with those, * which prouoke one another, *Come let vs goe vp to the mountaine of the Lord, hee will teach vs his wayes.* So then, thou which saist thou loues Gods Word, let me try thee by this rule: when I looke vpon thy profession, thou art pretty and straight without, let me see now, whether thou be also sound within: thou liuest in a place where the Word of God is diligently and soundly taught, God hath blessed the Congregation of which thou art a member, with a wise Steward, who knoweth how to giue euery one his portion *of meate in season.* How doest thou like this? Doth it content thee, or doth it burden thee? Doest thou thanke God for it, or will not thy froward heart suffer thee to repute it as a benefite? Is this Manna as grosse vnto thy taste as Horse-bread, or [y] is it more *sweet then Hony to thy Mouth?* If thou take no comfort in it, if like the Gaderens, [z] thou wouldest account it a commodity, if Christ were departed thy Coasts, thou must giue mee leaue to tell thee, thou neither loues the Word, nor loues God, no nor yet truely loues thine owne soule. Againe, doest thou liue in *Iericho*, where [a] *the situation is pleasant, but the water naught*, that is, where there are good outward commodities, but the true treasure cannot bee had, where when thou commest to Church thou beholdest one, who hath got on *Elias* mantle, but thou mayest say to him, where is the spirit of *Elias*? who is able to say

The markes of Loue to the Word of God.

The 1. marke.

r Mat.13.44.

s Psal.26.8. & Psal.27.4.

t Act.17.21.

u Psal.84.5. * Isa.2.3.

x Luk.12.12.

y Ps.119.113.

z Mat.8.34.

a 2 Kin.2.19.

say nothing to thee to rouze thee vp, nothing to admonish thee, nothing to comfort thee: How doth this please thee? Art thou well enough satisfied herewith, doth thy heart neuer mourne within thee to consider this? Art thou not afraid of *Salomons* Rule, [b] *Where there is no vision, there the people decay?* Or doest thou groane vnder this heauie burden, and doth thy soule pant after a better blessing? Looke vnto it, count not thy selfe a Friend to the Word, a Friend to God, a Friend to thy owne soule, if thou art not affected with this misery. This is the first signe.

b Pro.29.18.

The 2. marke. c Psal.119.97.

The second signe of loue to the Word, is the priuate vse of it: [c] *O how I loue thy Lawe, it is my Meditation continually.* There is the tryall of his Loue. The reason is manifest: where wee loue thither doth loue draw our affections. The rich man meditateth of gathering goods, naturall Louers of their loues, ambitious men of their preferments: so the man of God hauing no greater riches nor glorie then in the Word, cannot chuse but meditate in the Word. It is but small pleasure, so long as we are in a garden to be delighted with the smell of hearbes, vnlesse wee carrie of euery kinde some, that so we may haue some benefite of the garden when wee be farre from it: So it is but a flattering Ioy, no longer to bee affected with the Word then wee are in the Church; therefore somethings must be gathered here, which may worke on our affections when we bee gone. Hee which heareth, and ioyneth not this with his hearing, is but like a man colouted in the Sunne; so hee getteth some superficiall knowledge, but it is such as can affoord him no comfort. And this is the cause why there is so much preached and so little practised, euen because there is so little priuate exercise. I know there are other priuate duties, as prayer and conference, but I doe specially stand vpon this, because this is the most generall, and the most effectuall; All cannot reade, all cannot haue opportunity to conferre, but euery man is, or ought to bee, master of his thoughts, to apply to himselfe that which hee heareth, and to vow the obedience of it to the Lord. This is a needfull point to bee stood vpon, either because it is not knowne, or it is not practised. Many may be said to be sermon-sicke, as there are some said to be sea-sicke. They which are sea-sicke, as long as they are vpon the water, are of a very feeble stomacke, faint, and euen (as it were) readie to die; but comming once a land, and hauing pausted some little time, they begin to forget the trouble, and to recouer their former strength: And after the same manner many there are, who beeing at the Sermon, are tossed too and fro by the power of the word, their hearts are sicke, their consciences melt, and they are much troubled; but when they are gone, and haue a little acquainted themselues with the Aire of the world, they forget what they heard and wherewith they were moued, and returne backe againe to their ill courses as before. Remember this therefore, if thou wilt be thought to loue the word, to bestow some priuate exercising of thine owne thoughts, in and about the word. If a man should be stinted to one meale a weeke, hee would haue a pined body at the weekes end: what shall then become of our soules, if we thinke it ynough that they once a weeke be fed with the word of God, and doe not giue them some other priuate refreshing.

The 3. marke. d Ioh.14.25.

The third signe of loue to the word, is loue to the obedience of the Word [d]. *If ye loue me* (saith Christ) *keepe my commandements*: so if we loue the *word*, we cannot but make conscience to doe that which is commanded by the word. The reason is this. Hee which truly loueth the *word*, must needes tender the credite of it, and labour by all meanes to maintaine it. Now it is the greatest honour to the word of God, that may bee, when men which possesse it, are ruled by it, and walke according to it [e]. *Paul* commendeth to the *Philippians a conuersation* which may *become the Gospel.* Hee vrgeth the like three times in one

e Phil.1.27.

chapter;

Chapter; [f] ſobrietie in elder men and women, and ſubiection and chaſtitie in younger women, *that the word of God be not euill ſpoken of* [g]: againe, grauity and integritie in young men, chiefly in young miniſters, *that he which withſtandeth may be aſhamed, hauing nothing to ſpeake euill of* [h]. Thirdly, truth in ſeruants, *that they may adorne the doctrine of God our Sauiour in all things.* Now the principall fruite of obedience ſtandeth in two things. The one is, the labouring by often and diligent examination of a mans ſelfe, and earneſt prayer vnto God, and by obſeruing the checkes of conſcience, to finde out what are his eſpeciall ſinnes, whereunto he is moſt enclined, and to crucifie them. This is, [i] *to plucke out the right eye, and to cut off the right hand*; To renounce thoſe ſinnes which wee thinke it were ſome outward inconuenience vnto vs to forgoe. The other thing in which obedience chiefely ſtandeth, is the making conſcience of euery ſinne, and not for by reſpects of profit, or pleaſure, or reputation, to retaine a ſecret determination of continuing in ſome one or more ſpeciall euils. Sinne is ſuch a canker, that it ſpreadeth ſecretly, and there is ſuch a chaine of ſinnes, that hee which pulleth one, draweth with it a great many. Grant a little one, and a great one will follow. Wherefore as it is good wiſedome not onely to auoide the plague, but euen euery ragge that may ſeeme to carry the plague, ſo it is heauenly wiſedome not onely to auoide groſſe ſinnes, but all ſuch ſhewes of ſinne, as may beget other ſinnes. This marke is meete to bee vrged. Firſt, becauſe there be ſo many hypocrites in the Church, many like the *Ephraimites*, [k] who were much offended with *Gideon*, becauſe he called not them to the battell againſt *Midian*, they would haue had the credit of it: ſo many would haue the credit of religion, that doe not care to bring credit to religion, they would be thought to be ſome body, yet make no conſcience of their life, or elſe they pinch with the [l] Lord as *Ananias*, and reforme [m] ſome things like *Herod*, but not all. Secondly, there are many profane ones, whoſe liues are a blemiſh and ſtaine vnto the Goſpel, through [n] whom *the name of God is blaſphemed among* Papiſts and enemies to the truth, as though the Goſpel did ſet open a window vnto carnall licentiouſneſſe. Remember this therefore alſo, to try thy ſelfe by this ſigne, if the credit of the word be deare vnto thee, if thou profeſsing it, laboureſt to adorne it, then indeede thou louedſt it, but if thy life be a ſcandall vnto the Goſpel, and a ſhame to religion, thou liuing more like a heathen then a Chriſtian, be thy profeſsion what it will be, thou art an enemy to the word.

f Tit.2.5.
g Verſe 8.
h Verſe 10.
i Math.5.29, 30.
k Iudg.8.1.
l Acts 5.
m Mar.6.20.
n Rom.2.24.

The fourth ſigne of loue to the word, is hatred of all falſe religion which is contrary to the word. [o] *I hate vaine inuentions* (ſaith *Dauid*,) and againe, I eſteeme [p] all *thy precepts moſt iuſt, and hate all falſe waies.* We muſt learne to beware of a fauourable and tolerable and remitting conceipt of erroneous doctrine as of Poperie, &c. It is iuſt with God, to turne a ſlackneſſe of zeale againſt falſehood, into a profeſſed enmity againſt his truth: as *Saul* not puniſhing wicked *Agag*, grew after, to perſecute holy and guiltleſſe *Dauid*.

The 4. marke
o Pſ.119.113.
p Verſ.9.128.

The laſt ſigne of our loue to the word, is to loue it when the profeſsion of it is moſt deſpiſed. This is noted as a ſpeciall fruit of *Danids* loue. Examine but this one Pſalme. [q] *Princes did ſit and ſpeake againſt me, but thy ſeruant did meditate in thy ſtatutes.* [r] *The proud hath had me exceedingly in deriſion, yet haue I not declined from thy law.* [ſ] *The bonds of the wicked haue robbed me, but I haue not forgotten thy law.* [t] *The proud haue imagined a lie againſt me, but I will keepe thy precepts with my whole heart.* [u] *The wicked haue laid a ſnare for me, but I ſwarued not from thy precepts.* * *I am ſmall and deſpiſed, yet doe I not forget thy precepts.* Here was loue. No iniuries could wearie him, no contempt diſcourage him, no ſlaunders daunt him, no ſubtill policies or dangers quaile him, no cunning allurements could draw him from the true worſhip of God, this was an infallible token, that vnfainedly he loued the law. It is a rare bleſsing, when Religion is generally hated, euen then to loue religion: when

The 5. marke
q Verſe 23.
r Verſe 51.
ſ Verſe 61.
t Verſe 69.
u Verſe 110.
* Verſe 141.

manners are euery where corrupted, then to be of good conuersation: to liue vp-
x Gen.6. 9.2. rightly with *Noah*,[x] when all flesh *had corrupted his way*, to liue iustly with *Lot* in the midst of the filthy Sodomites, to keepe pure religion with *Eliah*, when none can be found that hath not bowed to *Baal*. Many can bee content with *Iacobs*
y Gen 28.20 vow, [y] the Lord shall be their God, if hee will giue them bread to eate, and
z Gen.25.22. cloathes to put on, but are loath to endure any hardship for the Gospel. [z] *Rebecca* being barren desired children, but when shee was conceiued, and the *children strooe together within her*, then shee was troubled, and said, *Why am I thus?* So there be some, who wish to be religious, but when they feele some burthen, to the flesh to goe with it, eftsoones they are weary. Well then, he that will aduenture his life, credit and reputation for the word, he loueth the word. These be the chiefe signes of loue. And so much touching *Dauids loue*.

2. TIM. 4. 7.

I haue fought a good fight.

THE beginning of this Chapter [a] presents vnto vs a very graue and solemne charge giuen vs in the name of God & in his most glorious presence by the Apostle vnto his *Sonne* [b] *Timotheus*; that considering the euilnesse of the times, and the aptnes of men to turne *their eares from the truth vnto Fables*, he should shew forth an extraordinary and vnwearied industry in the faithfull execution of his publike Ministery. The reason inducing *Paul* to bee at this time especially so vehement to this kinde of perswading, and which should also moue *Timothie* to bee as apt to entertaien the aduice, was the neere approching of the time of his finall dissolution; *I am now ready to be offered, &c.* [b] as if he had said: *I am vncertaine how soone the threed of my life may be cut off, sure I am it cannot be stretched out long, and therefore, whilest I haue time, (and for ought I know, this may bee the last time) I cannot but aduertise thee:* And *seeing that which I now speake, I speake as one ready to lay downe this Tabernacle, in the depth of my affection to thee, and in the sincerity of my heart to God, (before whom I expect hourely to appeare) thine eares ought with the greater greadinesse euen to drinke in those my last words, and they should so farre forth affect thee, that thou shouldest lay them vp, and hid* [d] *them, and keepe them in the midst of thy heart* [c].

The occasion of the words.

a vers 1, 3, &

b Verse 5.

c Verse 6.

d Psal. 119. 11.

e Prou 4. 21.

Now the mentioning of death, albeit it worketh little with Euill men, vnlesse it be either to the deading of their hearts, like *Nabals, (he was like a stone,* [f] saith the Text,) or to the making of them more desperately secure, (*Let vs eate and drinke, for to morrow we shall die*;) [g] yet in such a *fleshly* [h] *melting* [i] *renewed* [k] heart as *Pauls* was, yet could not chuse but leaue some impression. For how could it be, that *Paul* knowing, that when a man returned to his earth [l], his spirit is eftsoones either receiued into *euerlasting habitation* [m], or else dismissed to be reserued in *chaines vnder darknesse, vnto the iudgement of the great day* [n], should not also cast with himselfe, which of these two should be the finall issue of his soule? Now then, beholding with the eyes of his minde, the *Glory that shall bee shewed* hereafter [o] one the one side, and the *Burning Lake which is the second Death* [p] on the other side, and knowing that each of them is by the ordinance of God (as with a chaine of Adamant) tyed to the holinesse or profainnesse of the former course; therefore of the securing of his owne soule, for the encouraging his pupill *Timothie*, and for a sauing and comfortable direction to vs all, hee ioyfully lookes backe vnto his life by-past, that from thence hee may derive a hopefull inference for the time to come: *I haue fought a good fight, &c. From henceforth is laide vp for mee, &c.* Thus with as much fidelitie and plainenesse as I could, I haue let you see, the course and order, and dependance of this Text. It is a notable and a pregnant proofe of the saying of the wise man, [q] *The wicked shall be cast away for his malice, but the Righteous hath hope in his death.* That *Pauls Hope* was not in this *life onely* [r] appeareth by the following verse: what were the grounds of his hope, by which it became *Hope not making ashamed* [s], is declared in this verse. It is borne vp with three supporters. First, *A good fight* well

f 1. Sam. 25. 37

g 1. Cor. 15, 32

h Ezech. 11, 19

i 2. Cor. 4. 16.

k Psal. 51. 10.

l Psal. 146. 4.

m Luke 16. 9.

n Iud. 6.

o Rom 8. 18.

p Reu. 21, 8.

q Prou. 14. 32.

r 1. Cor. 15. 19

s Rom. 5. 5.

 discharged

discharged: Secondly, a holy course well finished: Thirdly, a sound Faith well
t Eccl. 4. 12. preserued. This is like *Salomons three-fold cord* t which is not *easily broken.* It may
u Iosh. 2. be compared to that *Skarlet cord* u by which *Rahab* let downe the spies, and which she left hanging in her window. For as that was her marke by which her house was knowne, and shee saued from the destruction of *Iericho*, so this holy Twine, is a pledge to that soule where the Lord hath tyed it, that it shall be freed from the wrath that is to come. Time will not giue leaue to vntwist euery specialty. I will proceed as I may, and begin with the first, praying you all that inasmuch as the same dissolution of nature awaites vs all, which hath long since brought *Paul* to his expected Rest, we would yeeld our selues to be so farre forth perswaded by that, which by Gods assistance I shall speake, that by seeking to imitate *Pauls* hope, we may at last partake the same happinesse which *Paul* doth.

Doctrine out of the order of the place. Before I come to the more exact discouerie of the hidde Treasure of this my Text, I must commend vnto you this generall obseruation, grounded vpon the course and order of this place, namely, *That the most solide comfort to a Christian soule, beholding the griesly and ghastly countenance of approching Death, is the Testimonie which the Heart beareth to it selfe, of the former steadie care to walke in all good conscience before God.* I would bee loath to bee charged with offering violence to my Text, therefore I will let you see how this doctrine ariseth kindly and vn-enforced from this Scripture. Wee see first our Apostle, in a resolued expectation of his now very neere at hand departure; (that is expresse) wee see him also assuring himselfe of no smaller honour then a Crowne of Righteousnesse: (so much the verse following will not suffer vs to deny.) If it bee demanded now, whence it was, that his thoughts of death were so full of comfort, and his hopes of happinesse so full of confidence, the truest answer is this, it came euen from hence, that the witnesse in his bosome, speaking the
* Iob 16. 19. truth before the *Witnesse in heauen* *, testified with him and for him, that in all his course from the very first instant of his conuersion, vnto this last conclusion and shutting vp of his dayes, his whole drift was, in *simplicitie and godly pureneſſe to*
x 2. Cor. 1. 12. *haue his Conuersation in the World* x. *I haue fought a good fight. I haue finished my course, &c.* So that, this considered, there is very sufficient footing for this doctrine, in the Text. Giue mee leaue to shew you in an example or two, how others of Gods holy ones, beeing guided by the same spirit, haue in the like case, grounded their hopes vpon the like foundation. Note well the example of *He-*
y Isa. 38. 1. &c. *zekiah* y. Hee knew generally by natures instinct, that hee must die; but at this time (I now speake of) the Prophet of the Lord, euen the Prophet *Isaiah* came vnto him with this dolefull message. *Put thine house in order, for thou shalt die and not liue.* Whom would not these tidings haue strucken to the heart, and what could *Hezekiah* expect but present death? well then, all things threatning his end, the common condition of nature, the mortalitie of the present sickenesse (being, as it is thought, the plague) and aboue all, the doome come from the Lord by the hand of such a Prophet, where was the staffe of *Hezekiahs* comfort, but euen as our Apostles was, in the secret witnes of his owne soule, testifying vnto him the sincerity and holinesse of his former course? *O Lord remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy sight.* Who so compareth this of *Paul*, with that of *Hezekiah*, must needs say that they were both euen the very breathings of one and the same spi-
z 1. King. 19. 4. 10. rit. Thinke wee that *Eliah*, sitting vnder the *Iuniper tree* z could with any com-
a Prou. 3. 3. fort haue desired the Lord, *to take his soule*, if he had not had his assurance *written vpon the table of his heart* a that he had bin alwaies *very iealous for the Lord God of hostes? Could old Simeon* with a glad spirit haue besought the Lord euen instantly to dismisse him, if his conscience had not told him, that all his life past had bin
b Luk. 2. 25, 26. an intentiue awaiting for *the Consolation of Israel* b? But what should I search the
c Heb. 12. 2. Scripture for more examples? *Looke to Iesus the Author and finisher of our Faith,*

and

and ſee whether, when he as a *man made ſinne for vs* [d], was to drinke that bitter *Cup* [e] and to taſte death for vs all [f], his conſtant expectation of partaking with his Fathers glory, came not by the ſame degrees vnto the due perfection? Examine that effectuall prayer compoſed by him the night before his ſufferings, when he *knew that his houre was come that he ſhould depart out of this World vnto the Father* [g]. *Reade* Ioh. 17.5,6. *I haue glorified thee, now glorifie me, &c.*

d 2.Cor.5.21
e Mat.26.39.
f Heb.9.2.
g Ioh 13.1.

If you demand a reaſon of this Doctrine, you may thus conceiue it, and I pray you to marke it, leſt I ſhould be miſtaken and thought to place mans hope of comfort in himſelfe. A man which iourneyeth, builds his aſſurance of ſafe arriuing at the place hee aymeth at, vpon his diligence to enquire, and his care to keepe the right path leading thereunto. *The place I intend, I know, the way I am well aduiſed of, in it I am ſure I am, I haue trauailed in it as was fit, therefore I am ſure I ſhall not faile in my intent.* This is a kinde of reaſoning which cannot deceiue. So is it in this caſe. The way to heauen is Chriſt. (*I am the way* [h]: By his blood he hath tracked out for vs *a new and liuing way* [i].) For the helpe of his choſen in this way, he hath giuen his *Word: (He hath ſhewed thee, O man what is good, &c* [k].) To his word hee hath annexed Miniſters, as *Guides* [l], for vnderſtanding it: with the voice of his word hee hath coupled the Teaching of the ſpirit: (*Thine eares ſhall heare a word behind thee, ſaying, This is the way, &c* [m].) He hath ſet markes alſo in the way, by which to know it: as namely, 1. Antiquity. (*Stand in the waies and aske for the old way, which is the good way, &c.* [n]) 2. Puritie. (*There ſhall be a path and a way, and the way ſhall be called Holy, &c* [o].) 3. Fruitfulneſſe (*He hath ordained good workes that we ſhould walke in them* [p].) 4. Straitneſſe, and the fewneſſe of the paſſengers. (*The gate is ſtrait and the way narrow that leadeth to life, and few there be that finde it* [q].) So then, the marke I haue alwaies aimed at is heauen, euen the *Price of the high calling of God in Chriſt* [r]: the way to it I haue ſought, not in mine owne heart, nor in the guiſe & humours of the world, but in the Scripture: I haue found it to be Faith in Chriſt working by loue [s] and making a man *zealous of good workes* [t]: to this way my heart hath beene ſet [u], it hath bin my continuall and inſtant *ſuite to be directed in this Path* *, and though with much weakneſſe *and limping* [x], yea and *falling* [y] ſometimes, yet to it I *haue ſtriuen* [z] *continually*: How then without calling Gods truth and faithfulneſſe into Queſtion, can I doubt of the End, when my conſcience is witneſſe with mee, that my ſteady *reſpect* [a] hath beene vnto the way guiding thereunto? You ſee then the truth of the doctrine, and the reaſon of it, and withall that in it there is no building vpon our ſelues, but a hopefull reſting vpon the Lord, who hauing *taught* [b] mee the way, and *enclined my heart* [c] vnto it, and *eſtabliſhed* mee in it [d], I know him to be ſo farre from *denying himſelfe* [e] that I cannot miſſe of the end of my courſe, the *ſaluation* [f] of my ſoule. Thus the pietie, the purity, the ſinceritie of my former courſe ſecureth me of the Glory to come, not becauſe of any connexion betwixt worke and wages, which I truſt vnto, but becauſe the Lord *of his owne will* [g] and free grace, hath vouchſafed the *ſingleneſſe* of my *heart* [h] *purged from dead workes by the blood of Chriſt* [i], euen amidſt many weakeneſſes to be the way to leade mee vnto life. So that my title is the promiſe [k] of God, and not mine owne performance: the conſcience of my former courſe, is the aſſurer, not the deſeruer of my happineſſe. Some great man out of his bounty giueth thee an inheritance of ſome pounds by the yeare, thou muſt pay a pepper corne for thy Rent; when thou haſt paide it, indeede thou maiſt claime the profits, yea and by law thou maiſt recouer them: but what wilt thou pleade? what? that thou art worthy of it, that thou haſt paid well for it? no: the bargaine is thy plea, the couenant is all which thou canſt alleadge, for betwixt the rent and the reuenue there is no proportion: ſo for thy *Graine of Muſtardſeed* [l] *thy ſmoaking* [m] and ſcarce appearing Faith, thy ſcant Obedience, thy *Cup of colde water* [n] thou maiſt challenge heauen, and God will not, God cannot deny it thee, yea he loueth to be ſo vrged: but yet thou canſt

The reaſon of the Doctrine.

h Ioh.14.6.
i Heb.10.20.
k Mich.6.8.
l Act.8.31.
m Iſa.30.21.
n Ier 6.16.
o Iſa.35.8.
p Eph.2.10.
q Mat.7.14.
r Phil.3.14.
s Gal.5.6.
t Tit. 2.14.
u Deut 32.46
* Pſa.119.35.
x Heb.12.13.
y Pſal 37.24.
z Luk.13.24.
a Pſal. 119.6.
b Pſal.119.33
c Verſe 36.
d Verſe 116.
e 2.Tim 2.13.
f 1.Pet.1.9.
g Iam.1.18.
h Eph.6.5.
i Heb.9.14.
k Gal.3.18.
l Mat.17.20.
m Iſa.42.3.
n Mat.10.42.

o 2.Cor.4.17 not say, *It is mine, I haue deserued it:* (for what is all this to that *surpassing, exceeding eternall weight of Glory* o) but *O Lord it is mine, thou hast promised it.* Thus you see how without any preiudicing, nay rather how with the enlarging of the Riches of Gods grace, the comfort of a dying Christian dependeth vpon the witnesse of his conscience, touching the sinceritie of his heart, and the vnblameable carriage of his life.

The Vse. The vse of this doctrine is plaine and obuious to euery mans conceiuing, and it must needs be this, euen to warne vs all, as we tender our owne soules comfort at the instant of Natures dissolution, so to be very regarding of our present course, that out of it we may raise our hopes, that when our *earthly house of this Tabernacle shall be destroyed, we shall haue a building giuen vs of God, eternall in the heauens* p, that the conscience of our *vnlawfull deedes, and vncleanely conuersation* q may not fill our faces with shame and our hearts with horrour, making death to be vnto vs *The King of feare* r, and the thought of Gods presence, (before whom we shall then vnderstand, that we are shortly to appeare) as a preamble vnto eternall misery. Certaine it is, that whatsoeuer wee now in our securitie (through Satans bewitching,) doe imagine, blessing our selues secretly, and saying we shall haue peace s, yet as sure as God liueth, who hath said in his word, that *the light of the wicked shall be quenched* t, and *the hope of the vniust perish* u, so surely such as hath beene our course, such shall be our end, if we haue liued without conscience, we shall surely dye without comfort. And to set the better edge vpon this aduertisement, giue mee leaue to draw you a little into the consideration of that thing, as if it were now present, which ere long will indeede be present. We are met here together at this time (by Gods prouidence) men of sundry fashions and of diuers rankes, but (howsoeuer differing otherwise) all by profession, Christians, and by condition, mortall. All our teeth are set on edge, with the fruite which *Adam* eate, and the law of death, is heauens decree and cannot be reuoked. Well, put case we were instantly arrested with some killing sickenesse, the herauld of approching death) and were to looke backe into that part of the wallet (as the prouerbe saith) which is behinde, and see what hopes for future quiet, wee are able to deriue out of our former conuersation: let vs (I say) consider well and deale faithfully with our selues, whether our fashion of life by-past, be not more like to fill vs with discouragements, and to breede in vs a *fearefull looking for of Iudgement* * then to embolden vs with a holy resolution to respect a gracious admittance into our *Masters Ioy* x. And indeede when men in the records of their owne consciences, shall reade written in great letters, the profaneneſse, the Atheisme, the contempt of religion, the scorne of Gods word, the ignorance, the monstrous oathes, the vicious speakings, the cruelties, the oppressions, the whoredomes, the abuse of Gods creatures, and the whole troupes of grosse sinnes, which haue beene in a manner the very businesse of their dayes, what can they expect, but that their death, should be like the mans estate of whom the Prophet y speaketh, who *did flee from a Lyon and a Bare met him,* so should their dying also bee a discharge from a wretched world, but withall an entrance into another woe, euen an endlesse, easelesse, hopelesse miserie? It is a sure Maxime in diuinitie, that the future, both Happinesse and Miserie, are begun in this present world: sanctification and holinesse are the first fruits of the one: impiety and profanenes the beginning of the other. The Saints by election are *Saints by calling* z: their *conuersation is now in heauen* a whose future portion is in heauen. *That which God hath coupled together, let no man put asunder* b. You wil plead against mee, that so much abused example of the conuerted thiefe at the point of execution c. I answer. First, he began to worke, as soone as he was called: he bewailed his sinne d, he confessed Christ e, he aduised his fellow Thiefe f: 2. The example was extraordinary (for the gracing of Christs then debasement) shewing what God can do, not ordinarily what he will do. I haue seene a pardon giuen to a man

p 2.Cor. 5. 1.
q 2.Pet.2.7,8
r Iob 18.14.
s Deut.29.19.
t Iob 18.5.
u Prou. 11. 6.
* Heb. 10.27.
x Mat.25. 21.
y Amos 5.19.
z 1.Cor.1. 2.
a Phil.3 20.
b Mat.19.6.
c Luk.23.39.
d Verse 41.
e Vers.31. 42.
f Verse 40.

vpon

vpon the gallowes, but who ſo emboldeneth himſelfe thereupon, perhappes the rope may be his hire: it is not good to put it vpon the Pſalme of *Miſerere*, and the neck-verſe, for ſometimes hee prooues no clarke. God once made an Aſſe to ſpeake [g], but hee that ſhould therefore ſpurre his beaſt till hee ſpake alſo, all men would condemne him for vnwiſe. Let then this bee the concluſion: The refreſhing of *Pauls* ſpirit, when his departing approached, was the conſcience of his well-runne courſe: a Chriſtian by calling, a Chriſtian by conuerſation, could not but haue a Chriſtians inheritance. *Goe and doe thou likewiſe* [h]. Let the life of the religious bee thy ſtudy, and *the death of the righteous* i ſhall be thy ſure reward; where there hath beene the *firſt reſurrection*, there can bee no *ſecond death* [k].

g Num.22.28

h Luk 10.37.
i Num.23.10

k Reu.20.6.

Hitherto wee haue conſidered generally the grounds of *Pauls* hope, his carriage paſt: now let vs examine it more particularly: and firſt of the firſt ſupporter: *I haue fought a good fight.* What then (will ſome man ſay to me) was *Paul* a ſouldier, that he ſpeakes here of *fighting?* Yes, he was a ſouldier, and the ſame no freſh-water, or white-liuered ſouldier, but a valiant, experienced, & beaten champion, one that had paſſed the hazzard of many skirmiſhes, and (as teſtimonies of his hardy courage,) was able to ſhew the ſcars of many receiued wounds, *I beare in my bodie the markes of the Lord Ieſus* [l]. But as the things wee now diſcourſe of, are ſpirituall things; ſo this fighting muſt be vnderſtood in a ſpirituall ſenſe. *Paul a ſpirituall man* [m], his aduerſaries ſpirituall; or for ſpirituall reſpects, his weapons ſpirituall [n], his victories ſpirituall. Let me acquaint you with particulars, that ſo the vſe of this Scripture may be the more full:

l Gal.6.17.

m 1 Cor.2.16
n 2 Cor.10.4

Paul vndergoeth a double conſideration: 1. either as a Chriſtian, or ſecondly, as an Apoſtle and Miniſter of Chriſt Ieſus: ſome of his fightings more properly concerne his eſtate as a Chriſtian: ſome againe he was more ſpecially tried in, by vertue of his calling. As hee was a Chriſtian, I finde in his owne writings the report of two eſpeciall conflicts: the one *Rom.*7. betwixt Nature and Grace, the Spirit & the Fleſh, the law of his members, and the law of God. Who ſo reades and examines the place, ſhall ſee firſt, the quality of his combatants; ſecondly, the grounds and tearmes of the quarrell; thirdly, the hazzard (as might ſeeme for the time) and doubtfulneſſe of the euent, together with ſome foyles taken on either part; and laſtly, the certainty and comfort of the victory, *I thanke God through Ieſus Chriſt our Lord* [o]. The ſecond combate is 2 *Cor.*12. and that was more direct and immediate with Satan, although he therein cunningly (as his vſe is) wrought vpon the aduantage of *Pauls* corruption. In this *Paul* was much toſſed & goared, and buffeted, and glad to flee once and againe, and the third time for refuge to the Lord. Howbeit, though the aſſault was ſharpe, yet the conqueſt was great. *My grace is ſufficient for thee* [p], and *Very gladly will I reioyce in mine infirmities.*

Pauls fights.

o Verſe 25.

p Verſe 9.

Now his *fightings* (as an Apoſtle) were diuers, and the ſame not idle or cauſeleſſe, about needleſſe *queſtions and ſtrife of words* [q], *(for ſo fight I*, ſaith he, *not as one beating the ayre:)* but they were graue and weighty, euen for the ſucceſſe of his miniſtery, and the enlargement of the Goſpell of Chriſt Ieſus. They may (for teachings ſake) be thus diſtinguiſhed: to haue beene either againſt the oppoſitions and vnſound cauillings, or againſt the violences and cruelties of thoſe which were aduerſaries to the truth. Of the former ſort, wee haue this combate with *Elymas* at *Paphus* [r], with the reuiuers of the legall ceremonies at *Antioch* [t], with the Stoicks and Epicures at *Athens* [u], with thoſe *Beaſts* *, (*Demetrius* and his faction) at *Epheſus* [x], with *Hymenæus* and *Philetus* [y], with *Alexander* the Smith [z]. With all theſe, and with many beſides theſe he combated, and ouer all theſe *through the help of Chriſt* [a], he had the victory. For it may bee truely ſaid of them all, which himſelfe ſpeaketh of ſome, *their madneſſe was made euident vnto all men, and they preuailed not long* [b]. His *fightings* with the violences and cruelties of euill men, it were long to particularize. I referre you to his owne report [c]. In all theſe he was *more then*

q 1 Tim. 6.4.
r 1 Cor. 9.26.

ſ Act.13.
t Act.15.
u Act.17.
*1 Cor.15.32
x Act.19.
y 2 Tim.2.14.
z 2 Tim.4.14
a Phil.4.13.
b 2 Tim. 3.9.
c 2 Cor.11. 23,&c.

d Rom. 8.37. *then Conquerour* [d], and by none of these was either his comfort impeached, his ministery and cause endamaged, or the Church of God damnified. Not his comfort impeached, for, *We faint not, but though our outward man perish, yet the inward man is renewed daily* [e]. Not his ministery and cause endamaged: for, albeit *I suffer vnto bonds, yet the Word of God is not bound* [f], and *the things which haue come vnto me are turned to the furtherance of the Gospell* [g]: Lastly, not the Church of God damnified; for, *I suffer all things for the Elect sake* [h], and *many of the brethren are emboldened through my bands, and dare more frankely speake the Word* [i]. Thus haue I giuen you a briefe of *Pauls* fightings, and of *Pauls* victories; sharpe encounters, glorious conquests. These were they, the remembrance whereof made the face of Death euen louely vnto him, and confirmed his inward certainty of the *Recompence of reward* [k], euen because he was able to say in truth of conscience, *I haue fought a good fight.*

e 2 Cor. 4.16. f 2 Tim. 2.9. g Phil. 1.12. h 2 Tim. 2.10. i Phil. 1.14. k Heb. 11.26.

Thus farre for the opening of the Text, and the laying the grounds of that which I would say. I haue reported to you things done, I come now to speake of things to be done. For this clause (as all other holy Scripture) is *for our learning* [l], and *is profitable to teach* [m]. I will bound my whole speech within the compasse of these two points: first, I will shew that all Christians are called to the like fight: secondly, I will draw to an inquirie by way of application of the whole, how farre foorth we haue fought this fight.

l Rom. 15.4. m 2 Tim. 3.16.

Doctrine. Euery Christian called to the like fight, that Paul fought.

For proofe of the former, if men were (as they ought to be) experienced in the Scriptures, I neede alleadge no more then the Apostles exhortation to the *Philippians*, where he calleth them to the *hauing of the same fight, which* (saith he) *you haue seene in me, and now heare to be in me* [n]. But for the sanctification of all, I will shew you the truth of it by points and parcels. First, touching the fight, in a mans owne bosome, euen in his owne heart, with his owne corruption; *Paul* deliuereth this generall rule touching all Gods chosen, that in them *the flesh lusteth against the spirit, and the spirit against the flesh,* [o] *&c.* And S. *Peter* accords, that *the lusts of the flesh doe fight against the soule* [p]. The gift of Regeneration (meant by *spirit*) and the corruption of nature (vnderstood by *flesh*) are mixed together (like the light and darknes in the aire, in the dawning *, so throughout in all the powers of the soule,) and these two being in a direct line of opposition, and contrariety each to other, there must needs follow a continuall combate, like the strugling which *Rebecca* felt in her wombe [q], making a Christian cry in a kinde of astonishment as she did, *Why am I thus?* Happy he which feeles this combate, who is euer wrastling with his owne corruption, labouring and *endeauouring himselfe to haue a cleane conscience towards God* [r]. The victory is certaine: For as it was said to *Rebecca* (when vpon the striuing she felt, she asked of God) that the *elder* should *serue the younger*, so in this case wee are ascertained that the *old man*, (our old naturall corruption) shall be *cast off and killed*, and the *new man* (the grace wrought by Gods Spirit) *created in righteousnes and true holinesse* [s], shall bee more and more established. Secondly, touching *the fight with Satan*, the Scripture is expresse. *Hee hath desired you to winnow you* [t], said Christ to *Peter*, and *hee walketh about seeking to deuour*, saith *Peter* to vs [u]: well, *resist him* wee must: (it is S. *Iames* his rule *) and that cannot be without fighting, and it is not *flesh and blood we wrastle with*, saith our Apostle, but *principalities and powers, &c.* and wee had need to prouide, that we may *stand fast* [x]. He is but a titular Christian, and hath but a *shew of godlinesse* [y], who hath not had personall experience of the Stratagems of Satan, now puffing vp to presumption, now pulling downe to despaire, one while working to security, another while presing to dismayednes: sometimes extenuating, and hiding, and painting sinne, that before it is committed it may beguile; sometimes opening and aggrauating it, that when it is performed, it may affright: turning himselfe into many shapes, sometimes like an industrious agent to aduance our profit, sometimes like a pleasant companion, to further our delight, sometimes like a true-

n Phil. 1 30. o Gal. 5.17. p 1 Pet. 2.11. *Quod tu nec tenebras, nec possis dicere lucem. Ouid. q Gen. 25.22. r Act. 24.16. s Eph 4.22,24. t Luk. 22.31. u 1 Pet. 5.8. * Chap. 4.7. x Ep. 6.12,13. y 2 Tim. 3.5.

true-hearted friend, to reſpect our good name, but alwaies a venemous aduerſarie to empoyſon our ſoule. Theſe are no new things to the children of God: the mercy of God, and the malice of Sathan, they know them well to bee vndiuided companions. Neither is the Scripture wanting to aſſure vs of the conqueſt. It was ſaid of old, that the Serpent, his head being broken, could *but bruiſe the heele* [z], and it hath beene afreſh renewed, that *Greater is he Which is in vs, then hee Which is in the World* [a], and wee all, ſo many as are now in the liſts againſt this aſſaylant haue this warrant ſealed, (ſeeing it is a part of the new Teſtament) with the blood of Chriſt, *That the God of peace ſhall tread Satan vnder our feet ſhortly* [b]. The third fight is for the maintenance of the cauſe of Religion, againſt both the cunning of oppoſers, and the malice of perſecutors. That euery Chriſtian is to fight with a holy zeale for the purity of religion, S. *Iude* ſhall witneſſe for me, *It was needfull for me* (ſaith hee) *to write vnto you, to exhort you that you ſhould earneſtly contend for the fauth which was once giuen to the Saints* [c]. *The kingdome of heauen* (ſaith our Sauiour) *ſuffers violence, and the violent takes it by force* [d]. There is force in getting truth, there muſt be a kinde of force alſo in maintaining it. *Dauid* choſe religion for his *heritage* [e]. He is not worthy to haue it, which will not ſtriue to preſerue it. Now for this kinde of fight there are two things required: Firſt, skill: and ſecondly, courage. Skill, becauſe euery corner is ſo full of cunning and ſubtill vnderminers of religion: Atheiſts, Ieſuites, Seminaries, Sectaries: theſe fight not with violence and profeſſed enmity, but with plauſible reaſons, with ſmooth perſwaſions, and with all gloſing pretences which hell can deuiſe to entangle. What need haue men then of *exerciſed wits* [f], *and vnderſtanding hearts* [g], knowing how wiſely to handle that ſame *ſword of the Spirit* [h] to reſiſt them? How requiſite is it, that Chriſtian ſouldiers ſhould be daily practiſing the feats of ſpirituall armes, that they may know how to grapple with the aduerſary at euery kind of weapon, and to make their part good againſt euery encounter? As skill is required, ſo courage and reſolution alſo: For know you what the Apoſtle ſaid to the conuerted Hebrewes, i *After yee receiued light*, (that is, ſome hauing knowledge and feeling of the truth) *ye endured a great fight of afflictions*: Is not here neede of courage? what thinke we of the *mocking of Iſmael*, [k], the diſdaine of *Herod* [l], the *ſcourging of Pilate* [m], of *ſpoyling of goods, of being made a gazing-ſtocke by reproaches* [n], nay, of *reſiſtance to blood* [o]? Doe not theſe things require a reſolution? Were it not fitting that we ſhould be well prouided, who muſt goe through all theſe bickerings, leſt when we haue ſtruck a ſtroake or two, wee ſhould be *wearied and faint* in our mindes [p], and ſo be like the children of *Ephraim*, of whom the Pſalme ſaith [q], that *being armed, and ſhooting with the Bow, they turned backe in the day of battell?*

As the neceſsity of this kinde of *fight* for the maintenance of the cauſe of Religion, lyeth vpon all, ſo vpon two degrees eſpecially, Magiſtrates and Miniſters. They are both called *Leaders* [r] of the people, and therefore as of *Leaders*, whoſe experience muſt inſtruct, and whoſe valour muſt incourage, and put heart into others, there is twiſe ſo much required. It is their office to *ſtand in the breach* [s], and to *goe out and in* [t] before the people, and to beare the ſhock and burnt of the firſt grapling. If they be ſound and ſincere, inſtant and reſolute in the cauſe of God, Oh, what life and courage ſhall they put into the multitude, which doe euen depend vpon their conduct? If they be cold and daſtardly, and giue ground in the day of battell, how wil they make the harts of the people euen to die within them, & what hope will Satan haue to ſet vp his ſtandard in the midſt of Gods Church? But as the eagerneſſe in this combate is required of Magiſtrates and Miniſters more then of others, ſo of vs who be Miniſters moſt of all. In the old Law things in the Sanctuary were double to that which was common, the Shekell of the Sanctury twice ſo weighty as the common Shekell [u], the cubite of the Sanctuary twice ſo long as the common cubite *. The Miniſter had need to with as *Eliſha* did

z Gen. 3. 15.
a 1 Ioh. 4. 4.
b Rom. 16. 20
c Iude 3.
d Mat. 11. 12.
e Pſal. 119. 111.
f Heb. 5. 14.
g 1 King. 3. 9.
h Eph. 6. 17.
i Heb. 10. 32.
k Gen. 21. 9.
l Luk. 23. 11.
m Mat. 27. 26
n Heb. 10. 33.
o Heb. 12. 4.
p Heb. 12. 3.
q Pſal 78. 9.
r 1 Sam. 9. 16. *Vnges eum ante ceſſorem.* Heb. נגיד. ἡγεμονος.
s Pſal 106. 23.
t 1 King. 3. 7.
u Exod. 30. 13
* Compare 1. Kin. 7. 15 with 2 Chro 3. 15.
* Compare 1. Kin. 7. 15. with 2 Chron. 3. 15

x 2 King. 2. 9. did of *Eliah*, his *ſpirit*[x], that the ſpirit of vnderſtanding & courage may be doubled and trebled vpon him. If hee bee the man as he ſhould be, Sathan oweth him a double ſpite: and in many combates with the Church of God, hee ſeemeth to giue like charge to his Inſtruments, which the King of Aram gaue to his ſouldiers, y 1 Kin. 22. 31 [y] *Fight neither with ſmall nor great, ſaue onely againſt the King of Iſrael:* For he thinketh that if he can ſmite the ſhepheard with a ſpirit either of error, or drowzineſſe, or of ambition, or of auarice, z Mat. 26. 32. *the ſheepe of the flocke ſhall be quickely ſcattered* [z]. Hee knoweth by long experience, that *from the Prophets of Ieruſalem wickedneſſe goeth foorth into all the Land* [a], a Ier. 23. 15. and that if *the Light* which GOD hath ſet in his Church bee *darkeneſſe, the darkeneſſe cannot* but exceed [b]. b Mat. 6. 23. Thus I haue ſhewed you the particulars of *Pauls Fightings*, and the neceſsity of the ſame *Fight*, in euery one of vs that would bee (as wee are called) Chriſtians: now let vs come to the next point, the Inquirie how on our parts this *Fight* hath been performed, *viz.* how wee haue fought againſt Corruption, how wee haue fought againſt Satan, how we haue ſtriuen and fought for the vpholding and maintenance of Gods Truth.

The Vſe. An enquiry how we haue fought this fight.

And here in the very firſt entry of my meditation, when I did in my thoughts compare together thoſe which doe *Fight* this good *Fight* vnder the banner of the Lord of Hoſtes, with thoſe, who (whatſoeuer their profeſsion is) doe indeede and in truth *fight* againſt him, it brought into my minde, that which the Spirit of God reports touching the Iſraelitiſh troupes, and the armies of the Aramites their aduerſaries: c 1 Kin. 20. 27 [c] *The children of Iſrael pitched before them, like two little flockes of Kids*, but the Aramites *filled the countrey*: the very like compariſon may be truly made betwixt thoſe that *fight* on the Lords part, and thoſe which *fight* againſt him, or at the leaſt, (which by our Sauiours rule (*d*) is all one) *fight* not with him: d Luk. 11. 23. the one ſide (the better part I meane) are but euen a handfull in reſpect, *one of a Citie, two of a Tribe:* the other a numberleſſe number, and may well bee titled with the name of the poſſeſſed [e], e Ier. 3. 14. *Legion*, for indeede they are *Many*. And therefore true will that bee which was ſpoken of olde by *Iſaiah* [g], f Mark 5. 9. and hath beene ſince renewed by *Paul* [h], g Iſa. 10. 21, 22. *Though the number of the children of Iſrael* (men profeſsing Religion *were as the ſand of the Sea, yet ſhall but a remnant be ſaued.* It will not bee enough to haue ſaide thus, vnleſſe it be confirmed alſo, I will therefore ſhew you how true it is by degree. h Rom. 9. 27.

Touching fighting againſt mens owne perſonall corruptions, there are (that out of many I may cull out the chiefe) three things, which doe ſhew the number of ſuch *Fighters* to be but ſmall: The firſt is, the generall ignorance of this point of holy doctrine, concerning the combating together of theſe two, Corruption and Holineſſe, Nature & Grace in euery true Chriſtian. I am not ſo well acquainted with your ſpirituall eſtate that are here preſent, as to be able peremptorily to determine ought: yet perhaps if a man ſhould deale with the particulars of this aſſembly by polle, and ſhould examine them as ſtraitely as the *Gileadites* did the *Ephraimites*, touching *ſhibboleth* and *ſibboleth* [i], demanding of each this queſtion, i Iudg. 12. *How fareth it with thee, touching the Rebellion of thine owne heart, preuaileth it or yeeldeth it to the power of Gods Spirit? How goeth on the quarrell betwixt the law of ſinne, and the law of God?* Perhaps (I ſay) this demand would bee quitted with ſuch an anſwer, as was that of *Pauls* to the lately conuerted Diſciples at *Epheſus*, k Act. 19. 2. [k] *Haue ye receiued* (ſaith he) *the holy Ghoſt ſince ye beleeued? And they ſaid, We haue not ſo much as heard whether there be an holy Ghoſt.* So in this caſe, they would ſay; *You make a ſtrange motion, we haue not ſo much as heard whether there be any ſuch contention:* And it may be alſo, ſuch as haue ſome better vnderſtanding then the multitude, if in this particular they were well preſſed, would but make ſuch a confuſed anſwer as *Ahimaaz* did to *Dauid* [l], l 2 Sa. 18. 29. *Is the young man Abſalom ſafe*, ſaid *Dauid? I ſaw a great tumult, but I knew not what*, ſaid *Ahimaaz*; ſo they would be forced

to

to ſay, *Truth is, I haue heard or read ſomething of ſuch a matter but I doe not diſtinctly and experimentally vnderſtand it.* Thus (as it was [m] ſaid to *Peter*) vrens very ſpeech bewrayeth them, and their dumbneſſe when they are asked the *Word* (as the ſouldiers call it) ſheweth them to be but ſtraglers and hangbyes vpon the Lords campe, and no good *Fighters*. Well, without iudging I leaue you to the *accuſing* or *excuſing* of your owne *thoughts* [n]: Only this I ſay, that he which is vnacquainted with this point of doctrine, can no more bee ſaid to bee a *Fighter* in the *good Fight* againſt corruption and ſin, then he can be reputed a party in a caſe of difference betwixt two, who hath not ſo much as heard of the quarrell. The ſecond proofe that the *Fighters* on this ſide againſt corruption are but few, is the vniuerſall yeelding of the moſt vnto corruption. When men come with bended knees, offring vp their weapons, yeelding themſelues to be ordered by thoſe whom they ſhould withſtand, there is no likelihood that they haue an intent to *Fight*. So in this caſe, when men generally haue (as in were) booked their names, and entred into pay, (and euen as a man would thinke) ſworne their ſeruice to groſſe ſinnes, who will take them to be the Lords ſouldiers, or conceiue that there is any meaning in them to *Fight* againſt corruption? And ſurely this is the common ſtate. I remember what *Deborah* in her ſong [o] reports of the mother of *Siſera*, how that ſhe and her Ladies in their expectation of *Siſera* and his followers their returne in triumph, ſaid either to other (in their aſſurance of the victory) *Haue they not gotten and diuided the ſpoile?* I may ſay more truely (for that was ſpoken only out of imagination, either as they thought it was, or as they wiſhed it might bee) of theſe foule enormities, which the Word of God hath branded with the hateſull name, that they are *the workes of darkeneſſe* [p]: *Haue they not gotten and diuided the ſpoile?* Doe they not lead captiue, I ſay not as they did of *Siſera, a maid or two*, or (as *Paul* doth of the wily workemen of his time) a few *ſimple women* [q], but euen whole multitudes of all rankes, of all callings, of all degrees? So often as I reade theſe places of Scripture, *the earth was corrupt before God and filled with cruelty* [r], *The men of Sodome compaſſed the houſe round about from the young men euen to the old, all the people from all quarters* [ſ], *They aſſembled themſelues by companies into the harlots houſes* [t], *From the leaſt euen to the greateſt of them, euery one is giuen to couetouſnes* [u], *Then they ſtopped their eares, and ran vpon Steuen all at once* *, *Then aroſe a ſhout almoſt for the ſpace of two houres of all men crying, Great is Diana of the Epheſians* [x], *All ſeeke their owne, and not that which is Ieſus Chriſts* [y]: ſo often (I ſay) as I reade theſe and the like places, in which mention is made of ſwarmes of people banding themſelues together in euill, I cannot but reckon them as fore-tellings of theſe times, and theſe times as Commentaries and expoſitions of thoſe places. Thoſe maſter-ſinnes, Ignorance, Contempt of the Word and godlineſſe, Security, and want of awe vnto Gods Maieſty, neglect of the worſhip of God, Swearing, abuſe of the Sabbath, whoredome, drunkennes, oppreſsion, pride, cruelty, contention, malice, &c. marke how in euery towne, in euery ſociety, in euery family almoſt, they doe euen ride in a kinde of triumph: if there be any better diſpoſed, labouring to be no longer the ſlaues of ſin, but to become the *ſeruants of righteouſnes* [z], they are as *Iſaiah* ſpeaketh of himſelfe and ſuch as himſelfe, [a] as *ſignes* and *wonders* among the people: and how the world entertaineth them it is knowne well enough: you know what *Dauid* ſaith [b], *The abiects aſſembled themſelues, the falſe ſcoffers at bankets tare me and ceaſed not*; and againe, *They that ſate in the gate ſpake of me, and the drunkards ſung of me* [c]. This is the kindeneſſe of this generation to thoſe who *loue the Lord Ieſus in ſincerity* [d]. Thus the vniuerſall yeelding to corruption, men *obeying ſin in the luſts thereof* [e], *and drawing it as it were with cart-ropes* [f], argueth that they *fight not* againſt *ſinne*, Euill *raignes* [g] in them and ouer them, they doe willingly giue vp their members [h] to follow it, and (as the Apoſtle ſpeakes) they *take thought* [i] it and ſtudy to fulfill it. The third proofe in this part is, the

m Mat. 26 23.
n Rom. 2. 15.
o Iudg. 5. 29, 30.
p Eph. 5. 11.
q 2 Tim 3. 6.
r Gen. 6 11.
ſ Gen. 19. 4.
t Ier 5 7.
u Ier 6. 11.
* Act. 7 57.
x Act. 19. 34.
y Phil. 2. 21.
z Rom. 6 20.
a Iſa. 8. 18.
b Pſal 35. 15.
c Pſal. 69. 12.
d Eph. 6. 24.
e Rom. 6. 12.
f Iſa. 5 18
g Rom. 6. 12.
h Verſe 13.
i Rom. 13. 14.

Fight

Fight which is in the world for corruption: men doe not onely not *fight* against it, but they doe *fight* and striue and labour to maintaine it. I remember what I read of *Iehu* [k] the instrument of the Lords vengeance vpon *Ahabs* house; as hee entred in at the gate of *Izreel*, and lifting vp his eyes to the window, saw that painted *Iezebel* the wife of *Ahab*, he cryed out, *Who is on my side, who?* Presently two or three of her attendance looked out, as it were offering their seruice. *Cast her downe* (saith he) and they did so: so also in the Chapter following, when hee sent to the guardians of *Ahabs* children, willing them, if they thought it good, to create one of their Masters sonnes King, and to stand vpon their guard, and they returned him answer, *We are thy seruants and will doe all that thou shalt bid vs*, what said *Iehu? If ye be mine and will obey my voyce, take the heads of your Masters sons, and come to me to Izreel by to morrow this time.* After the same sort, we professing our selues, by our shewes to be on the Lords side, and to be readie to doe all that hee shall bid, his charge is, that if wee be his, wee cast *Iezebel* out at the window, we renounce and disclaime, we *cast off* [l] *and crucifie* [m] our sweetest, our dearest, our profitablest, our best pleasing corruptions: *Mortifie your members which are on earth* [n]. If we now shall not onely (contrary to command) preserue the life (which may be imputed to a kinde of niceness and pity) but shall *fight* for the life and state of *Iezebel*, and shall set vp one of *Ahabs* sonnes, some grosse sinne to raigne ouer vs, professing our selues alwaies ready to defend it, how shall the Lord account vs to be his? And yet thus it fareth in these euill times. What sinne, what grosse corruption almost is there, which shall want a patron to defend it, either that it is no sinne, or that it is but a little sinne? This glauering and glozing age, which hath deuised an art to make deformed faces seeme faire, olde wrinkled visages to looke young and smooth, hath also learned to set a colour vpon naughtinesse, the Diuell helping forward, lest sinne appearing in it owne proper likenesse should affright the conscience. Thus the *adulterous woman wipeth her mouth, and saith, I haue committed no iniquity* [o]. Euery vice doth now goe armed; if you doe touch it neuer so gently, yet (like the nettle) it will sting you; if you deale with it thorowly and directly, it swaggereth like the *Hebrew* with *Moses, Who made thee a man of Authority* [p]? *What? Is this so great a matter? I trust, this and this is lawfull, or if not, what need you be agrieued?* Thus men sometimes like *Saul* [q] are not ashamed to say they haue kept the commandement of God, when they haue foully broken it; sometimes like the stubborne Iewes [r] *cry, wherein shall wee returne*, wherein haue we trespassed, *what haue we spoken against God?* when the very stones in the street are ready to testifie against them, and the earth is wearie in bearing their sins. And thus it appeareth by three vndenyable euidences, that if we be indited before the Lord, for not *fighting* that *good fight* which *Paul* fought, & which euery Christian ought to *fight* against sinne and corruption, we shall be neuer able to pleade *Not-guilty*. I with that which hath beene said may so conuict vs, that it may conuert vs, lest going in rebellion against God, that doome befall vs which is foretold. [s] *Those enemies, which would not that I should raigne ouer them, bring them hither and slay them before me.*

k 2 King. 3. 31, 32.

l Eph. 4. 22.
m Gal. 5. 24.
n Col. 3. 5.

o Pro. 30. 20.

p Exod. 2. 14.
q 1 Sa. 15. 13.

r Mal. 3. 7. 13.

s Luk. 15. 27.

Now as touching our failing in the second fight which is against Sathan, considering what I haue already saide, I shall neede to speake the lesse: for where corruption and sinne are not withstood, there Sathan is not fought against: where they are entertained, there Sathan is serued: so that the proofe of the former point, is a confirmation of this also. Neuertheless, I will a little insist vpon one specialty, an apparant testimony that there is little thought or resolution among the most to fight against Sathan: and that this is, the neglect of one of the principall weapons whereby to encounter him. Thinke you that hee meaneth to fight, who goeth vnarmed? nay, who when a weapon is tendred to him, casts it from him, or who seemeth not to care, though it were with the land, as it was

was once with the ſtate of Iſrael vnder the Philiſtimes [t], of which it is ſaid, *There was no Smith found throughout all the land*, and, *neither ſword nor ſpeare found in the hands of any of the people*: hee to whom this nakedneſſe were a pleaſure, or a matter of indifferencie, would you imagine him to meane well, or to bee a friend to his countrey? I am ſure you would not. Now *Paul*, ſpeaking of the combate wee are to haue with the deuill, and deſcribing by parcels, that holy armour wherewith hee muſt bee vnderſtood, mentioneth among other things, *the ſword of the Spirit, which is the word of God* [u]. This we ſee was our Sauiours weapon in that conflict which is ſtoried in the Goſpel*: with this *two-edged ſword* [x] of, *It is written*, he cut aſunder all thoſe knots, wherewith Sathans purpoſe was to entangle him. Who ſo then ſhall deſpiſe this weapon, ſhall caſt it behinde [y] them, ſhall *hate* [z] the knowledge of it, ſhall ſay to God, as the wicked are reported to doe, *Depart from vs, for we deſire not the knowledge of thy waies* [a], ſhall thinke preaching to be (as was ſaid [b] of old:) *The burthen of the Lord*, ſhall wiſh of it as the Gadarens did of Chriſt [c], that it might *depart out of their coaſts*: who ſo (I ſay) ſhall bee thus affected, the charitableſt cenſure, and the moſt fauourable verdict which can be giuen of them, is this, that they are wilfull betrayers of their owne ſoules into the power of the deuill. Now it is no hard matter, to ſhew how deſeruedly this imputation may bee laid vpon our times; *I haue written vnto them* (ſaid the Lord, of olde, to the Iewes) *the great things of my Law, but they were counted as a ſtrange thing* [d]. I doe not ſee how it can bee denied, but that God may iuſtly complaine ſo now. Great hath his kindneſſe beene to theſe times, in enlarging and improouing the free vſe of his word: and yet (alas) what a world of people is there amongſt vs, to whom the Scripture remaineth as *a booke that is ſealed vp* [e], nay, (which is euen fearefull to thinke on) who ſeeme to be of that careleſſe and negligent humour, as though it were all one to them, though there had beene neuer any Bible written, nor any ſuch booke by the ſpeciall prouidence of God, preſerued to his Church? Againe, although the Scripture of God bee entertained into ſome houſes, as a kinde of needfull implement, to fill vp ſome corner, which otherwiſe might lie voide, yet with many they are vſed like their harneſſe in theſe peacefull times, made a prey to the ruſt and duſt, or laid vp like the ſword of *Goliah* which *Dauid* tooke from him [f], like a monument, that it may be ſaid vpon occaſion. *There they be.* Few there be that doe make them their *Counſellers* [g], or that doe endeauour to hoſt them in their beſt roome, euen to let them *dwell plenteouſly* [h] in their hearts. Furthermore, for the opening and explaning thereof by thoſe whom God hath deputed thereto, (which is, as it were certaine rules and precepts of defence, teaching vs how to handle this weapon againſt our ſpirituall aduerſarie) how is it reckoned of? Where it is had, it is little eſteemed; where it is wanting, it is leſſe deſired. Few doe reuerence it as Gods ordinance, few depend vpon it as vpon the *arme* [i], and *power of God vnto ſaluation* [k]. What fighting can there bee againſt Sathan, when this *ſword of the Spirit* is in diſgrace? what ſpoile of ſoules will the deuill make, when men are not thus armed to reſiſt? Conſider the ſtorie of *Sampſon* [l]. When the Philiſtimes had taken him and put out his eyes, then they might doe with him what they would, though hee were a ſtrong man, and a noble man, yet they bound him with fetters, and made him grinde like a horſe in a mill: and ſo when as the light of Gods holy ordinance is wanting, Sathan hath opportunitie to worke his will: men may bee drawne to any thing; no opinion ſo groſſe, no worſhip of God ſo ſuperſtitious, no faſhion of life ſo vile, but they will ſoone embrace it. So then if our conſciences tell vs, that Gods word is not to vs, as it was to *Ieremy* [m], *the ioy and reioycing of our heart*; that wee are not like the Samaritans, of whom it is ſaid, that when *Philip* came and preached among them, *There was great ioy in the citie* [n], nor like the man of Macedonia, which appeared to *Paul* in a viſion, and becauſe of the want

t 1. Sam. 13. 19, 20.
u Eph. 6. 17.
* Math. 4.
x Reu 1. 16.
y Pſal. 50. 17.
z Prou 1. 22.
a Iob 21. 14.
b Ier. 23. 33.
c Math. 8. 34.
d Hoſ. 8. 12.
e Iſay 29. 11.
f 1. Sam. 21. 9.
g Pſal. 119. 24
h Col. 3. 16.
i Iſay 53. 1.
k Rom. 1. 16.
l Iud. 16.
m Ier. 15. 16.
n Act. 8. 8.

o Acts.16.9. of teaching which was there, prayed him *to come to Macedonia and helpe* o them, certainely wee are no enemies vnto Sathans kingdome, but friends vnto it rather, if we labour not by all good meanes for the enlargement and propagation of Gods truth.

The last part of the enquirie concerneth the Fight for the maintenance of the common cause of true religion, both with skill against cunning and subtill vnderminers, and with courage against the wrongs and indignities which the world offereth to sincerities: I cannot now vse that largenesse in this point, which I could wish, and which (the times considered) were very fitting, I will onely in a word touch two common euils, which shall serue to iustifie this proposition, that the number of those which fight that part of that *good fight* here spoken of, which concernes the vpholding and defence of Gods truth, is but small and

p Mich.7.1. thin, euen like *the Sommer gatherings*, which the Prophet speaketh of p. The one euill is the want of iudgement and soundnesse of knowledge in the doctrine of religion. This is an vniuersall and farre-spreading disease, according as euery Pastor can witnesse with mee, who according to the Wise mans counsell

q Prou 27.23. q, is *diligent to know the estate of his flocke*, and to vnderstand the particular conceipts and dispositions of the people. The multitude is wofully to seeke in matters of saluation, resting to this day vpon that olde Popish rule, to follow the droue, and to beleeue as the Church beleeueth. I remember what is said

r Acts 19. 32. of a meeting of the people at Ephesus by *Demetrius* his procurement r. *The more part knew not wherefore they were come together:* it may bee truly said so of many assemblies for holy Seruices, the more part know not wherefore they come: they will say in generall termes to serue God; but, *What hee is, Who hee is, how to be serued, Wherein to be serued, and in Whom to bee serued*, I beleeue you shall finde them to bee ignorant: So that the deuotions of many are like the

s Act. 17. 23. Altar at Athens, *To an vnknowne God* s: many are of *Gallio* his religion, of whom

t Act 18.17. it is said, that hee *cared not for* matters of that nature t. If the belly may bee

* *Si ventri bene, si lateri, &c. Hora.* filled, and the backe fitted, like the Epicure in the Poet *, if with the fat hearted Israelites, they may sit *by the flesh-pots* u, and with those whom *Dauid* speaketh

u Exod. 16.3. of, * *their wheate and their wine may abound*, they are at a point for religion. Few

* Ptal. 4.7. there bee whose *hearts are stablished* x, and which *know* Christs *voice* from the

x Heb.13.9. *voice of a stranger* y: whether *Baal bee God*, or *Iehouah bee God* z, their meaning

y Ioh.10 4.5. is neuer to put it to enquirie. How shall these stand to defend Religion, who

z 1. King.18. 21. know not what that is which wee call Religion? When we shall see men caring, and studying, and taking paines to finde out that which *Luke* calleth *The Certenty* a, and not to be ledde by coniecturall suppositions, but (as hee speaketh)

a Luk.1.4. to bee *fully perswaded* b, then there will be some hope, that the Lords parts will

b Verse 1. encrease; in the meane time, while they make either the times, or tradition, or their owne humour to bee the measure of their religion, wee may bee sure the cause of God shall from them receiue very small vpholding. The second euill, is the cowardize and faint-heartednesse of the most professours. That I may follow the phrase of my Text; they are like to some vnexperienced and lately pressed souldiers, who, while the training and muster is neere home, vpon a faire greene, where they are neither scanted for victuals, nor straitened for lodging, nor in any hazard of life, march with some shew of resolution, a man would thinke they would euen eate vp the enemie; but when they come to beholde the face of warre in his true proportion, the battell pitched, and a furious enemy in sight euen now instantly to be charged; their hearts faile them, and the sound of the drum is vnto them as their passing-bell, and they would giue a world to see the smooke of their countrey chimnies: Euen so, many professours of religion, while the world applauds their forwardnes, & when the *people before*, and *they* that

c Mat. 21 9. follow, c *crie Hosanna* vnto Christ, who but they? a man would thinke (that I may

d Can.8.7. vse *Salomons* phrase) d that *much water could not quench their loue, neither the flood*

drownes

drowne their zeale: but when it commeth to blowes, the world frownes, profit is abridged, pleasure is limited, credit and fame is a little eclipsed, their names put out as euill [e]; then they are nipt like an ouer-forward budde with an vntimely frost, then begin they to grow to a demurre, and in fine, either runne away in the plaine field, or else (vnder a colour of discretion) fall backe into the rereward, the battell is sharpe, and it is not good to be too forward. Thus like as in *Gideons* enterprise [f], of two and thirty thousand which tooke armes, when proclamation was made in the campe (the assault approching) *Who so is timerous let him returne*, at one clap there went away two and twentie thousand; so of troupes of professors which at the first entrance giue in their names, when it commeth to triall, the greatest part will retire, and they will be but a few that will stand vnto it to the end. Hereby you may see, that when we haue (as *Ieremie* saith [g]) *runne to and fro through our streetes*, and made enquiry, we shall finde but a few, who if they were now to end their daies, and to looke backe into their course past, to see how they haue demeaned themselues in this holy warfare, are able to say, without any inward check, *I haue fought that good fight, and now I expect the crowne of righteousnes.*

e Luk. 6. 22.

f Iudg. 7.

g Ierem. 5.

To conclude then, we haue all heard what *Paul* did, hee *fought that good fight*: how comfortable it was that hee had done it, it emboldened him to expect a *Crowne of righteousnesse*: we haue seene our owne carelesnesse, and what will bee the issue if we continue it: *the second death* is prouided for the *fearefull* [h], but such as *ouercome, shall inherit all things* [i]. If we desire comfort in death, and happinesse after death, let vs henceforth arme our selues for this spirituall fight, against our owne corruption, against Sathans temptations, against Sathans instruments which fight against Religion.

This is the onely warre which is the way vnto eternall *Peace*.

h Reu. 21. 8.

i Verse 7.

THE DISCOVERIE OF HYPOCRISIE.

The perfect patterne of true conuerſion.

EPHES. 5. 13.
It is Light that maketh all things manifeſt.

PSAL. 119. 127.
I loue thy Commandements aboue golde.

LONDON,
Printed for *Thomas Man* dwelling in Paternoſter-Row at the ſigne of the *Talbot*.
1624.

TO THE RIGHT HONORABLE, ROBERT, Lord RICH, the gracious accompliſhment *of the promiſes both of this life preſent,* and of that which is to come.

MAY it pleaſe your Lordſhip, to vouchſafe your Honorable name to bee prefixeed to theſe fiue following Sermons. The two former, declare the power and efficacy of the Word preached, how it worketh to the ſundring of Hypocrites from ſound profeſſors, and maketh way for that great ſeparation, which the Shepheard and Biſhop of our ſoules *will ſhortly make betwixt the beleeuing* Sheepe, *and the vnbeleeuing* Goates. *The three latter lay forth the matchleſſe, and vnuaſuable worth of that grace which is tendered vs in the Goſpell, how by the elect of God, it is entertained, and with what a holy care they labour to cheriſh and encreaſe it in themſelues, that ſo they may* walke worthy of the Lord, and pleaſe him in all things, being fruitfull in good workes. *The Matter of the two Texts is excellent: If the workemanſhip were ſutable, I might boldly ſay, that it were no diſparagement to your Honour, to affoord your patronage. But now, as the defects of my handling them (fitted after the plaineſt faſhion, to our countrey-hearers) haue need to bee couered and graced by the countenance of ſome, who is of ſome note and reſpect in Gods Church: ſo if your Lordſhip ſhall pleaſe, ſo farre foorth to conniue my preſuming, and to fauour theſe mine endeauours, that by your acceptance they be commended vnto others, I ſhall haue the more encouragement to do that (which notwithſtanding I am bound to doe) namely, to pray to the God of all grace, to double his graces vpon your Honour, and to preſerue you vnto his Kingdome.* *From* Modburie.

1 Pet. 2. 25. Mat. 25. 33.

Col. 1. 10.

1 Pet 5. 10. 2 Tim. 4. 18.

Your Honours to be commanded,

SAM: HIERON.

The Discouerie of Hypocrisie.

The first Sermon.

Mat. 3. 10.

Now is the Axe laid to the root of the Trees: Therefore euery tree which bringeth not forth good fruit is hewen downe and cast into the fire.

THIS verse is a part of the Sermon, which *Iohn Baptist* the Fore-runner, and (as I may so call him) the harbinger of our Sauiour Christ, made in the Wildernes at the time of his first preaching. It was directed principally to the Sadduces and Pharises, who being transported rather with emulation & malice, then stirred vp by any truth of zeale, went out with others to be partakers of *Iohns* Ministery. Now the Spirit of God reuealing vnto *Iohn* their great hypocrisie, in that they accustomed themselues to an outward shew of religion without sincerity, he takes them vp very roughly and very roundly, calleth them a *generation of vipers*, stirreth them vp very powerfully to repentance, laboureth to ouerthrow their presuming vpon the outward priuiledge of being *Abrahams* seed, as though God were therefore bound to them; and now in this verse he threatneth them with eternall condemnation without speedy repentance. This is the occasion and generall drift of this verse. The occasion of the words.

To make way to the profitable handling of it, it shall be very good to examine in particular, the sense and meaning of the words. Know therefore: It pleaseth God in the Scripture, to take vnto himself the name and title of an *Husbandman* [a], in respect that he is the first planter, and the continuall dresser and manurer of his Church, which Church also is sometime called a *Vineyard* [b], sometimes *Gods husbandry* [c]: And heere in this place, the people liuing in the Church of God, and professing religion, are called *trees*, such of whom much good & wholesome fruit is expected. By the *Axe*, is vnderstood the powerfull ministery of the Word; thereby the heauens are cut (as it were) to hasten either their damnation, or their saluation. By the *root* of the trees, are meant the soules and consciences of men, to which the Word is well applyed: and the latter clause (*therefore euery tree which bringeth not forth good fruit, is hewen down and cast into the fire*) figureth out vnto vs the finall sentence which shall passe vpon all those, who vnder the preaching of the Gospell, shall remaine vnfruitfull. So that it is all one as if *Iohn* had said vnto the Pharises; Howsoeuer you haue formerly presumed vpon Gods patience, and haue promised peace vnto your selues, yet now is the time to looke vnto it with greater care, for the Lord will be dallied with no longer, hee now begins to take such a course among you by the ministery of the Gospell, that it shall soone appeare who be his: neither shall now your glorious shewes auaile you any more: for after this, all they that remaine without fruits worthy amendment of life, shall be prepared and fitted by the power of the Word, vnto eternall destruction. This is the meaning and true sense of this verse. The meaning.

[a] Ioh. 15. 1.
[b] Esa. 5. 1.
[c] 1 Cor. 3. 9.

Hauing found out the meaning, let vs come to the examination of the parts of it, that so we may finde what the intent of the Spirit of God is to teach vs in this place. Marke this therefore, that as the maine thing here meant, is the ministery of the Word; so touching the ministery and teaching of the Word, we haue here The order of handling the Text.

here three things to consider: first, the nature of it, it is an *Axe put to the roots of trees*: secondly, the vse of it, to shew what trees be vnfruitfull, and to *hew them downe*; thirdly, the issue of those *trees*, which notwithstanding the continuall exercise of the word, are found vnfruitful, *they shalbe cast into the fire*. Of these in order.

And first of the nature of the Word preached, an *Axe put to the roote of trees*. First, it is an *Axe*. As in building the carpenter is a principall workman; so in the work of the carpenter, the *axe* is a principall instrument: It serues as in a generaltiy to cut and pare, so in particular to frame and fashion euery peece vnto his proper place. The Church of God is Gods *building*[d]; it is built vpon the *foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone*[e]. The Ministery of the Word is (as it were) the *axe* in Gods hand, by which he gathereth together his Saints, & makes them to *grow vp into an holy temple in the Lord*[f]. *Doctrine* 1. Hence it followeth, that it is of a sharpe and cutting nature, and that it is applied by God for the framing and fashioning of his people, to become true parts and members of his Church. That it is of a sharpe and cutting nature, is manifested both by Scripture, and by experience. For Scripture therein is called the *Sword of the Spirit*[g]: it is said to be *mighty in operation, and sharper then any two edged sword*[h]. And as for experience, the fury and rage of euill men against it, is a testimony for it, that it cuts. In the *Reuelation*[i] mention is made of certaine Preachers which the Lord did promise to raise vp, euen in the midst of the kingdome of Antichrist. After, it is said, that by the cruelty of the times they should be slaine, and that the people should reioyce at their deaths, and in token of gladnesse, should send gifts one to another: For (saith the Text, giuing a reason of it) those Prophets vexed them that dwelt on the earth; the word that was preached by them, pierced them to the quick, galled them, and tormented them exceedingly. And so we see euery day how men of corrupt minds repine and kick against the truth, there is nothing that troubleth them more then the hearing of it, nothing that they doe more desire to be freed from, then the ordinary vse of it. It cutteth the Sabbath-breaker, to heare his profaneneſſe still cried out vpon: It cutteth the adulterer, to heare his viciousnes continually found fault with: It cutteth the drunkard, to heare his excesse so often threatned: It cutteth the ryotor and voluptuous liuer, that his course should euer and anon be so eagerly reproued. And so in the other particulars, it doth euen enrage mens hearts, that the word of God doth so meet with them (as it were) at euery turne; and it causeth many to come to heare it no more then they needs must: because though they set a face vpon it, and would make themselues and others beleeue that it is not so; yet this same sharpe *axe* of the Word, when the edge thereof is turned towards them, doth strike some wound or other into them almost at euery Sermon. So that as Scripture hath auouched it, so common vse will not suffer it to bee vntrue, that the ministery of the Word is a sharp *axe*, which hath a byting edge, and cutteth, and pierceth where it goeth.

Vse. The vse of it in a word, is to iustifie and to maintaine to the faces of all gainsayers, that that very Word which they heare daily, and which they would faine make themselues and others beleeue, is but an idle Word, is indeed and in truth the very Word of God. For I doe but demand of thy conscience, which doest most withstand, or which art the greatest contemner, whether to thy feeling it hath not a sharpe edge, whether thou doest not perceiue it to be still chopping, to top off some one corruption or other that is in thee: doth it not many times come so neere thee, that thou wouldest thinke it were by the Speaker especially intended to thy person? doth it not inwardly trouble and disquiet thee, and breed a kinde of chafing and discontentment in thee? Is it not still striking & piercing, till it come to the very quicke, as if it were a thing which crept into thy bosome thou knewest not how? Why wilt thou then say, this is not the Lords, it is none of his Word, when as it hath euen in thine owne apprehension, that cutting nature, which nothing can haue, but the liuely and piercing voyce of God. Therefore

d 1 Cor. 3. 9.
e Eph. 2. 20.
f Verse 21.
g Eph. 6. 17.
h Heb. 4. 12.
i Chap. 11.

fore let men take heed how they traduce or contemne that, for which they haue so strong a witnesse in their owne hearts, that it is Gods Word. If it were deuised by the wit of man, it would bee pleasing to the nature of man, it would sute with the reason and disposition of man, and it would finde a generall approbation among men: but now, seeing men themselues doe finde it to be alwaies cutting and crolsing mans reason, paring and pruning of mens most pleasing deuices, and cutting them short of that which they most affect, as namely, the liberty and sway of their owne hearts, and for the sharpnesse thereof, procuring to it selfe many enemies, how can it be a humane deuice? How must it not needes bee the sacred Word of the most High? There is the vse.

An other thing in the *axe*, is (as I haue said) that as it cuts, so it frameth and fashioneth the hearers to a place in the spirituall building in Gods Church. By nature we are no part of Gods Church, we are strangers from God, and *enemies* vnto him [k], we haue no aptnesse in vs vnto any good, wee are euen *reprobate* (as the Scripture saith) *vnto euery good worke* [l]. And as a crooked and knobby tree must first be hewen and squared, and cut againe and againe before it can sort with the rest of the building: so must wee also be euen cast as it were in a new mould, and transformed into a new shape, before wee can haue a place in Gods spirituall House; there is a great deale of crookednesse and corruption must be pared from vs, we must passe vnder the workemans toole, before *wee can bee an habitation of God by his spirit*. Now the meanes to frame vs to become fit for the Lords building, is the publike ministery of his Word; by it the Lord doth lop off the superfluity of our corruption, thereby he doth smooth vs and make vs plaine, and compact and ioyne vs in, as it were by certaine mortesses and ioynts, with the rest of that holy frame, that being once fast coupled vnto it, hee may preserue vs euer vnto himselfe. To make this good, wee may consider of the saying of the Apostle, *Hee hath giuen gifts* (saith hee) *vnto men, and ordained some to bee Pastors, and some Preachers, for the worke of the Ministery, and for the edsification or (building vp) of the body of Christ* [m]. Therefore wee finde in Scripture, that as the Church of God was neuer destitute of this workemanship: so likewise those, whom his pleasure was to bring into the society of his chosen, they were framed thereby, and first felt the power and edge of the Word, before they were linked together with Gods people. That glorious Temple at *Ierusalem*, first builded by *Salomon*, was else but a type and figure of Gods Church, which though it make no shew to the eye (being, as the Psalme speaketh [n], *all glorious within*,) yet (as the Prophet *Haggy* fore-told [o],) it farre exceedes the glory of that building. Now as the whole masse it selfe was a representation of the Church, so what was meant by that multitude of workemen which *Salomon* had in the mountaines, as fourescore thousand Masons and Carpenters, which hewed timber and stones for the building, but that plenty of spirituall labourers, whom God hath and doth, and to the worlds end will employ in the erecting of his Church? So that as then, no stone, or peece of wood was put into that stately house, which was not first squared and hewed by the workemen in the mountaine: so neither shal any (I speake of an ordinary course) bee placed in the spirituall Temple, which is Christs bodie, who hath not by the *axe* of the Word, been first framed and fashioned thereunto.

Doct. 2.

k Rom. 5. 10.
l Tit. 1. 16.

m Eph. 4. 8. 11.

n Psal. 45. 13.
o Hag. 2. 10.

The vse hereof is to let all despisers see the danger of contempt, and what enemies they are to their owne good, which are enemies to the preaching and applying of Gods Word. For this is a sure thing (except thou canst shew mee some Charter of priuiledge by which thou art exempted,) that if thou beest not wrought vpon, and (as it were) hewed and squared by the ministery of the Word; thou canst not haue any place in Gods Church. Well thou maiest bee an hypocriticall member of a visible Church here on earth, in which there are

The Vse.

(as

as in a net[p]) frogs, as well as good fish: but that thou shouldest be a part of that heauenly and spirituall house whereof Christ Iesus is head, is a thing vtterly impossible. Thou thy selfe if thou build an house, though it be neuer so meane, wilt not put a stone into it as it comes from the quarry, vntill the Masons toole haue fitted it for the place where it must be; neither wilt thou ioyne in a peece of timber as it commeth from the Wood, but somewhat more or lesse shall be done vnto it: why shouldest thou then thinke the Lord to bee more careleſſe in the building and beautifying of his Church, then thou art in fitting and framing a dwelling for thy selfe? Wilt not thou suffer a ragged vnhewen stone to be couched in thy wall, or a misshapen and vnwrought peece to bee ioyned with thy building? and will he admit of an vntoward, crooked, and vntaught, and vnreformed heart to be coupled into that exact and curious, and vnspotted building, which is his Church? Or if thou doest thinke and confesse, that thou must first bee framed and wrought anew for the Lords worke; shew mee, if thou canst, any other instrument appointed by God for that end, then this *axe* of the publike Ministery; Name me any one that was euer made a member of Gods house, that was found guilty of the contempt and bale estimation of this meanes; which if thou canst not shew, (as sure I am thou canst not) why wilt thou then stop thine eares like the deafe Adder, and cast the Word of God behinde thee, when neither thou canst say, that thou needest no framing, nei her canst proue that there is another meanes by which the Lord will fashion thee? Therefore I say vnto thee, please not thy selfe in thine owne wilfull obstinacie, or in the careleſſe neglect of the Lords workemanship: for this I will tell thee, and thou shalt be sure to finde it true, that as thou, beeing a builder, when a stone breakes, or is vnfashionable, throwest it from thee, to bee troden vnder foot of men; or if a tree which thou hast brought into thy yard, and thy workemen findeth it to bee sappy or hollow, or so full of knots that it wil not serue for the purpose thou intendest, thou leauest it to the fire to be burned: so when the Lord hath tryed thee agai e and againe by the *axe* of his Word, but the sappe of thy naturall corruption will not bee cut out, the crookednesse of thy froward heart will not depart from thee, but thou euen *hatest to bee reformed*[q]; surely then the Lord will cast thee off, and leaue thee vnto that vnquenchable fire, of which we shall haue occasion to speake more hereafter. And so much that the Ministery of the Word is compared to an *Axe*.

[p] Mat.13 47.

[q] Psal.50.17.

It followeth, an *Axe put to the roote of trees*, that is (as I haue expounded it) vrged and applyed to mens consciences, layd and pressed to the hearts of the hearers. For looke what the *roote* is vnto the rest of the tree, the same is the *heart* to the whole man. *Thereout commeth life*, saith *Salomon*[r]. This sheweth what ought to bee the manner of the handling of the Word of God, it must not bee fitted to please mens eares, but to stirre vp and to affect their hearts. *Wee doe not* (saith *Paul*) *handle the Word of God deceitfully*, that is, wee doe not huckster it as men doe their wares, caring rather to beguile, then to profit the buyer, *but in declaration of the truth, We approoue our selues to euery mans conscience in the sight of God*[s]. The same Apostle saith, that the word of God when it is rightly handled, doth make *the secrets of euery mans heart manifest*[t]. And it is the nature of the Word to enter through, to bee *a discerner of the thoughts and intents of the heart*[u]. *Nathan* the Prophet laide the *axe* to the roote, when he told *Dauid*, *Thou art the man*[x]. So did *Elias* when hee said to *Ahab*, *it is thou and thy fathers house that haue troubled Israel*[y]. So did *Amos* when hee preached at *Bethel*, the Kings owne Chappell, the destruction of the Kings owne house. So did *Hanany*, when he said plainely to the King, that hee had done foolishly, not to rest vpon the Lord[z]. So did *Zachariah*, when he told *Ioash*, hee should not prosper, if hee forsooke the Lord[a]. So did all the Prophets, when they shewed the people

[r] Pro.4.23.

Doctrine 3.

[s] 2 Cor.4.2.

[t] 1 Cor.14.25.

[u] Heb.4.12.

[x] 2 Sam.12.

[y] 1 King. 18.

[z] 2 Chro.16.

[a] 2 Chro.24.

people their tranſgreſsions, & made them ſee their ſins [b]. So did *Iohn Baptiſt*, when hee ſpake directly to the Phariſees, and called them a viperous generation, and when he told *Herod* to his face, hee might not haue his brothers wife [c]. So did Chriſt, when hee preached *woe to* the Scribes and Phariſees [d], *woe to Corazin and Bethſaida* [e]. So did *Peter*, when hee told the Iewes, you I ſay haue *crucified and ſlaine the Lord of life* [f]. So did *Paul* when he called them *fooliſh Galathians* [g]: ſo muſt we all do, leſt we bring the peoples blood vpon our owne heads. If any man will reade the propheſie of *Ieremy*, hee ſhall finde how the Lord threatneth the Prophets, which haue *ſweete tongues*, and cauſe the people to *erre by their flatteries* [h], ſeeking rather by a plauſible courſe to get themſelues a name, then to doe good to the peoples ſoules, by diuiding the word aright, and giuing to euery man his portion in due ſeaſon. It is to no purpoſe, as it were to ſtand hacking at the branches, and to ſtrike here and there vpon the outward rinde, but a man muſt goe to the *roote*, and knocke at the doore of euery mans conſcience, that euery ſoule may tremble, and men at the leaſt may be conuinced againſt the day of reckoning. If thou *doeſt not well* (ſaith God vnto *Cain*) *ſinne lyeth at the doore* [i]. Sinne is like a cruell beaſt, which lyeth ſleeping at the doore of euery mans heart, it muſt be awaked and ſtirred vp, that men may ſee their danger. *The heart of man is deceitfull aboue all things* [k], ſaith the Prophet: And there is a whole *bundle euen in the heart of a childe* [l], ſaith *Salomon*; what is there then in the heart of a man, who hath ſetled himſelfe in the dregges of iniquity? This ſubtile heart muſt bee well ſifted, euery corner of it muſt bee ſearched, and (as the Apoſtle ſaith) ſiege muſt be laid to euery *thought, and euery imagination muſt be caſt downe* [m], the ſoule muſt be ranſackt, and ript vp: otherwiſe the ſeede of the word will fall to the ground without profit. This is the right vſe of the word, it was not ordained to be a tale ſounding well in the eare, but to be a ſharpe cutting inſtrument, ſearching deepe into the heart.

b Eſay 58.1.
c Luke 3.
d Math. 23.
e Math. 11.
f Acts 2.
g Chap. 3.
h Cha. 23.32.
i Gen. 47.
k Ier. 17.9.
l Prou. 22.15.
m 2. Cor. 10.5

I know this courſe ſhall finde little grace among men, and he ſhall haue ſomething to doe, that thus applyeth the word to the *roote* of euery mans conſcience. *Elias* was glad for his plaine dealing to hide himſelfe into mount *Horeb* [n], *Amos* was baniſhed the Court for his boldneſſe [o], *Michaiah* was made to take the bread of affliction [p]. *Hanani* was put in priſon [q], *Zachariah* was ſlaine in the Court of the Lords houſe [r]. The Prophets generally paid ſweetly for their plainneſſe; *Which of the Prophets* (ſaith Chriſt) *haue they not killed* [s]? It coſt *Iohn* his head for being ſo forward to reprooue *Herod* [t]: our Sauiour was hated, becauſe *he teſtified of the world, that the workes thereof were euill* [u]. *Peters* mouth was ſtopped, and he was commanded to *ſpeake no more in Chriſts name* [x]. *Paul* was counted an *enemy becauſe hee told the truth* [y]. As it was of old, ſo it is now; he that ſhall goe about to tread in the ſteppes of theſe holy Prophets and Apoſtles, ſhall goe neere to drinke of the ſame cup; if hee ſhall ſpeake home and tell the ignorant perſon, the Sabboth-breaker, the contemner of the word, the ſwearer, the louers of pleaſure, the adulterer, the drunkard, the vſurer, the fraudulent perſon, the rayler; that no ſuch ſhall inherite the kingdome of Chriſt and of God, though it be not his owne word, but the Lords, plainely and expreſly ſet downe in holy Scripture; yet hee ſhall be ſure to heare of it, hee ſhall haue cauſe to take vp the complaint of the Prophet *Ieremy*, *Woe is mee my Mother that thou haſt borne mee a contentious man, and a man that ſtriueth with the whole earth: I haue neither lent on vſury, nor men haue lent vnto mee on vſury, yet euery one doth curſe mee* [z]. But what then? it is the Lords buſineſſe, and *woe be* to that man *that ſhall doe it negligently* [a]. Thoſe that feare God muſt labour againſt their owne corruption, and ſtriue to ſubmit themſelues vnto it: they ſhall finde it, though it bee not very pleaſing to fleſh and blood, yet to be very holeſome for the ſoule and ſpirit, and happy is he that when he commeth to heare, doth beg of God to direct the tongue of the Preacher, that hee may ſpeake to his conſcience. As for others, though they

The Vſe.

n 1. King. 19.
o Amos 7.12.
p 1. King. 22. 27.
q 2. Chr. 16.10
r 2. Chr. 24.21
s Mat. 23.37.
t Math. 14.
u Ioh. 7.7.
x Acts 4.18.
y Gal. 4.16.
z Ier. 15.10.
a Ier. 48.10.

now mislike it, yet hereafter they will crie out vpon vs that wee deale no more plainely with them; and if euer the Lord doe conuert them, they will then confesse, that the direct and powerfull applying of the world, was the chiefe meanes vnder God to recouer them. So much for the first point, the nature of the ministery of the Gospell.

Now next we are to speake of the vse of it, and that is to discouer and make it knowne, what trees be fruitfull, and which be vnprofitable, who bee true and sound Christians, and who bee hypocrites. *Now* (saith *Iohn*) that the *axe* is put to the *roote*, it, will appeare what is in you; before, you were shrouded vnder the name of *Abrahams* seede: but *now*, *now* that the word is pressed hard vpon your consciences, the hypocrisie that lyeth hid will bee made manifest, and it will bee found that you are nothing lesse then you make shew of. So that this is the vse of the word preached, to make a kinde of separation amongst men, to bring to light their hypocrisie and falshood, which before deceiued both others and themselues, and because of their formall shewes where well reputed of. When a man walketh through the wood, it is hard to know by the eye what trees are good, and what vnsound; many a one there may bee, which is straight without, which yet is rotten or hollow within; there may bee a good rinde or a great top to that tree, which yet is good for nothing, but the fire; but when the workman commeth, and laieth his axe to the roote and felleth them; then that will be seene which before was vnknowne, and then there followeth a separation of some to the fire, and of others to the building; whereas before, they grew vp all together, and there seemed to bee no difference: Euen so if a man come among an vntaught people, he shall find them, in a manner, all of one minde for matters of religion, holding one course, & couched vnder one common title of Christianity: but let this *axe* be once laid to their hearts; then it will appeare what each man is, and till then, it is vnknowne indeed what religion there is in him. Hee that then can endure the hewing, and groweth more and more fashionable vnto good things, he shall be for the Lords vse: but he, who the more he is wrought on, the more crooked he prooues, and becommeth euery day the more vntoward, shall be laid aside, and reserued vnto the iust iudgement of the Lord. There be sundry similitudes in the Scripture, by which this point is declared. In this chapter, the word is called a *fanne* in Christs hand [b], by which he purgeth his floore: the dust and the good corne lie together vpon an heape, till that parts them; the wind sheweth what it is for the dunghill, and what for the garner. So the Gospell preached, sundreth the children of the kingdome from the diuels portion. In the prophecie of *Ieremy*, it is compared to *fire* [c], which hath a double effect, to waste the stubble & the drosse, and to purifie that which is refineable, as gold and siluer. It is called *light*, which maketh *all things manifest* [d], which before lyeth in the dark, were thought to be all of one colour. It is called *husbandry* [e], which sheweth what ground is good, and which is barren. It was said of Christ, that he should *bee the rising* of some, and *ruine* of some, a *stone of offence*, and a *precious stone*, and that be his comming, the *thoughts of many hearts should bee discouered* [f]. As it was in the person of Christ, so in the word of Christ, it doth as it were anatomize the hearts of men, and pluckes off the vizard from the Hypocrite, layeth forth the poyson that lurked before, and displaieth the gall that lay hidden in the heart. We may see the truth hereof in examples: before *Iohn Baptist* came preaching in the Wilderness, *Repent, for the kingdome of heauen is at hand* [g], all things seemed to be well, they were all circumcised, all the children of *Abraham*; but when he laid his *axe* to the *roote*, there followed a diuision: some thought well of him, and thought that he had beene the Christ [h], others said plainly, *He had a diuell* [i]. So when Christ came and preached, many false hearts were discouered, which before were taken to be good men: some desire their hogges rather then his companie [k]: some brought him to the side of a hill, from thence to breake his necke [l]:

Doctrine 4.

b Verse 12.

c Chp.23.26.

d Eph.5.13.

e 1.Cor.3.9.

f Luke 2.35.

g Mat.3.2.

h Luk.3.15.

i Mat.11.18.

k Mat.8.34.

l Luk.4.29.

some

ſome laughed him to ſcorne [m]: ſome ſaid, *he hath a diuell and is mad, why heare yee him* [n]: others ſaid, *theſe are not the words of him that hath a diuell* in like ſort it was after with the Apoſtles; what corruption did diſcouer it ſelfe after they began to preach, which before made no ſhew, and might haue beene thought rather not to be? When *Peter* preached, there were ſome doubting, others mocking [o]. when *Steuen* preached, there was [p] ſhouting, and ſtopping the eares, and running together like men diſtracted. It was neuer knowne how *Simon Magus* had bewitched the people, till *Philip* came amongſt them [q]. When *Paul* and *Barnabas* came to *Iconium*, they found all quiet: but when they ſpake boldly in the Lord, the people of the *Citie were diuided, and ſome were with the Iewes, and ſome with the Apoſtles* [r]. And let any man obſerue the courſe of that Booke throughout, and he ſhall ſee what reſiſting, what blaſpheming, what outrage, what caſting duſt into the ayre, what conſpiring did ſhew it ſelfe, when as before there was a ſhew of nothing elſe but vnity. When *Paul* was at *Rome*, the *Iewes* appointed him a day, and many came vnto him into his lodging, & no doubt when they came, they were all friends and of one minde; but when hee had preached vnto them, and teſtified the kingdome of God, ſome were perſwaded, and ſome beleeued not, and they which came thither peaceably (as may bee thought) when they departed, had much adoe, *and great reaſoning among themſelues* [s]. This is the nature of the Goſpel, ſtill to ſhew what is in man, and to make for that great ſeparation which ſhall be betwixt the ſheepe and the goates, at the day of iudgement; yea to enter euen into priuate houſes, and to ſet a kinde of diſſention betweene thoſe, betwixt whom nature and blood hath ſet the greateſt amity: yee ſhall haue the *father againſt the ſonne, and the ſonne againſt the father* [t], ſaith Chriſt. And (as it is ſaid) there ſhall be two in a bedde at the laſt day, betwixt whom there ſhall bee a rent made, & *one ſhall be deceiued, & the other refuſed* [u]: So the power of the word ſhall goe ſo neere, as in reſpect of religion to ſunder thoſe whom marriage and the like ciuil bounds may ſeeme to make vnſeparable. Nay, this *Axe* of the word doth not only thus diuide the ſocieties and companies of men, but it entreth euen into the cloſet of a mans owne heart, it diuids betwixt the *ioynts and the ſinewes, and the marrow and the bones* [x] (ſaith the Apoſtle,) and maketh a man to know touching himſelfe, that which before hee was not aware of. Then ſhall a man perceiue the crookednes and vntowardnes of his owne heart, then he ſhall feele the fleſh luſting againſt the ſpirit, and the ſpirit ſtriuing againſt the fleſh: then hee ſhall know what enmity there is in his nature againſt GOD, many a combate ſhall hee haue with his owne thoughts; and that heart of his, which before hee thought to bee very yeelding and tractable, hee ſhall prooue it to be ſtubborne and vnteachable, hardly brought to any obedience. When *Rebecca* was barren, ſhee felt no trouble in her wombe: but when ſhee was conceiued of two, the children ſtrcue together within her, and ſhee cried out, *Why am I thus* [y]? So when a man is ignorant, barren of all true knowledge, empty of all grace, all things to his ſeeming are in peace; but when *the new man* is begotten in him by the preaching of the Goſpell, there is an alteration followeth, there is much ſtrugling, and a man ſhall finde that euill lurking in his boſome, which before he did not ſo much as imagine to be in him. Thus wee ſee the truth of this point, what is the vſe of the publike miniſtery, euen to ſhew the true eſtate of men, to diſcouer to the world, yea and to each mans ſoule, what is in the heart and boſome of euery man. *Now* (ſaith *Iohn*) *euen now*, that the *axe* is laide to the *roote*, it will bee ſeene what you are: if you be found, it cannot be hid; if you be hypocrites, it is vnpoſsible to conceale it. Let vs make vſe of it.

First of all it muſt be applied to the ſtopping of their mouthes, who to diſcredit the word preached, doe challenge it as the author of diuiſion amongſt men; oh there was much loue, and I know not what in former times (they reckoning no loue, but that which ſtands in eating and drinking and ryoting together) *The 1. Vſe.*

[m] Mat 5.40.
[n] Ioh.10. 20.
[o] Acts.2. 21.
[p] Act.7.
[q] Act.8.
[r] Act.14.4.
[s] Act.8.24. &c.
[t] Luk.12. 53.
[u] Luk.17.34.
[x] Heb.4.12.
[y] Gen.25.22.

but now there is a rent made, and there is not that agreement that hath beene amongst men. A grieuous imputation, if it were true, that the Gospell of peace should breede dissention, and that which tendes to make agreement betwixt God and man, should breake vnitie betwixt man and man. But there is no such matter, it is not the propertie of the Gospell to beget diuision, but it is the malice of Sathan to enrage mens hearts, that they should not receiue it, that his barnes might bee full. Though the word preached and applyed hath a diuers effect, yet it proceeds only from the diuersity of matter that it workes vpon. If the Axe cut down some wood for the fire, some for the building, it is not in the Axe, but in the stuffe: the *Axe* indeed sheweth what tree is naught, but it makes no tree naught. The Sunne sheweth the differance of colours, but it makes not the difference: the plough teares vp the ground, and makes knowne the nature of the soile, but it is not the cause of barrennesse. The Gospel preached brings to light mens corruption, but it neither perswades nor approoues of corruption. How is it possible, but if one of two, who before haue beene companions in ignorance, in misspending the Sabboth, in vncleannesse, in ryot, common gaming, in exaction, in couetousnesse, in cruelty, bee, by the preaching of the word restrained, the other holding on his course; how I say is it possible, but there shall bee a diuision and a slaking of that mutuall good liking, and ioyning each with other which was before? Hee that is conuerted, must hate the euill course of the other, and the other must needes abhorre the strictnesse and reformation of his old compainion: neither doe we finde enmity so great, as that which is occasioned by religion: what then? should this bee laid to the charge of the word of God, because these two which before were going like friends the broad way to destruction, are now parted, and are not linked in that neerenesse and familiaritie of affection that they were before? God forbid. Let the fault lie where it is, euen vpon corruption of mens hearts that will not be reclaimed, and neuer will loue any but those which shall bee compainions with them in vngodlinesse. Well, the Gospell aimeth at peace, and the preaching of it linketh the hearts of Gods children into one, it must separate the hollow hypocrites from the sound professors, it must reproue the workes of darknesse, it must make the righteous loathe the bad conuersation of the wicked, and it must make the profane hate euen with a deadly hatred, the blameless carriage of the righteous; it must shuffle the diuels company together, and range the people of God into one: this is not a diuision, though it be a separation; it tends to the purging of Gods house, and it is the glory of the Gospell, and the credit to the ministery thereof; and they which, by this, endeauour to disgrace it, euen whether they will or no, doe beare witnesse to it by resisting it. This is one vse.

The Vse. A second vse of this point touching the vse of the word preached, to separate and to discouer, is to assure vs of this, that looke what separation the word now makes when it is preached, and taught among vs, the same shall stand for good, and goe for currant at the day of iudgement. The Lord meaning to part and diuide the world at the day of iudgement, makes way thereunto by the publike preaching of his truth; they which stand out against the word *now*, shall not be taken in among those which shall bee saued *then*. Hee whom the word of God, ordinarily taught, can worke to no amendment, it is vaine for him, to expect saluation at the last day. As the ministery of the word, vnder which wee liue, leaueth vs, so shall Gods iudgement finde vs. So it is in vaine for men to flatter themselues in there vnprofitablenesse and contempt; the hewing downe of the Gospell goeth before, and the fire of the last iudgement doth surely follow after.

The

The ſecond Sermon.

Euery tree which bringeth not forth good fruit, is hewen downe and caſt into the fire.

HItherto wee haue heard of the nature of the word preached, that it is an *Axe* put to the *roote* of the *trees*, that is, a powerfull word, preſſed and applied to mens conſciences. Secondly, that the intent of the Lord in entring in with the *Axe* among a people, is, to make a ſeparation, to ſhew what *trees* are good, & what are vnprofitable: now followeth to ſpake of the Lords proceeding, which doth alwaies goe with, and accompany the effectuall miniſtery of his word, *Euery tree which bringeth not forth good fruit, ſhall be hewen downe, and caſt into the fire*: where we are to conſider, firſt againſt whom the Lord will proceed, againſt *euery tree that bringeth not forth good fruit*: ſecondly, how he will proceede, he will *hew downe, and caſt into the fire*. The order of handling.

Touching the former, wee are firſt neceſſarily to examine, what is *good fruit*; and that is to be examined two waies: firſt generally, ſecondly, more particularly; generally that is called *good fruit*, which growes out of a good tree. *If you will haue the fruit good, make the tree good*, ſaith our Sauiour [z]: *and a corrupt tree cannot bring forth good fruit* [a]. No man can doe a good worke vntill he be iuſtified; the perſon of a man muſt firſt be accepted, before that which hee doth, can bee liked of. *Paul* before he was conuerted, who could except againſt his life? he walked vnrebukeable according to all the ordinances which the law preſcribed: yet after he was called, he accounted all his righteouſnes but as filthineſſe [b]. Many of the heathen by the meere inſtinct of nature, liued in the hatred of groſſe ſinnes, and walked ſoberly and iuſtly without exception in the world, yet theſe workes becauſe they wanted true Religion, were not good in them, but were as the learned well call them, *glorious ſinnes*. And ſo, among Papiſts, and many ciuill men of the world it comes to paſſe: eternall righteouſneſſe is a thing that bleareth the eyes of many, and makes them to bee well thought of, and to bee accounted honeſt men; whereas their actions, how glorious ſoeuer to the eye, yet wanting the true ſeaſoning, and there hearts beeing fraughted either with groſſe ignorance in the things of God, or with error and falſe conceipts touching faith, and the meanes of ſaluation by Chriſt; it is as impoſsible for them to be good workes, as it is for a man to bee good without God. And therefore the world is altogether deceiued, and iudgeth wrongfully of good workes, as, that a man may bee an honeſt man and liue well, and goe long among his neighbours, though he be not greatly religious; whereas to the end a worke may rightly be called good, it muſt proceed from an honeſt heart, and driue to a right end, to wit, the glory of God to whome I owe all, nay, more honour and glory, then I can poſsibly performe. So that it cannot bee, that a man erroneous in religion, ſhould bring forth a good worke: that which ſeemeth to bee good in him, is ſtarke naught when it comes to ſcanning and tryall before God. The meaning. Good fruit, what it is. z Mat. 12.33. a Mat. 7.18. b Phil. 3.8. Splendida peccata.

Euery branch (ſaith Chriſt) *that beareth not fruit in mee, he taketh away* [c]: there may be a kind of fruit, but yet if hee which bringeth it foorth bee not in *Chriſt*, a man vnited to him by faith, and iuſtified through him before GOD, it is to no purpoſe: euery ſuch ſhall bee cut off by the hand of God. Hee therefore c Ioh. 15.2.

that would bring forth good fruit, must labour to be a good man, that, to haue his heart inwardly seasoned with true knowledge, and to striue with his owne heart to relie onely for life and saluation vpon Christ Iesus. An ignorant man hauing no vnderstanding in the mistery of Christ, not knowing what it is to neede a Sauiour, not finding in any measure how hard a thing it is to beleeue in Christ; not endeauouring daily to cast the whole burden of his sinnes, by which he finds himselfe ouer-loaded, vpon the backe of Christ looking by *his stripes onely to be healed* [d]; such an one I say may blinde the eyes of the world, with some such actions as in themselues may be reputed good: but ignorant and want of faith, blemishing his person his workes also (whatsoeuer they be, and how great a shew soeuer they make) must needs be hatefull before God.

d Isay 53.5.

Now more particularly, the *fruit* is said to bee *good* when it is brought forth with a ioynt respe& had vnto all Gods commandements. *Oh* (saith *Dauid*) *that my waies were directed to keep thy statutes: then should I not be confounded, when I haue respect vnto all thy commandements* [e]: as if he had said, My life and conuersation shall be then such, that I shall not neede to bee ashamed of, when as thy conscience shall witnesse with me, that my heart is set to be obedience of all that the Lord requireth, and that I doe not deliberately persist in any grosse sinne, which is manifestly knowne vnto me to be a trespasse against God: otherwise if I should retaine a secret purpose with my selfe, to make small account of the breach of some one or other of the Lawes of God, for my profit, or pleasure, or outward credit sake; though perhaps I might seeme to bee zealous in some other duties, yea to be euen precise in the obseruing them, yet I should bee a shamed to looke God in the face, I could haue no comfort in my conscience, neither could I so perswade my selfe that my heart were vpright before the Lord: this was *Dauids* meaning when hee said, *Then should I not be confounded when I haue respect vnto all thy commandements. We are assured* (saith the Author to the Hebrewes) *that wee haue a good conscience*; Why? *because in all things our desire is to liue honestly* [f]: so that if there had beene the breach of any one commandement, which he had willingly and aduisedly made no reckoning of. it had beene vnpossible for him to haue had a good conscience.

e Psa.119 5,6.

f Heb.13. 18.

It is worth the noting, the preface which *Moses* maketh vnto the tenne commandements. *Then* (saith hee) *God spake all these words*; he spake not the first commandement onely, nor the second and third, and lest there, but he spake them *All*, and gaue vs straite charge to keepe euery one, as any one: no one was vttered by Gods voice, or written with his owne finger more then the other: to teach vs, that whosoeuer will haue any true comfort by his odedience to Gods Law must not content himselfe to looke to one or two, but must make conscience, and haue a care to keepe them all. He that is the Author of one, is the Author of all the rest; hee that hath threatned to punish the offender against one, hath threatned the curse to him that continueth not in all without exception, that is, alloweth to himselfe the breach of any one. Hee that keepeth all, *and breaketh one, is guilty of all*, saith *Iames* [g]. You will say to mee, that it is a hard saying: who is there but hee breaketh some one, if not more? I answer thee, that the meaning of the Spirit of God is not, that if a man through infirmity slippe into any fault, hee is made thereby straightway guilty of the whole law; because it may be truely said, that hee which breakes all through weakenesse not allowing himselfe in it. but striuing against it, and groning vnder it, the same for Christs sake is guilty of none. But this is Saint *Iames* his meaning, that whosoeuer seemeth to keepe all the other commandements, and yet will willingly maintaine and beare with himselfe in the breach of some one, the same cannot bee said to performe true obedience vnto any. The example of *Herod* is pregnant for this purpose [h], he feared *Iohn*, hee reuerenced him, hee hard him, hee did many things, yet hee would not reforme his sinne of vncleanenesse; was

The 1. Doct.

g Cap.2.10.

h Mark.6.

he

he a good man? did he shew forth good fruit? surely no; nay we see how that taking liberty for the seuenth Commandement, hee fell to cast away the care of the rest: as, of the third Commandement in swearing to that wanton daunser to giue her any thing shee should aske; and of the sixt Commandement in being a persecuter of the same *Iohn*, whom hee so much reuerenced before; so dangerous a thing is it to liue willingly and purposely in the breach of any one Commandement. So that this is the conclusion, that our fruite is then said to be good, when as there is a respect had to all Gods Commandements, without taking liberty to a mans selfe to liue in the breach and ordinary neglect of any one. Let vs make vse of this.

The 1. Vse.

First of all it serues to shew vnto vs, that howsoeuer Papists doe pretend to stand much vpon good workes, and would bee thought zealous therein, yet it is not possible that a Papist should bring foorth good fruit, such as all those must bring foorth, which would escape the casting into the fire, which is here mentioned in the latter end of my text. And my reason for that I say is, because euery Papist doth continue in a wilfull, setled and aduised breach of the second Commandement, which forbids expresly all making of grauen images for the worship of God. All the shift they can make, all the distinctions they are able to coyne, cannot quit them from the breach of the lawe. For it is a cleare case, that that which was the Israelites sinne in making the golden Calfe, is the thing chiefly forbidden in the second Commandement; now their sinne was, the making of an image by which to worship God, and to preserue the memorie of God; for so *Aaron* proclaimed, *Too morrow shall bee the holy day of Iehouah* i. And the Psalmist saith, *they turned their honour or glory* (that is, their God; the true worship of whom was the glory among men) him they turned *into the similitude of a bullocke that eateth grasse* k: neither could they be so grosse as to thinke, that that molton stuffe, the casting whereof they themselues beheld; was their deliuerer out of *Ægypt*; common reason would not suffer them to be so sottish: the truth was; this they would haue, after the fashion of other Nations, to worship God by. And the same is the right idolatrie of Papists, they will not bee thought to worship Images, but to worship God by, and at the Image; and therefore it is a plaine breach of the second Commandement, the continuance wherein makes all their great workes abhominable before God, though they bee nener so chargeable to their purses, or painefull to their bodies. So that we must learne to beware of those fauourable speeches which wee will vse touching such, as to say, It is pittie of their errour, they are otherwise thus and thus, and full of good workes; whereas indeede, that which they doe, as giuing to the poore, &c. though in it selfe it bee good, yet in them it is not so: for hee which commands giuing to the poore, commanded also to make no Image; so that he will not be pleased with the one, where and when there is no reckoning made of the other.

i Exod. 32. 5.

k Psal. 106. 20

The 2. Vse.

Secondly, this plucketh off the vizard from many hypocrites, which liue in the face of Gods Church, who stand much vpon their tearms, and brag of their fruites, and thinke themselues to be such as they ought to bee, because (it may be) they can name, or the world may beholde in them, some one or two things, which are esteemed to be good workes, as (parhaps) some hospitalitie, or now and then some largesse to the poore, or peaceableness, or kinde and gentle conuersation, or truth, and keeping promise in the dealings of the world; and suth like. An other (parhaps) will say that he is no adulterer, or no theefe, or no slanderer, or he neuer went to lawe with any man, &c. Wee finde many such, that for these causes are well thought of with the men of the world, and which doe soothe vp themselues for these things, as though their fruit were as good and wholesome as it neede to bee: and therefore when they heare of any iudgement of God against sinne, they suppose it concernes them not? But by this

rule which I haue taught, touching the nature of *good fruit*, such men shall be soon tried to be hypocrites; for come we but to one particular, and that is touching the exercises of Gods word, and the holy keeping of the sabboth, that will by and by discouer them. The preaching of the word hath no relish with them, they will bee ready to ioyne with the worst people that are, in disgraces of it; they haue no appetite to the Lords Table, but once a yeare: they make no reckoning of spending the Lords day: but imagine, it may be made either a day of businesse, or pleasure, as they shall please, or as they shall haue occasion: yet such men must be said to bring foorth good fruite, and who is able to say to the contrary? I demand of thee therefore that art such an one, and it may bee, dost now thinke of thy selfe that this is meant of thee, what is the reason why thou doest giue to the poore? why art thou peaceable among thy neighbours? what mooueth thee to deale vprightly, and to keepe thy word carefully, amongst men? why art thou no adulterer? what restraineth thee from stealing? what maketh thee to doe any one of those things, for which either thou thinkest thy selfe, or art taken by others to be a good man? Thou wilt say (I doubt not) that thou therefore dost such and such good things, because God hath commanded them, and that thou abstained from such and such euils, because hee hath forbiddeen them. I aske of thee therefore againe, whether God hath not also enioyed the holy keeping of the Sabboth day, whether hee hath not commanded, *to loue the place where his honour dwelleth*[l]. and to giue *attendance at the posts of the doores of his house*[m], whether hee hath not appointed hearing as the meanes to bring vs vnto faith; whether it be not his will that looke what he did the night before he was betraied, the same we should doe (often in remembrance of him? I know thou canst not for shame but say, that these things which I haue named, are his Commandements as well as any of the former which thou pretendest to doe, because he requireth them: well then, if thou confessest these things to be commanded by God, this must needes be turned vpon thee, why dost thou not make conscience of those other also, which in thine owne acknowledgement are established by commandement? Thou wilt say (it may be) no man can doe all; wilt thou therefore determinately and vpon purpose not doe all? Surely, if it were the care, and conscience, and desire to obey God, which makes thee liberall, iust, chast, peaceable, the same conscience, and same care, the same desire would make thee also delight in the worship of God, loue his word: take comfort in the Communion of Saints at Gods Boorde, and sanctifie his holy day; all which are the lawes of God, nay lawes of greater waight and more moment, then those other which thou standest vpon, and for the superficiall performance whereof, thou thinkest thy selfe vnblameable. Therefore seeing it is certainely true, that if conscience to obey God draw thee to one good worke, the same would draw thee to others also, which thou now neglectest and makest no account of; followeth, that those things which thou bringest foorth are no good workes, and therefore thou but an hypocrite, and one of those naughty trees, which without speedy and great repentance, shall bee hewen downe and cast in the the fire.

l Psal. 26. 8.
m Prou. 8. 33.

The 3. Vse. Now as there are some, who because of some commendable ciuill practises, thinke themselues full of good fruite, though they neglect the worship of God, and the particulars belonging to it; so others there are, who if they shewe some forwardnesse and care in the outward duties of Gods seruice, thinke that to be ynough; though their life otherwise bee a discredite to the Gospell, and a very shame to their profession: (and of this kinde there are two sorts. The one sort are tainted with some superstition, and thinke, if they shew a little diligence outwardly in keeping their Church, though they full little know what belongs to any dutie that ought there to bee performed, then that may bee a kinde of discharge vnto them, for many other euen grosse defaults, such as are swearing, drunken-

drunkennesse, whoredome, idlenesse, &c. They bee iust such ones as *Ieremie* toucheth: they would *steale, murther, and commit adultery, and sweare falsely* [n], and then thinke to escape all, by comming and standing before the Lord in his house. The other sort are such as seeme to affect the best things, and a man would thinke they loued to heare, and did take delight in the exercises of religion and of Gods worshippe; yet when their liues are looked into, they take a kinde of liberty vnto themselues, to hold one in the ordinary breach of some part of Gods will, either for lucresake, for our needelesse pleasure sake, which they will follow with as great eagernesse, and as great sharpenesse of desire as any other, yea and will therein bee good fellowes with those, to whom they would bee loath to bee thought like in religion. Both these sorts must bee admonished, that this same looking to some one or two peeces of religion is to no purpose. It is no good fruit that proceedes not out of a heart ayming at the obedience of all Gods will: such kinde of men are but almost Christians, and shall bee almost saued, such as their Christianitie is, such shall their saluation bee; they are come neerer to religion, so they shall but come neerer to heauen. That God which bids thee come to Church, bids thee not to sweare, not to lie, not to slander, not to bee drunke, not to bee filthy: if desire to obey him, made thee to doe the one, it will mooue thee to doe the other also: he which commands thee to heare the word, which willeth thee to accustome thy selfe to the publike duties of Gods seruice; bids thee also follow thy calling, bids thee deale faithfully, bids thee *redeeme thy time* [o], bids thee not to conuerse with those, and to dilight with them, that are enemies to Gods truth, bids thee to beware of being a *louer of pleasure, more then a louer of God* [p]: if thou be found a transgressour in these things still, it is not thy seeming to bee well affected, or thy doing so and so by fits, that shall serue thy nature, the word of God will finde thee out, and hew thee downe and make thee ready for the fire. This is the vse of this point.

n Cha.7.9.10.

o Eph.5.16.

p 2.Tim.3.4.

Another thing necessarily required to good fruite is, that there bee speciall regard had to the duties of that particular calling wherein a man is placed by Gods prouidence. As God hath fitted euery man to liue in some calling, so each mans calling is appointed him for that end, to be as it were the testimony of his religion, and the matter in which hee should shew himselfe what is in him. For this is to be held for a rule, that religion doth not abolish ordinary callings, nor exempt any man from taking some lawfull way or other, by which to doe good to himselfe, and humane society; but rather it is a mans onely direction for the chusing of a calling, and for the lawfull imploying himselfe in the same. *Paul* writing to the Thessalonians & exhorting them to *increase more and more* [q] in Religion, perswades them also, to *meddle with their owne businesse*, and to worke with their hands. It is said of the sheepheards to whom the birth of our Sauiour was reuealed by the Angels, that when they had beene and seene the babe in the manger, they returned backe to their callings [r]. *Iohn the Baptist* preaching repentance to the people, when they flocked about him, euery man asking what he should doe, he put them ouer all to their callings; *What shall we doe?* (said the Publicanes)? *require* (saith hee)? *no more then that which is appointed vnto you*: and *What we* (quoth the souldiers) *? violence to no man, neither accuse any falsely, and be content with your wages* [s].

Doct. 2.

q 1.Thes.4.11

r Luke 2.20.

s Luk.3.13.14.

It is the doctrine of the Apostle touching seruants, that they should be true and faithfull in their places; that (saith hee) *the name of God and his doctrine bee not euill spoken of* [t]. that from thence may bee drawne a generall rule, that the truth of God is discredited, if men professing religion, be not diligent and faithfull in their particular callings. Hee that being called to bee a Magistrate, doth not care to performe the duty of a Magistrate, the same is no good Christian. He that being by profession a Minister, faileth in the office of a Minister, whatsoeuer

t 1.Tim. 6.1.

soeuer he be otherwise, yet is nothing in account before God: So of euery man in his place, it is true, that he which is not a good man in his calling, is no good man in the eyes of the Almightie; he brings toorth no good fruit, but must bee hewen downe and cast into the fire.

The Vse. The vse of it is, to admonish all those that haue no callings, and doe liue in no certaine course of life, to take heed; it is impossible for them, continuing as they be, to auoid the wrath that is to come; He that liueth in no calling cannot bring forth *good fruit*. *To walke inordinately* (as the Apostle phraseth it [u]) and to be a good Christian, is a thing altogether impossible. He that hath no honest businesse about which ordinarily to be imployed, no setled course to which hee may betake himselfe, cannot please God.

u 2. Thes. 3. 11

Againe, it maketh against those which make no conscience of their callings, but doe either neglect them, spending more time in idlenesse and pleasure, then in their needefull imployments: or else, in the following of their courses, care not what falshood they vse, or what indirect course they take, or how they oppresse, or whom they defraude, so that they themselues may haue the gaine. That cannot be good fruite, because though it bee sweete in the mouth of him himselfe, yet it is sowre and noysome to the taste of euery other, whose good the Lord commands to bee respected with as great care, as our owne priuate commoditie. So that this is necessarily required to make good fruit, the diligence and plainnesse in each mans calling. He that either hath no calling, or is not diligent therein, the same cannot scape hewing downe and casting into the fire.

Thus far then I haue proceeded to shew what is to be called good fruit, namely: that which commeth from a good man, grounded in the knowledge of God, and relying by faith vpon onely Christ; that which comes from a heart respecting all Gods Commandements, and not allowing to himselfe the free breach of any one; and that which is done with speciall care had to glorifie God in an honest calling. Now out of this we haue learned what kind of men the Lord will proceed against. First by his word, Secondly, by his iudgement to come; *viz.* 1. all ignorant people, void of the knowledge of Religion, and the grounds of faith: 2. all Papists, which relye not onely vpon Christ: but more, or lesse, vpon something of their owne: 3. all hypocrites which doe in shewe some commendable duties, but yet wilfully neglect many other, which the Lord hath commanded as straitly as those which they themselues would seeme to approoue of: 4. all inordinate liuers who haue no calling; al such as hauing a calling, either neglect it, or else in following it, seeke *their owne* [x] onely, without any charitable regard had vnto others. All these the Lord will proceede against, according to the tenour of this present place: they shall be hewen downe and cast into the fire. This is the summe of all that I haue said hitherto. It followeth yet to examine the place a little further.

x Phil. 2. 21.

Doct. 3. *Euery tree which bringeth not forth good fruit, is hewen downe and cast into to fire.* From hence may be gathered, that for the auoiding of the iudgement to come, it sufficeth not, not to doe euill, but it is damnable not to doe good. Saint *Iohn* here saith not, *euery tree* that brings forth no fruit, but *euery tree which bringeth not foorth good fruite*. The owner of an Orchard is not contented that his trees beare no naughtie fruit, but if thy beare not fruit which is good & wholesome, he will not suffer them. *Cease to doe euill* (saith the Prophet) that is something, but not all, therefore he ioynes to it, *learne to doe well* [y]. *Abhorre that which is euill* (saith the Apostle) that is the halfe, *and cleaue vnto that which is good* [z], that maketh vp all.

y Isa. 1. 16. 17.
z Rom. 12. 9.

It was not enough for *Zacheus*, that after his conuersion hee was no poller or robber of the poore as he had bin, but he must procede to the *good fruit*, to satisfie for the wrongs done, by restitution, and to giue liberally [a]. It is no-

a Luke 19. 8.

ted

ted a as fruit of *Rahabs* faith, not onely that she did not hurt the messengers which came to spie the City; but she entertained them too, & sent them away safe [b]. *Deborah*, in her song after the deliuery from the Midianites, pronounced a curse against them of *Meroth*; and why? not because they hindered or hurt the people in their enterprises against the Midianites, but because they came not out to *helpe the Lord* [c], and they did not the good they might haue done. So at the day of iudgement [d], it shall not be said, *Come ye blessed*, because ye haue not persecuted nor scorned the truth and the professors thereof; but because this and this good hath beene done by you, yee haue releeued, ye haue visited, &c. So to the damned, it shall not be said, *Goe ye cursed*, ye haue put to death, and by all vniust meanes vexed and abused Gods children: for, the good that they haue omitted, rather then the euill they haue committed, shall come into iudgement; as *ye haue not clothed the naked*, nor fed the *hungry*, *&c.*

b Iames. 2. 15.

c Iudg. 5. 23.
d Math 25

Therefore it is not ynough I say, not to haue brought foorth ill fruits, but the tree which abounds not in good fruit, euen that shall be cast into the fire.

The vse is, to ouerthrow the idle fancie that many haue, which thinke they haue said a great matter in their owne defence, when they can say they neuer did any man harme: wherein howsoeuer they are hardly to be beleeued; yet, suppose it were so, you see by my text it is not enough; for the Lord will in the day of reckoning demand of thee, what good thou hast done, how hast thou beene helpefull vnto others? wherein hast thou bin profitable to the soules of thy brethren? if thou canst shew no good thou hast done, it will bee prooued to bee hurt enough, and there will be no way with thee, but to the fire. Againe, it condemneth those, which I know not what pollicie and pretended discretion, will carry a kind of temper in matters of religion, so as they will goe no further then this, that they will not be found enemies to good things; but to be friends and furtherers, they will no way shew themselues: such they are as those were whom *Elias* challenged for halting betwixt two opinions; *If the Lord be God, follow him, but if Baal be he, then follow after him* (saith he) *but* (saith the text) *the people helde their peace* [e]: indeed they spake not against the Prophet, but they durst not speake with him. Many such cold friends religion hath now adayes, who if they heare the word of God reproached, or any good course spoken against, thinke it enough if they haue not ioyned with euill speakers, although they haue said nothing for the truth. The saying of Christ agreeth well to such, *He that is not with me is against me* [f]: our Sauiour accounts them all as enemies to him & to his word who are backward to shew themselues friends thereunto. It is not so much, how we haue hindered the course of the Gospell in the place where we liue, that shall be asked after; and how we haue furthered it: if we haue not laboured the inlargement of Gods truth, if we haue not sought by all meanes to credite and aduance it, and to maintaine it to our power against all gainsayers; we shall be found bad trees, and casting into the fire must needs be our portion: the mouth of the Lord hath spoken it, and it cannot be vntrue.

The Vse.

e 1 Kin. 18. 21.

f Mat. 12. 30.

Another thing which we may learne out of this clause, to reason after this fashion; that if the trees not bearing good fruite, shall bee cut downe, and be throwne into the fire; what shall then become of those trees that bring foorth vnsauorie and stinking fruit? If the rich man bee damned, that did not giue bread to poore *Lazarus* [g], what shall befall those that take away, and grinde the faces of the poore? If he were bound hand and foot [h], that prosecuted his owne right extreamely against his fellow; whither shall they bee cast that labour the vniust vexation of men, the things wherein they haue no colour of right? If the flood swept away them that did but build and plant, and giue in marriage (all, things in themselues good and lawfull, and are noted onely but in men guiltie of not regarding the Lords warning) whither shall the tempest of the Lords furie carry them that blaspheme his name, reproach his truth,

Doct. 4.

g Luke 16.
h Mat. 18. 28, &c.

truth, and like swine doe wallow in their owne filthinesse? If the Pharises that came to here *Iohn* preach, with some shew of a good minde, were sharpely taken vp, and called vipers; what shall bee said of those that doe altogether refuse to here, yea and speake euill of the way of God, and doe neuer vouchsafe with any religious hearts to entertaine the message of saluation brought vnto them. In a word, if the not being fruitfull in good workes shall be punished so seuerely, what shall be done to those that abound in euill deeds, whose mouthes are full of cursing and bitternesse, whose tongues are expert in nothing so much as in the defaming of Gods word, whose liues are stained with wantonnesse, with whoredome, with drunkennesse, with pride, with oppression, with falshood, with vniust gettings; where shall such appeare? what vengeance is in the iudgement of God reserued vnto such? *Oh consider this ye that forget God, lest I teare you in peeces,*
i Psal. 50.22. *and there be none that can deliuer you* i.

Doctrine 5. Further, we may obserue here the strictnesse and straitnesse of Gods proceeding; *Euery tree which bringeth not foorth good fruit, is hewen downe & cast into the fire*; no man shall be exempted, neither Prince nor Prelate, neither high nor low, neither poore nor rich; there is is no *respect of persons with God*; *Tribulation*
k Rom.2,9. *and anguish shall be vpon the soule of euery* barren and vnfruitfull Christian k. Now mans wealth shall buy him out, no mans high lookes and great place in the world shall discharge him, no mans baseneſse shall make him to bee passed by; no excuse that any man can deuise shall serue his turne; the scorner shall not shift it off with his scorning, nor the proud man with his contempt: *euery tree, euery tree*, if the *fruit of it* be not found *good*, especially if in stead of good fruit, there be found nought else but corruption, downe it must goe, it shall be hewen *downe, and cast into the fire.*

Exposition: shewing what it is, to hew downe, &c. Hitherto we haue heard against whom the Lord will proceede; let vs now examine briefly the manner of his proceedings; and that is two-folde: first, *hew downe*: secondly, *cast into the fire*. This hewing downe, is a course performed by the ministerie of the word. In the Prophecie of *Ieremy*, it is noted as a part of
l Chap. 1.10. the ministers office, *to destroy, to plucke vp, to throw downe* l. And in *Hosea. I haue*
m Chap.6.5. *cut downe* (saith the Lord) *by my Prophets* m: wee haue *ready* (saith the Apostle)
n 2.Cor.10.6. *vengeance against all disobedience* n: So that this *hewing down*, is a thing executed by the ordinary ministery, and the meaning is this, that those who making an out-
Doctrine 6. ward profession of religion continue still fruitlesse and are not reformed, at last this heauy sentence shall passe vpon them, that they are past recouery, and so the Lord will euen giue them vp vnto hardnesse of heart, and leaue them to their owne deserued condemnation. This is the nature of the punishment, this is the reward of vnprofitablenesse. So that the outward agent herein is the Minister, denouncing the heauy vengeance of God vpon vnreformednesse; the inward worker is the Lord, making that good which is so denounced by good warrant and sufficient authority from the word. And to effect this, hee doth either take his word from them, or them from his word. He takes his word from them, when
o Acts 13.46. for their contempt, he doth vtterly depriue them of the outward meanes o; euen as the Husbandman forbeares his paines, where no fruite followes after many trials. He takes them from the word, when he brings vpon them the spirit of
p Isay 6.10. slumber, *making their hearts fat, and their eares heauy, and shutting their eyes* p, that albeit they doe enioy the outward meanes, yet they cannot profite; which of all other iudgements which God can inflict in this life, is the most fearefull.

The Vse. Whosoeuer feareth not this iudgement, is already partaker of it: hee that cannot be perswaded by the foretelling of it, to auoide it, is already plunged into it. There is nothing that the children of God desire more, then a melting heart; nothing that they feare more, and more pray against, then a hardned heart: they would rather be plagued with all the miseries of *Iob*, or botches of *Ægypt*, then with a heart that is hardned. It goeth not well with vs then, when

wee

we feare worldly and bodily puniſhments, more then wee doe hardneſſe of heart, and ſpirituall puniſhments. True it is, a hard heart is an euill very pleaſing, ſo is the falling into a ſwoune; but, as this brings death, ſo the other brings hell at the laſt. Therefore when we heare this fearefull ſaying, namely, that if the Lord ſtill ſeeke for fruit, and finde none, he will *hewe* vs downe: let vs learne to tremble at it, and feare this ſinne, euen this ſinne of barrenneſſe, which is the onely way to ſubiect vs thereunto.

The ſecond part of the Lords proceeding againſt vnfruitfull trees, is, caſting into fire, which is to bee performed at the laſt iudgement, and is the moſt certaine and vndoubtfull ſequell of the hewing downe by the miniſtery of the Goſpell. Thoſe whom the Miniſtery of the word heweth downe now, the iuſtice of God at the laſt day ſhall ſend them to the fire. Let men imagine as they liſt, and ſay of the preaching of the word, that it is but a blaſt, and the threatning thereof are but winde; yet to their eternall woe, they ſhall one day finde it otherwiſe; the ſentence of the word goeth before, the fire of Iudgement ſhall ſurely follow after. *The 7. doct.*

Doſt thou liue vnder the miniſtery of the word, where it is tolde the againe & againe, and prooued to thy conſcience out of the word of God; that continuing in thy ſinne, thy ignorance, thy contempt of Gods worſhip, thy profaning his Sabboth, thy blaſpheming his name, thy filthineſſe, thy exceſſes, thy pride, thy couetouſneſſe, thy exaction, thy falſhood, thy vncharitableneſſe; thou canſt neuer be ſaued: be not deceiued, doe not *bleſſe* [q] thy ſelfe without a cauſe, ſaying to thy ſoule, tuſh, it ſhall not be ſo, for thou ſhalt ſurely finde it, when it ſhall bee too late to auoide it; thou ſhalt feele it to be true, when as all in vaine, thou ſhalt euen curſe thy ſelfe that waſt ſo backeward to beleeue it. *The Vſe.* [q] Deut. 29. 19.

Now for the Iudgement it ſelfe, it is here called *fire*, as it is often in Scripture, with threats of ſome addition; as vnquenchable fire, fire & brimſtone, &c. tearmes vſed be the ſpirit of God, to expreſſe the vnſpeakeable torment of it, which is not to bee comprehended, much leſſe to be indured. The torments of fire and brimſtone euen to fleſh and blood, are ſtrange and terrible: therefore ſuch ſpeeches are vſed, to conuey to our vnderſtanding, and which wee before were not able to conceiue. The Scripture (the more to affect vs) is large in deſcribing this torment; as namely, firſt, the extremity of it: ſecondly, the continuance of it. The extremity of it is made knowne two wayes, one by the vniuerſall torment which ſhall be in euery part: ſecondly, by the conſideration of the happines loſt, which euen in their ſight, thoſe whom they haue deſpiſed in the world, ſhall bee partakers of. All this ſhall be without any intermiſsion, without ſo much as a drop of water to coole it; but the violence of it ſhall make them continually to blaſpheme God, for which they ſhall be continually tortured. Now to this the Scripture addes the endleſneſſe of the torment, it is a fire that neuer goeth out, a worme that neuer dieth. If there were but as many yeares to bee endured, as there be graſſe pils on earth, or ſtarres in heauen, yet there were ſome hope; but the end thereof cannot be imagined, and the word *neuer* is exceeding fearefull. *The 8. doct.*

Let this teach vs to imbrace the Goſpell, and to yeeld obedience to it, and to ſhew the fruite of it. If fire come, why will we be as ſtubble? if this fierie argument will not cauſe vs to feare, nothing will cauſe vs. Let vs feare theſe things, before hand, and we ſhall eſcape them; let vs neglect them, and we ſhall fall into them: no man is ſo deepe in hell, as he which leaſt thought of theſe things. And if the ſpeaking hereof be vnpleaſant, what thinke we, ſhall it be to feele it? Well, though we were not told, or I ſhould hold my peace, the fire burnes ſtill? and if we neglect to heare of it, by experience we ſhall feele it. *The Vſe.*

THE PERFITE PATTERNE OF TRVE CONVERSION.

The first Sermon.

Math. 13. 44.

Againe, the kingdome of heauen is like vnto a treasure hidden in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that hee hath, and buyeth that field.

THis text which I haue now chosen, followeth fitly vpon the former; for if any man hearing how full of danger it is to liue vnder the setled ministery of the word, and not to profite by it, should demand what were best to bee done for the auoiding of so great a iudgement; our Sauiour would answer him, that this were his best and surest course, that when he hath found this treasure of the Gospell, he should hide it, hee should goe his way and sell all that euer he hath, that he may purchase it. So that my two texts howsoeuer they be not ioyned together in one vndiuided course of words, yet in order of nature they doe well agree; this latter beeing a direction to all those, whose hearts haue beene affected and mooued by the former.

The scope of the parable.

But to come more nearely to the verse it selfe; The drift and scope of it, is to shew that the kingdome of God, and the things appertaining to it, ought to bee and are so highly prised by all Gods children, that they are willing and ready to forgoe any thing that may bee a hinderance to them in the attaining of it. For

The diuision.

orders sake in teaching; it may be diuided into two parts; the first setteth downe the inestimable value of the kingdome of God, *It is as a treasure hid in the field:* the second sheweth the high account that all Gods children make of it; *which when a man hath found, he goeth and hideth it, and for ioy thereof, he departeth, and selleth all that he hath, and buyeth that field.* First of the former part; *The kingdome of heauen is like vnto a treasure hid in the field.* The thing which is heere so much

The exposition: The kingdome of heauen, what it is.

commended, is called, *the kingdome of heauen*; and therefore we must first enquire what is meant by it here in this place. *The kingdome of heauen* is taken in Scripture two waies; First for that glorious estate which the Saints and children of God shall enioy when they shall rise with Christ Iesus, and shall raigne after this life with God and his Angels; sinne, death and hell, beeing vtterly conquered and subdued: the vse of this phrase (*the kingdome of heauen*) is plaine ynough and needs no proofe. Secondly, it is taken for the meanes to bring vs to this kingdome, and to enter vs into the assurance & possession of it in this life; namely the preaching

a Mat. 24. 14.

of the word (which is called *the Gospell of the kingdome* [a]) and the graces of Gods spirit which are offred with the word, and wrought thereby in the hearts of Gods people. That the preaching of the Gospel is called *Gods kingdome*, and is our entrance into future happinesse, I proone it thus. When as Christ sent out his Apostles to preach, among other directions he prescribed this, that if they were in any place refused, at their departure they should say, *Euen the dust that cleaueth on vs of your Citie, we wipe off against you; notwithstanding know this, that the kingdome of God*

b Luk. 10. 11.

was come neere vnto you [b]: that is, the word being begun to be preached vnto you,

God

God intended to set vp his kingdome among you, and to offer you the meanes how you might haue come to raigne for euer with him in his glory. Againe, Christ threatened the Iewes of their vnthankfulnesse, that the *kingdome of God should be taken from them* [c]: that is, the Gospel should no longer be preached among them, and so they should be depriued of all ordinary meanes of life eternall. The word shal be remoued, & when it is once gone, be sure that the gates of heauen are euen barred vp against you. We reade that *Iacob* when he saw in his trauell, the ladder of God, and the Angels ascending & descending, and had the comfortable promise of saluation and of Gods continuall presence and assistance made vnto him, then awaking he said, *This is none other but the house of God, & this is the gate of heauen* [d]: so that where God doth please to manifest & make knowne the sweetnes & riches of his mercy (as he doth in his word & Sacraments) there is the *gate of heauen*, there is the way and passage vnto happines. Christ reproueth the Pharises and Doctors of his time; *Woe be to you* (saith he) *you haue shut vp the kingdome of heauen before men* [e]. If you demand how it was in their power to shut vp heauen, our Sauiour himselfe shal expound it, *ye haue taken away the key of knowledge* [f]: they nouzled the people in ignorance, and did not teach them the wayes of God, as they ought to doe; therefore they were said to stoppe vp the way to heauen: so that where knowledge is offered, the truth taught, the doctrine of saluation discouered, there the gate of heauen is opened, there the way to happinesse is made plaine to all that desire to enter in into it. As the preaching of the Gospel is called the way and entrance into the kingdome of glory in heauen; so are those inward graces which the Lord worketh in his children by the word, stiled with the same name; for which purpose I referre you but to one place of S. *Peter* [g]: where the Apostle commending vnto them to whom he wrote many graces, as *vertue, faith, knowledge, temperance, patience, godlinesse, brotherly kindnesse, loue*, and exhorting them by these things to make their *calling and election sure*, addes this as a reason; *By this meanes an entrance shall be ministred vnto you abundantly*, into *the euerlasting kingdome of our Lord and Sauiour Iesus Christ*. So that these graces bestowed in this life, doe giue an entrance into that happinesse which is looked for in the life to come. And therefore also the Apostle *Paul* calleth those spirituall graces, *righteousnesse, peace, ioy in the holy Ghost, the kingdome of God* [h]. because where they are, there the Lord raignes, and they which are endued with them, shall raigne for euer with him in his glory. So that by this that I haue said it is plaine, that according to the language of the Scripture, this title (the kingdome of heauen) doth fitly appertaine vnto the good meanes which the Lord hath appointed, by which to bring vs to this kingdome, whether it be the outward exercise of the word and Sacraments, or the inward grace which by the outward meanes hee conueyeth into the hearts of his chosen. And in this sense is this phrase the *kingdome of heauen*, to bee taken in this place: so that when it is saide, *The kingdome of heauen*, it is all one as if it had beene saide thus; The meanes of saluation, by which the way to heauen is made knowne vnto vs, and the true knowledge of God, and of his Sonne Christ, begotten in our hearts, is *as a treasure hid in the field, &c.*

c Mat. 21.43.

d Gen. 28.12.

e Mat. 22.13.

f Luke 11.52.

g 2. Pet. 1.4.

h Rom. 14.17

Out of this interpretation which out of the Scripture I haue iustified touching this phrase, *the kingdome of heauen*, we may by the way learne thus much; That no man shalbe admitted into the kingdome of heauen hereafter, who doth not make entrance into it in this life. For seeing (as hath bin proued) the kingdome of God hath two degrees; (It is begun here on earth, it is perfited & made vp hereafter) it must needs follow, that no man shall possesse it in heauen, that doth not take possession here one earth. The manner of speaking vsed in Scripture, is for opening of this point worth the noting. Our Sauiour in his a prayer litle before his death saith, that *to know God and him whom hee hath sent Christ Iesus, is life euerlasting* [i]:

The 1. doct.

i Ioh. 27.3.

marke what is said, *is life euerlasting*, meaning that it is the meanes to put a man into a setled assurance of saluation; so againe it is said of those that beleeue, that they are already *translated from death to life* k. The future happinesse is begunne in this life: according as it is said of the vnbelecuers, that they are *condemned already* l: that is, their damnation is as certaine, as if they were already plunged into it. So againe, the seruants of God beeing furnished with those heauenly graces which God offereth in his word, are said to haue the *first fruites of the Spirit* m, and the *earnest of their inheritance* n, because these things are gages, and pledges, and seales vnto them of that happinesse which hereafter they shall enioy. Those whom the Lord will admit to dwell in his glorious presence in the world to come, he doth first traine them vp in the schoole-house of his Church, and frames them by his word and Spirit vnto the inheritance, which hee hath reserued for them with himselfe. It is a true saying of the learned, *Oportet vt quibus Deus pater sit, ijs Ecclesia sit mater*, they which will haue God for their father, must haue the Church for their mother. Heauen is said to bee a *new Ierusalem* o, into which none shall come, but *new creatures* p: now in the Church of God is kept that *immortall seede of Gods holy word* q, by which we are borne anew, and begotten vnto a *liuely hope of eternall life* r.

k 1.Ioh.3 14.
l Ioh.3.18.
m Rom.8.23.
n Eph.1.14.
o Reu.21.2.
p 2 Cor.5.17.
q 1.Pet.1.23.
r 1.Pet.1 3.

So then, heauen cannot bee enioyed in another world, except entrance bee made vnto it in this world: except the word of God haue outwardly called vs, and his spirit inwardly renued vs, there is no ordinary possibilitie of saluation.

The Vse. The vse of this is, to discouer vnto vs a notable pollicy of the diuell, and that is this: In euill things he separates the end from the meanes, in good things hee ferueth the meanes from the end. As for example, in euill things hee beareth men in hand, that they may safely aduenture to vse the meanes of damnation, and go the way that leades to hell, and yet that for all that they shall not be damned. He makes a young man beleeue that he may reioyce in his youth, and walke in the way of his heart, and yet that he may escape that which *Salomon* saith must come after, namely, that for all these things, *hee must come to iudgement* s: and yet God hath so ioyned these together, that neither the subtilite of youth, nor any wit of man, nor all the diuels in hell can seuer them, (the pleasures of the flesh, and the iudgements of God). After this fashion Sathan beguiled our first parents; God had ioyned those two, *eating and dying* t with an Adamant chaine; he that did the one, must needes haue the other: yet he brought them into that idle conceit, that they might eate and yet not die, (Yee shall not die at all). Oh the world of soules that Sathan hath beguiled with this subtilie. Well, as in euill things hee cuts the end from the meanes, so in good things hee cuts the meanes from the end: he perswades men that they may be Saints in heauen, though they bee diuells on earth; that they may haue glory in heauen, though they haue no grace in earth; that they may raigne with God, though sinne raigne with them; that they may bee Citizens of the new *Ierusalem*, though they bee no new creatures; that they may euer dwell with Christ, though his word doe neuer dwell with them; that the Lord will crowne them with immortalitie, though as long as they liue heere, they doe euen drowne themselues in worldlinesse. Hence it is that many will professe to seeke Gods kingdome, that yet care not for the *righteousnesse* of his kingdome u; that will cry with *Balaam*, *O let my soule die the death of the righteous* x, who neuer would say with *Dauid*, *O that my wayes were so directed, that I may keepe thy statutes* y. Ibeseech you let not Sathan any longer couzen vs, if hee haue thus hitherto deluded vs. The *kingdome of heauen* is begunne heere: if wee bee not begotten vnto God by the preaching of the Gospell in this world, wee can neuer bee heires with Christ in an other world; if wee be not sanctified heere, wee cannot be glorified there; if the word of God be not now sweet vnto vs, if it be not (as *Ieremy* saith it was to him) the

s Eccl.11.9.
t Gen.2.17.
u Mat 6.33.
x Num 23.10
y Psal. 119.5.

the very *ioy, and reioying of our heart* [z], we exercising our selues therein, and framing our hearts thereto; it is a matter of impossibilitie for vs to be saued. *Strangers* (saith Saint *Paul*) *from the life of God through ignorance* [a]: art thou a stranger to the word? thou art a stranger to God, heauen cannot be thy portion, except thou claime the Lawe of God as thy heritage: neuer looke for the fulnesse of ioy, except thou labour for the first fruits of the Spirit; If thou doe not learne truly to know God heere, thou shalt neuer see his comfortable countenance in his kingdome. Thus much I tohught good to obserue hence, that by the kingdome of heauen, are ment the meanes of saluation: if we enter not into the gate of heauen by the key of knowledge in this world, we shall be euerlastingly banished from heauen into the world to come.

z Ier.15.16.

a Eph.4.18.

The kingdome of heauen, these meanes of saluation, are called *a Treasure*: what a Treasure is, you doe all well know. That the meanes of saluation, which giue vs an entrance into the kingdome of heauen, are a *treasure*, wee cannot doubt, vnlesse wee will call the testimony of Gods Spirit in this place into question: why it is a *treasure*, this one reason may suffice, because the word of God and the knowledge of saluation contained therein, bring vs vnto Christ Iesus, in whom *are hid all the treasures of wisdome and knowledge* b, and in whom it hath pleased the Lord, that *all fulnesse should dwell* c. If it be a *treasure* to enioy Christ, then surely that thing deserueth to be called a *Treasure*, that bringeth vnto Christ. How excellent a treasure it is, will soone appeare, if we shall a little compare it with those earthly treasures, for which the men of the world doe engage their owne soules, and euen sell away themselues. First, an earthly treasure, though it be of neuer so great price, though it may make a man richer, yet better in any one respect it cannot make him; well it may make him worse, and draw him farther from God, but it is not able to bring him one haires breadth neerer vnto heauen: Assoone as he doth but entertaine a desire to get it, forthwith (as Saint *Paul* saith) *hee falleth into tentation and snares, into many foolish and noysome lustes, which doe drowne men in perdition and destruction* [d]: when he hath it, without extraordinary and speciall heede taken, it steales away his heart and when hee heares of any good matter, it *chokes* [e] it vp, it makes him proud, disdainefull, vainely to presume that hee is highly in Gods fauour, and so to become careless of the chiefest good: so that it was truely said of Christ, that it is a *very hard matter for a rich man to enter into the kingdome of God* [f]. Thus I say an earthly treasure, howbeit it may better a mans outward estate, yet it can adde no good to his soule, nay it may make his soule a great deale poorer then it was, and make the way to heauen harder then before. But now this treasure of true knowledge and of grace, which is begotten in vs by the preaching of the Gospell, is of an other nature. For whereas the soule of man by nature is of all other things the vilest, and most polluted and loathsome in the sight of God, this beautifieth the soule, this purifieth and cleanseth the heart, this inlighteneth the minde, this purgeth the conscience, this renueth the spirit, and in the man that hath this treasure, is that most heauenly promise verified and made good, *I and my Father* (saith Christ) *will loue him, and wee will come vnto him, and wee will dwell with him* [g]. Againe, whereas of our selues we were strangers from God, and were with *Adam* banished out of his presence, and shut out of Paradise, this treasure, as wee thriue in hauing it; so, it also brings vs still neerer and neerer vnto God, euery day fitting vs vnto that vnseparable and eternall vnion with the Lord, in which wee shall see him face to face, and knowe him as hee is, and raigne with him in his glory. This is one excellency of this treasure aboue all earthly Iewels; they doe no good to the soule, but poison it rather, and draw a man further from God; this garnisheth the soule, and brings it euery day neerer vnto God.

The 2. doct.

b Col.2.3.

c Col.1.19.

d 1.Tim.6.9.

e Mat.13.22.

f Luke 18.24.

g Ioh.14.23.

A second excellency which wee shall finde by comparison, in this trea-

ſure aboue earthly treaſures is this; there is no earthly treaſure able to giue vnto a mans ſoule any true contentment: it is a true ſaying of *Salomon, He that loueth ſilver, ſhall not be ſatisfied with ſilver* [h]: A ſtreame when it commeth forth out of a ſpring, is but little and ſhallow; but running further, and hauing other ſtreames falling into it, it ſwelleth bigger, and groweth to ſuch a ſtrength, that it beareth all before it: ſo the deſire of man at the firſt ſeemeth but ſmall, and pretends to bee onely for needfull things; but the more it receiues, the bigger it waxeth and becomes at the laſt (as the Prophet ſpeaketh) *like hell* [i], and ſwallowethvp all that comes into it; and is as the Horſeleaches daughter, *which alwayes crees, Giue, giue, and cannener ſay it is ynough* k. The Prophet *Iſay* vſeth a ſimilitude of an hungry man, *who dreameth* (ſaith he) *and behold he eateth, and when he awakes his ſoule is emptie* [l]: ſo it is but a conceit of ſatisfaction which theſe outward treaſures doe afforde, and no true contentment. On the other ſide, this treaſure ſpoken of here in my text, it breeds contentment in euery eſtate. If a man haue much, it teacheth him the ſober and moderate vſe of it, and allaieth the greedineſſe of his deſire, and ſo rauiſheth his minde with the loue of Chriſt and the things of God, that it maketh him thinke euen baſely of the *things below* [m], which the world ſo much admireth, and ſo greedily catcheth for. If he haue little, it teacheth him ſo to reſt vpon Gods prouidence, and to delight himſelfe with the hope of the glory to come, that a *ſmall thing to him, ſhall be better then great riches to the wicked and mighty* [n]. It cauſeth him to hold this faſt as a ground that cannot deceiue him; that he that hath *giuen Chriſt vnto him, cannot but with him giue him all things alſo* [o].

h Eccleſ 5.9.
i Hab. 2.5.
k Pro. 30.15.
l Iſa. 29.8.
m Col. 3.2.
n Pſal. 37.16.
o Rom. 8.32.

Thirdly, of the treaſures of this world there is no aſſurance; this is the end of all earthly poſſeſsions, either they are taken from vs, or wee from them; and hee that hath the moſt, and with the greateſt ſetledneſſe, yet (as *Dauid* ſaith) *hee ſhall take nothing away when hee dyeth, neither ſhall his pompe deſcend after him* [p]; he *came naked*, and muſt *returne naked* [q]. It is true which I haue read vſed in a plaine compariſon thas it falleth out with many of the great ſtorers of this world, as it doth with a Sumpter-horſe, who all the day cartieth the treaſure of his Lord vpon his backe; but at night it is taken from him, and hee thruſt into a foule ſtable, and all the benefit he reaped by the carriage, is, that hee is euen tyred with the waight of it: ſo, many wealthy ones of the world, they are but the carriers of wealth through the toyleſome iourny of this preſent life: but when death comes, their treaſure is taken from them, and they parhapes for their ill vſing it, thruſt into hell; where they finde, that all the good they reape by their ſuppoſed good, is this, that it is an euerlaſting burthen to their ſoule, and an eternall gall vnto their conſcience. But now this *treaſure* is ſuch, as neither by fire, nor tempeſt, nor violence of robbers, nor by death it ſelfe can bee taken from him that once reioyeth it. It is truely tearmed *durable riches* [r]; and a *bagge that cannot waxe olde, a treaſure that cannener faile* [ſ]. It accompanieth the ſoule, when death hath parted it from the body, into the preſence of God; it giues him comfort before him, and ſhall helpe to encreaſe his happineſſe, and to fill vp the meaſure of his ioy, which the Lord hath prepared for him in his kingdome. Thus I haue ſhewed you, that as the things pertaining to life eternall are a treaſure, ſo they goe farre beyond the treaſures of the greateſt price, which the men of the world doe ſeeke for: They beautifie the ſoule, and further the ſaluation of it, they giue contentment to the ſoule, whereas outward treaſures breede vexation: they laſt euer, whereas all other things are ſubiect to vncertainety.

p Pſal. 49.17.
q Iob 1.12.
r Prou 8.18.
ſ Luke 12.33.

The Vſe.

There is a good vſe to be made of this point. *There be many* (ſaith *Dauid*) *that ſay, Who will ſhew vs any good* [t]? There is a kinde of deſire in a man by the very inſtinct of nature, to be partaker of the true good, by which to make himſelfe happy in the end. Wee all agree, good is to be ſought for; but about the particular, what

t Pſal. 4.6.

what is good, there we are moſt deceiued. The things of the world, with the glittering ſhewes thereof, haue ſo bewitched vs, that (like the Cocke vpon the dunhill) wee doe more eſteeme a barly corne, then the true *treaſure* of Gods holy word, then *the Kingdome of God, and the righteouſnes thereof* [u], That which may doe our ſelues good, that we care not for: that which a thouſand to one will poiſon vs, and like bird-lime ſo gleweth together the wings of our minds, that wee can hardly ſoare vp a loft after heauenly things, that all our ſtudy is to obtaine. The treaſure which is onely able to content vs, is euen loathſome vnto vs: but that fading and ſeeming good, which is a torment to the minde, and can breede nothing but vexation, that wee affect; and it is the principall exerciſe of our thoughts, how we may procure it. The commoditie which neuer faileth, and neither Sathan nor death can depriue vs of, is vile before vs; and the more freely it is offered, the more baſely it is eſteemed: that which while he liue here, we can not for our liues be ſure of, and when we die we are ſure to leaue behinde vs, euen that wee onely aime at, and it is the principall end of our chiefeſt endeauours. Thus as *Iſay* ſaith, *we lay out ſiluer, but not for bread* [x]: and as *Salomon* ſpeakes, we caſt our *eyes vpon that which is not hing* [y]. He that ſhould take vpon him to reade a lecture of thrift, and to teach men a way, by which they might be rich quickely, it is very like hee ſhould haue many ſcholers, and moſt men eares would bee open to heare his counſell. He that ſhould (as the Prophet ſpeaketh) *preach of wine and ſtrong drinke* [z], or of gay cloathing, or giue men precepts of pollicie and diſſembling, ſuch an one ſhould be well followed. Onely the ſchoole of Chriſt, in which the rules are taught of life eternall, hath few that care, more then for cuſtome and neceſsitie, to come vnto it. Thus we are (as the Scripture ſpeaketh) right *like children* [a]; an Apple, a toy, a baby pleaſeth vs, but to talke to vs of a happines that ſhall neuer bee ended, of comfort that ſhall neuer bee remooued, of glory that ſhall neuer be diminiſhed, of a *kingdome that cannot be ſhaken* [b]; it is (as *Salomon* ſaith) *like ſnow in ſummer* [c], a thing that alwaies ſeemes vnſeaſonable. Well whatſoeuer mens opinions or conceits be, yet the word of God is true and cannot faile; the word of GOD and the knowledge thereof, is a pearle of inualuable worth, the graces of Gods Spirit are a treaſure, the price whereof cannot duly be eſteemed, he that hath this treaſure cannot bee poore, though to the world he be neuer ſo miſerable; he that hath it not, cannot be rich, though in the eyes of men he be neuer ſo glorious. Art thou a man that art ignorant of the miſtery of Chriſt, that takeſt no delight in the knowledge and vnderſtanding of his word, that doeſt not feele in thy ſelfe the power of Gods Spirit to renue thee, be thou what thou wilt, for riches, for birth, for opinion of honeſty in the eyes of men; yea diddeſt thou weare a crowne, or couldeſt command a kingdome, yet art thou a baſe and wretched creature before GOD. On the other ſide, is the word of God precious in thy ſight? doeſt thou finde the opening and applying thereof ſweet vnto thee? doeſt thou feele Chriſt Ieſus reigning in thy heart, by the ſtrength and power of his ſpirit? though thou bee *behind the Ewes with yong*, with *Dauid* [d], or ſet in *the aſhes* with *Iob* [e], or lye at *the gate full of ſores* with *Lazarous* [f], yet thou haſt a rich ſoule; whileſt thou liueſt here, God will not forſake thee; when thou art gone hence, he will receiue thee into euerlaſting habitations. I would this might worke with vs, to make value this treaſure as it doth deſerue, and to ſet our ſelues from henceforth to be partakers of it. Well, to the end wee may meruell the leſſe that the meanes of ſaluation offered in the word being a *treaſure*, ſo few (for all that) doe make reckoning if it, let vs come to that which followes.

u Math. 6. 33.
x Iſay 55. 2.
y Prou. 23. 5.
z Mich. 2. 11.
a Eph. 4. 14.
b Heb 12. 28.
c Prou. 26. 1.
d Pſal. 78. 71.
e Iob 2. 8.
f Luke. 16. 20.

It is a *treaſure hid in the field*. It is ſaid to be a *hidden treaſure* for two cauſes: firſt becauſe it carrieth to ſhew to the eyes of worldly men; but is, in the prouidence of God, carried after ſuch a ſort, that carnall men can ſee no worth or excellency to be in it: begin firſt with Chriſt, in whom the ground of all our happineſſe

Expoſition. A hid treaſure.

Doctrine 3.

g Col.3.3. *lyeth hid* g (as *Paul* speaketh) what appearance of any excellency to be in him is there in the opinion of a naturall man? A man exceeeding poore, not hauing whereon to lay his head, ill followed with a silly sort of fishermen, and men of no note, hated, persecuted, euill spoken of, despised by those that were reputed wise, accused, condemned, put to a shamefull and opprobious death; what likelihood is there in this in the iudgement of a man that vnder all this basnesse and contempt, the treasures of happinesse should lie hid? who would thinke that this reiected person, this *stone whom all the wise builders refused should be the head of the*
h Mat 21.42. *corner* h, and should be the peacemaker betwixt God and man, the conquerour of Sathan, the masterer of death, the reconciler of mankinde vnto God? This is a mystery of misteries, this is (as the Apostle calleth it) *the very hid wisedome of*
i 1.Cor.2.7. *God* i. And this was as a veile before the eyes of many, euen the wise of the world, When the Apostles preached of one Iesus that was crucified, they could see nothing in it, why they should beleeue or place their hope vpon so vnlikely a Sauiour. Come downe next vnto the ordinarie meanes the word and Sacraments.
k 2.Cor. 4.7. *The treasure* of the word is brought to vs *in earthen vessels* k. It doth not seeme probable, that by the preaching of a silly man, one of little note in the world, Iesus Christ with all his treasures should be offered vnto vs. It hath beene the an-
l 1.Cor. 1.21. cient phrase of profaine men, to tearme it *the foolishnes of preaching* l; not one among many that imagineth that there is such store of excellent matter tendred vnto vs by so base a meanes as the ministery of man seemes to be. When *Naa-*
m 2 Kings 5. *man* the Syrian m being a leper, came to the Prophet of God to bee healed, and he sent him out word to goe wash himselfe in *Iordan* seuen times, hee was much discontented and thought it and idle thing, that hee should come so farre out of his owne country, as though there had not beene riuers there, as good as *Iordan*: so when the seeming wise men of the world, heare the charge and direction that GOD giues, that if they would haue the treasure of his heauenly grace, by hearing they must seeke to receiue it, they scorne it by and by, measuring all by the outward appearance; and doe not see the grace that is hidden vnder it. The same may be said of the Sacraments. There is bread and wine in the Lords Supper, there is water in Baptisme, simple things to a carnall eye; who would thinke that vnder these creatures were hid the seales and pledges of the kingdome of heauen? No maruell then that it is called a hidden treasure, it is so wrapped vp in a simple history of a crucified Sauiour, and tendred vnto vs in so silly a meanes as the voice and ministery of a mortall man, and in such slender and vnlikely elemens, of water, bread and wine, and so crossing in all things vnto reason, that the quickest eye of a naturall man can neuer spie it out, he would rather thinke to finde the treasure of grace and life eternall euery where, then there where it is by the wisedome of God pointed out vnto vs. This is one reason why the treasure of saluation, and meanes leading vnto it, is called a hidden treasure. Before we come to note the second reason, let vs make vse of this: wee may learne sundry good things from it.

The 1. *Vse.* First, it sheweth vnto vs the true cause why so few doe esteeme and make reckoning of the meanes of saluation, but doe euen passe by it, as a thing not worth the looking on: Saint *Paul* giueth the reason, *The God of this world* (that is, the diuell) *hath blinded their mindes, that the light of the glorious Gospell of Christ*
n 2.Cor.4.4. *should not shine vnto them* n. Through the iust iudgement of God, their eyes are holden that they cannot see the *treasure* that lyeth hidden in the ministery and Sacraments of the Church. I remember what the Apostle saith of the great men which put Christ to death, that if *they had knowne it they would not haue*
o 1.Cor.2.8. *crucified the Lord of glory* o. I may truely say the same of the contemners of the word and Sacraments, that if they know what riches were couched vnder (euen) the ministery of man, and vnder those bare elements of bread and wine at the Lords Table; they would neuer dare (as they doe) to tread those holy things

things as it were vnder their feet, to ſtop their eares to the calling of the one, and to turne their backes from the partaking of the other. But the wiſedome of God is infinite, and his iudgements are ſecret, *his Spirit bloweth where it liſteth* [p]: it pleaſeth him (as Chriſts words are) *to hide* theſe things from the *wiſe and prudent, and to reueale them vnto babes* [q]. The great men and the Doctours in our Sauiours time, could ſee nothing in him, why *they ſhould deſire him* [r]; but yet the chozen of God ſaw his glory, *as the glory of the onely begotten Sonne of God, full of grace and truth* [s]. When the greateſt part could behold no excellency in him, but preferred euen their ſwine before him, and called him *Samaritane*, and ſaid *hee had a diuell*; yet then ſome (as *Martha* and *Marie*, and their brother *Lazarus*, and *Zacheus*, and ſuch like) ſaw the treaſure of grace, which was ſhrowded vnder that weake and ſimple ſhew, which he made to the world. So it fell out afterwards in the times of the Apoſtles, a great many deſpiſed both them and their doctrine as matters of no worth, in which there was no likelihood of any heauenly things; yet euen then the eyes of ſome were opened, and they ſaw in that baſeneſſe the wiſedome of God, and the power of God. This is the wiſe and vnſearchable diſpenſation of the moſt high: and with this, in all humility it becommeth vs to remaine ſatisfied; onely this *caueat* muſt bee giuen to all thoſe whoſe hearts ſecretly doe tell them, that they are the parties who ſee no ſuch great matter in theſe things, which ſome ſo greatly magnifie (I meane the word and Sacraments) they cannot perceiue any ſuch power to bee in the preaching and publiſhing of the Goſpell, that they ſhould ſo much reuerence it, or come to heare it, or be ruled by it; they cannot vnderſtand how theſe creatures of bread and wine ſhould be ſuch notable helpes to ſtrengthen a mans faith, and to comfort his ſoule: I ſay, let not ſuch pleaſe themſelues in their ſenſeleſſe blindneſſe, but let them remember the fearefull ſaying of the Apoſtle, *If our Goſpell be hid, it is hid to them that are loſt* [t]: if the treaſure of ſaluation bee holden from vs, through the ſeeming baſeneſſe and weakeneſſe of the meanes, by which it pleaſeth God that it is offered vnto vs, it is no matter to be reioyced in, it is a fearefull ſigne; it is ſo ſtill with none but thoſe that are loſt, whom the Lord hath left vnto deſtruction. This is one vſe.

p Iohn 3.8.
q Math.11.25
r Iſay.53.2.
s Iohn 1.14.
t 2.Cor.4.3.

A ſecond is to admoniſh vs to beware, how in the things which concerne the kingdome of God, we doe meaſure matters according to the outward ſeeming. *Paul* ſaith, writing to the Corinthians; That when he preached Chriſt among the *Iewes*, they *required a ſigne* [u], they looked for ſome great miracles, and ſome extraordinarie teſtimonie from heauen, to be giuen to the doctrine: the Gentiles who abounded in humane learning, and were skilfull in Artes, they expected wiſedome, eloquence, excellency of words, and by this meanes, the Goſpell of Chriſt was *fooliſhnes* to the one, and a *ſtumbling blocke* to the other: they looked ſo high, that they deſpiſed and thought baſely of the ſimplicitie of the Goſpell. Their error muſt be an example vnto vs. Our manner is to looke vpon outward circumſtances, the age, degree, birth, wealth, learning of the ſpeaker: and as there was a queſtion made of Chriſt, when he was called Ieſus of *Nazareth*. *Can there any good thing come out of Nazareth* [x]? ſo wee imagine their can come no great thing, where, in the Iudgement of fleſh and blood, there is ſo great vnlikelihood. But we muſt remember that this is called a hidden treaſure; which many times is, where a man would leaſt of all ſuppoſe it to be. The rich treaſures of the earth (gold, ſiluer, and ſuch like) are not ordinarily fetched out of the goodly fields adorned with graſſe, flowers, trees, hearbs, &c. but out of the more barren places, out of grounds which otherwiſe may ſeeme to bee good for nothing: ſo the graces of God are for the moſt part brought to vs by the weakeſt inſtruments, and by thoſe which carry the leaſt ſhew in the world: and the Apoſtle giues a reaſon for it, ſufficient to ſatisfie any man, *That the excellency of the power might be of God & not of us* [y]: & againe, *That our faith ſhould not be in the wiſedome of men, but*

The 2. Vſe.

u 1.Cor.1.22.
x Iohn 1.46
y 2.Cor.4.7.

z 1.Cor.2.5. *but in the power of God* [z]. If the Lord should vsually emply such instruments, as for outward respects we shall be ready to admire, it would be an occasion something to darken the glory of God, & we would ascribe that to the meanes, which is in the power of God onely to performe; whereas now, God vsing weak and vnlikely meanes, it must make vs to say, when we feele our selues conuerted & cõforted therby; This is the finger of the Lord, *It is his doing, & is marueilous in our eies* [a].

a Psal.118.23.

The 3. Vse. Thirdly, we are yet to make an other vse thereof, to wit, that seeing this treasure is hidden to the naturall man, therefore we would beg earnestly of God, to enlighten our mindes: we would pray with *Dauid, O Lord open my eyes, that I may see the wonders of thy Law* [b]. When *Elisha* the Prophet and his seruant were together, and the King of *Aram* had sent an hoste of men, with horses and Chariots to take him, his seruant at the sight of it was afraide, and cried out, *Alas Master what shall we doe? Elisha* prayed to the Lord, and said; *Lord, I beseech thee open his eyes that he may see* [c]. He saw not the multitude of heauenly souldiers, who were there ready to guard *Elisha*, till the Lord opened his eyes: so when we come to the exercises of religon, it fareth with vs as it did with the woman of *Samaria* [d]; little thought shee that that silly man that sate there alone, crauing of her a little water, was the Sauiour of the world: so we doe not imagine, that life and saluation is tendred to vs, in those base meanes which are vsed in the Church; but if we shall pray the Lord to open our eyes, as *Elisha* did for his seruant, then we shall see that which before lay hidden, euen the *arme* of the Lord [e], the *power of God vnto saluation* [f]. This is one reason why it is called a hidden treasure; and these be the vses of it.

b Psal.119.18

c 2.Kin.6.17.

d Ioh.4.

e Isay 52.1.
f Rom.1.16.

Doctrine 4. A second reason why it is called a hidden treasure, is, to put vs in minde of the great paines and care which we must vse in the seeking after it. Treasures cannot be gotten but by digging deepe, & by searching euen into the very bowels of the earth. *The kingdome of heauen* (saith our Sauiour Christ) *suffereth violence, and men take it by force* [g]; there is no comming in at the *straite gate*, without *striuing* [h].

g Math.11.12.
h Luke 13.24

The Vse. It condemnes our carelesnesse and nicenesse, we thinke to goe to heauen as it were in beds of downe; of all other matters we count it the easiest thing to bee saued. We confesse, a man cannot be rich without care, without industrie, without rising earely, and going late to rest, without forwardnes to take euery opportunitie, without sauing: but as for life eternall, the riches of Christ, the treasure of saluation; we thinke, that, though we loyter at home, & lye in bed when we should come to heare, though we care not to lend our eares when we are at Church, though we seeke for no knowledge in the Scripture, though we haue no wrastling against our owne corruptions, yet we may doe well enough, heauen shall be cast vpon vs, though we doe neglect and despise the meanes to come vnto it. So againe, the bare reading of the text of the Scripture, would well enough content vs; we make no account, we haue no desire of any further opening. To reforme these euils, the Spirit of God cals the meanes of saluation a hid treasure: Indeede the word of God is the field where it is hid; but as, in searching for siluer and gold, we stay not vpon the vpper face of the ground, but digge into the very heart of the earth: so in labouring after the knowledge of saluation, and the comfortable vnderstanding of the mystery of Christ; the vpper face and letter of the text must not satisfie vs; but we must desire to haue the hidden mysteries thereof sought out and reuealed to vs, that will enrich our soules with wisedome and spirituall vnderstanding. The speech of *Salomon* (with which I will conclude) is very agreeing hereunto, to shew what paines and diligence must be vsed, in seeking out the hid treasure of this sauing knowledge: *if thou callest after knowledge; and cryest for vnderstanding; if thou seekest her as siluer, & searchest for her as for treasures, then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God* [i]. So that by a slight, careless, and superficiall carriage, men shall not attaine to the hidden treasure of saluation:

i Pro.2.3,4,5

The

The second Sermon.

Which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

WE are now come to the second part of this text, which sheweth the high account which all Gods children make of the things which cõcerne the kingdome of God; *Which when a man hath found, he hideth, and for ioy therof selleth all that he hath to by it.* This high account made by the children of God, is shadowed forth vnto vs, vnder the person of a man, that hath found a treasure of some more thē ordinarie worth, in whom (as argument of his esteeming it) are noted these things; First his care to hide it, secondly his ioy that he hath found it, thirdly his consultation what is best to be done for the obtaining it, fourthly his resolution, to sell all that euer he hath, rather then misse it; and lastly his buying it. All those doe note out something or other in a Christian in his entertainement of the meanes of saluation when it is offered, and in his labour to possesse it, according as (God willing) by the examination of seuerall points wee shall perceiue. *The exposition.*

The first is, he hides it: farre to pursue and presse euery thing in a parable, is not the soundest and surest way, except it be agreeing and proportionable to the maine drift and scope of the whole place. And therefore wee must not imagine the *hiding* here spoken of, to be like that which is vsed by greedy minded men, which seeke by all meanes to secret & keepe close the treasure they haue found, to the end that no man else may be partaker of it; for, in the finding of the treasure of saluation, it is farre otherwise; whosoeuer hath found it indeed, is desirous to bring others to the knowledge of it, as we see in the examples, of *Andrew* [k] (who assoone as he had found Christ, went to call *Peter*) and of the woman of *Samaria* [l], that ran in hast, to make all her neighbours acquainted with that shee had seene; thence is that which *Dauid* said, *I haue not hid thy righteousnes within my heart, but I haue declared thy truth and thy saluation, I haue not concealed thy mercy and thy truth from the great congregation* [m]: but this hiding is otherwise to be taken. For, setting a side the greedy intent of hiding a found treasure, there may bee a good and honest purpose in keeping it close, arising partly out of the feare a man hath of beeing againe depriued of the good thing hee hath found, and partly also out of a purpose better to examine it; he knowing that he may be perhaps deceiued, supposing that to be a treasure which is but a trifle, and to be of great value, which yet indeede is nought worth. To this hiding, arising out of these causes, and done for these ends, the holy Ghost alludeth here in this place; and such a kinde of *hiding* is vsed by euery true Christian, when the meanes of saluation and life eternall is tendred vnto him in the preaching of the Gospell. *I haue hid* (saith *Dauid*) *thy promise in my heart* [n]: *the Virgin Mary kept al Christs sayings in her heart* [o]: *the words that I command thee shall be in the heart* [p]; *euen in the middest of thy heart* (saith *Salomon*) [q]: and againe, *If thou wilt receiue my words, and hide my commandements within thee, then thou shalt finde the knowledge of God* [r]. The necessitie of this so diligent and carefull hiding, ariseth out of the malitious subtilty of the diuell; who like a rauenous bird, waiteth vpon the sowing of the good seede; and because he knoweth that the laying it vp, is such a step vnto life eternall, *Doctrine* 1.

k Ioh.1.41.
l Ioh.4.28.
m Psal.40.10.
n Psal.119.11.
o Luke 2.51.
p Deut.6.6.
q Prou.4.22.
r Prou.2.1,2,3,4,5.

eternall, therefore he laboureth to steale it away out of the heart, and by drawing mens thoughts to some other matter, to bring them by all meanes to forget it. Now, as speaking of the hiding of an earthly treasure, I said it sprang out of two things: first, a feare to lose it: secondly, a care to examine it. so this spirituall *hiding*, fetcheth the beginning from the same causes. First of all, the childe of God, hearing the doctrine of salvation liuely and powerfully discouered by the preaching of the Gospell, the sufficiencie that is in Christ to saue all beleeuing sinners, the riches of Gods mercy in him, the kindnesse and graciousnesse of his promise to prouoke all to come vnto him; together with some liking that hee hath of the doctrine, and some feeling of the good that might returne vnto his owne soule thereby, there is a feare also, lest through some either neglect, or vnworthinesse of his owne, he should misse of so excellent a commoditie, and cut himselfe short of such a heauenly blessing. To this end, to make good this point, (which it notwithstanding is by good experience sufficiently knowne to euery true Christian) we may alleadge that saying of the Psalme, *O Lord, there is mercy with thee that thou maiest be feared*[f]: so that euen the very mercy of God causeth the godly to feare, lest they should any way depriue them selues of so gracious a God as the Lord is, by the report and testimony of his word. Saint *Paul* speaking of the sorrow, which was among the Corinthians, which he tearmes a *godly sorrow*, and euen the very mother of *true repentance*, among other fruits that it brought forth, reckoneth vp *feare: yea, what feare* (saith he) hath it brought[t]? By which *feare*, I see not what other thing can be meant, then a certaine frightfull passion in the minde, springing out of some conceit, that they might by their owne folly shut themselues out of the fauour of God, and debarre themselues of the comfortable enioying of his mercy. And it seemes to mee, that this was the very thing, which the Apostle, knowing the behoofulnesse of it, perswaded and exhorted the Hebrewes vnto. *Let vs feare therefore* (saith he) *lest at any time by forsaking the promise of entring into his rest any of you should seeme to be deprined*[u]. As if he had said; You see what a gracious promise the Lord makes, what comfort will follow vpon the entertaining it: let vs therefore looke to it, that we cut not our selues off, by our owne neglect, and so come short of that *rest* which is set before vs. I may adde to all this the words of *Paul*, which doe well agree with this matter, *make an end of your owne saluation With feare and trembling*[x]. The seruants of God still, the fuller sight they haue of the riches of Christ, and of the *treasure* of the word, the more is their feare, least by any meanes they might not enioy it. This feare causeth them to make much euen of euery word of comfort which the Scripture affoards them, and to be vnwilling to let any of it fall to the ground vnremembred. Euen as a man that hath offended the Law, and by desert knoweth himselfe to be the childe of death, greedily layeth hold vpon each word, which (comming from him, in whose power it is either to saue or destroy him) may put him into any small hope of escaping; euery syllable, nay euery kinde looke is deare vnto him: so he that finds his owne miserable and wretched estate through sinne, when he heareth any thing of the grace and mercy of God, catcheth at it with that eagernesse, and listeneth to it with that feruencie of desire, as if he were loth that ought should escape him; he layeth vp euery speech that carrieth with it any comfort, and giueth it a dwelling euen in the most secret corners of his heart. I remember what I read in the Booke of *Kings*[y], that the King of *Aram*, being in the warre taken by the King of *Israel*, his seruants came in all humble and submisse manner to aske pardon, with sacke-cloth vpon their loynes, and ropes about their neckes; now (saith the text) *the men tooke diligent heede if they could catch any thing of the king of Israel*[z]: and when they heard him say, *Is he yet aliue? he is my brother: they made haste and said, thy brother Benhadad*; they laid hold vpon that word, because it seemed to argue some relenting and compassion in the King toward their Master. And so fareth it with a man whose heart

f Psal. 130. 4.

t 2. Cor. 7. 11.

u Heb. 4. 1.

x Phil. 2. 12.

y 1. King. 20.

z Verse 33.

heart God hath touched, his heart is open to treaſure vppe the words of grace, and to lay holde euen vpon the leaſt inkling of ſaluation. So that *feare* to loſe the bleſſing, begetteth a care to hide the bleſſing. The next thing that doth mooue the children of God to hide in their hearts the doctrine of ſaluation offered vnto them in the preaching of the Goſpell, is, an intent and purpoſe which they haue, ſeriouſly to ſcanne and thoroughly to examine it; euen as a man (according as I ſaid before) that hath found a treaſure, keepeth it cloſe, till hee bee ſure that it is as good as hee tooke it to be. There is nothing ſo ſecure and preſuming, as ignorance and blindneſſe: and none ſeeme to bee freer from all doubts that they are in the way to life, then they which are not as yet entred, no not the very firſt ſtep vnto it: on the other ſide there bee none ſo iealous ouer themſelues, none that caſt ſo many perils, none that are ſo inquiſitiue, and ſo diligent to ſearch out touching matters of Religion, and the means of ſaluation, as thoſe who are now as it were in the firſt degree of conuerſion. They thinke with themſelues, they doe indeed heare of a way and meanes to come to heauen, which if it be the right way, is very worthy the entertaining; therefore as they will not raſhly embrace it, till they know more of it, ſo will they neither vtterly diſclaime it, but will lay it vp in their hearts, (meaning by prayer and hearing, and obſeruing the Scripture, and by the vſe of all good meanes, to labour to know whether it be the very thing which it is ſaid to bee) *the gate of grace*, and the way to happineſſe. This is a thing whereof we haue a memorable example in thoſe of *Berea*[a]; they found a *treaſure* in *Pauls* preaching, yet becauſe they knew wel they might be miſled, therfore they laid it vp in their hearts, and brought it to the touchſtone, to ſee whether it would holde there. *They ſearched the Scripture* (ſaith the Text) *whether thoſe things were ſo*[b]: they did neither reiect the doctrine vnder a pretence that the Apoſtles were but men, and might deceiue them, neither yet did they hand ouer head without enquirie entertaine it; but they heard it with reuerence, and then examined it. It is the thing which the Apoſtle exhorts euery man vnto, *Proue your ſelues* (ſaith he) *whether yee are in the faith*[c]. Try againe and againe how it fareth with you; it is an eaſie thing to be deceiued, and in ſuch a caſe as this is, which concernes your ſoules, it is a dangerous thing to be miſtaken. This is the ſecond cauſe of *hiding* and ſtoring this *treaſure*, the meanes of ſaluation, the knowledge and vnderſtanding of it in the heart, euen that by that meanes it may be tryed and examined, that ſo a man may ſay with *Dauid*; *O Lord, thy Word is prooued moſt pure, and thy ſeruant loueth it*[d]: I haue tryed the worth of it, and I cannot chooſe but imbrace it. Thus much for this *hiding* (which I may call the firſt degree in a ſinners conuerſion) the meaning, and cauſes of it. Let vs make vſe of it to our ſelues.

a Act. 17.
b Verſe. 11.
c 2 Cor. 13.5
d Pſ. 119. 140

The vſe of it is, to teach vs what wee muſt firſt doe, if we deſire to bee ſaued, wee muſt endeauour to lodge euen in the beſt and ſafeſt cloſet of our hearts, the true knowledge, and right vnderſtanding of the meanes of eternall life, with which the Lord hath beene, and daily is pleaſed to make vs acquainted by his Word. If wee ſuffer our thoughts to bee fraughted and ſtuffed with other idle matters (in compariſon) as of worldly profit, of vaine pleaſures, ſo that there is no roome for the Word of truth to harbour; if we let ignorance, blindneſſe, vncharitableneſſe, obſtinacy, frowardnes, ſo to keepe as it were the doore of our hearts, that the things which belong to the Kingdome of God can haue no entry, wee ſhall but deceiue our ſelues in hoping to be ſaued. As I prooued that there is no happineſſe in the world to come, except it be begunne in this world; ſo it is certaine, true happineſſe cannot be begun in this world, without the right vnderſtanding of the doctrine of ſaluation, grounded vpon Chriſt Ieſus: except this pearle be ſtored vp carefully, and hidden in our hearts, wee can

The Vſe.

neither liue the life of grace now, nor the life of glory hereafter. I pray then, let vs thinke with our ſelues, what ſhall become of a great many of vs; put caſe the ſecrets of our hearts were as well knowne vnto men, as they are vnto God, or to our owne ſelues, alas what poore ſtorers ſhould we be found to be of this heauenly commodity. The heart of man is of great receit, and able to containe many things; I know that vpon this priuy ſearch wee ſhould not bee found empty, but euen peſtered rather with the world and the things thereof, and euery one of our inward lodgings euen altogether taken vp therewith: but this in the end would be the iſſue, that the word of Chriſt, the doctrine of God, the knowledge of ſaluation, the way to life is a meere ſtranger vnto vs, one that through a kind of neceſſity entreth in ſometime at the outward gate of our eares, but can neuer finde any entertainement in our hearts. Nay, many will be found rather to vſe meanes to keepe it out, then to make a way to receiue it: for what meaneth the ordinary and voluntary abſence of ſo many from the Church, their dulneſſe and careleſnes when they are there, their falling by and by to their owne courſes, as ſoone as they are gone; but, that men haue euen determined with themſelues, that let the Word of the kingdome rouſt where it will, ſure with them it ſhall not harbour, it ſhall knocke and knocke againe and againe at the doore of their hearts, but yet they will not open to receiue it. For ſure, if we had a diſpoſition to make our ſoules as a cheſt for the knowledge of God in Chriſt to be hid in, we ſhould ſee and behold better fruits then theſe. He that had a meaning to hide the meanes of ſaluation in his heart, would not hide himſelfe in a chamber, or vnder a hedge, or in an alehouſe, when the ſame were offered to him; the publike aſſembly ſhould be a witneſſe of his deſire; and his diligence there, ſhould diſcouer the readineſſe of his heart, to treaſure vp the knowledge of God which is reuealed in the Scripture. But whence is it may we thinke, that men had rather affoord the vſe of their hearts to any thing, then to this hidden treaſure of the Goſpell? Surely euen from hence, that men haue no feeling of their owne ſpirituall pouerty: and therefore finding this *treaſure*, and meeting with it againe and againe, neither doe any thing feare the loſſe of it, neither do they entertaine any ſuch opinion of the goodneſſe of it, as to grow into an examination thereof, to ſee whether it be indeed that *treaſure*, which is able to make their ſoules rich vnto eternall life. For, if they were once come ſo farre as to be in feare to loſe heauen, or to be in any doubt and iealouſie of their owne eſtate, or to intend the ſifting and ſcanning of euery pretended way to ſaluation, till they had found out the true path; then ſhould that which is heard, bee more eſteemed of, and euery little word of comfort bee made much of, and held as a iewell of ſome worth: whereas now euery man thinking his owne ſoules eſtate ſure enough, and being without all feare of that which is to come; this pearle is vile in mens eyes, neither doe they make any conſcience to hoord it vp in their hearts, but are very willing to forgoe it. Well, howſoeuer wee haue done formerly, or whatſoeuer others doe, let vs hereafter perſwade our ſelues of the truth, againſt which I am ſure wee can make no exception, (if the Word of God bee true) that the very firſt ſteppe to heauen, is to lay vp in our hearts the Goſpell of the Kingdome, euen that comfortable knowledge of ſaluation and eternall life, which is grounded onely in Chriſt Ieſus. If wee doe not beginne heere, but affoord entertainement to any thing rather then to this, ſuffering ignorance and contempt of godlineſſe to keepe poſſeſſion in vs, vnleſſe wee looke that God ſhould worke a miracle in ſauing vs, there is no ordinary way left to bring vs vnto heauen. Thus much for the firſt argument of eſteeming the *treaſure* of ſaluation; hee that hath found the meanes *hideth it.*

The ſecond argument of eſteeming and valuing this heauenly *treaſure*, is

ioy,

Ioy. It is a thing incident to treaſures, when they are found, to worke ioy, and great is their reioycing that can make themſelues the owners of them; but farre greater is his ioy, that findeth the *treaſure* of ſaluation. *O Lord* (ſaith the Prophet [e]) *lift thou vp the light of thy countenance vpon vs: and this ſhall make vs to haue more ioy of heart, then the men of the world haue, when their wheat and their wine doth abound.* When the Eunuch reading by himſelf in the Bible, had by the great mercy and goodneſſe of God, attained to the vnderſtanding of a notable place in *Eſay* touching Chriſt, the Scripture ſaith, hee went *on his way reioycing* [f]. In the beginning of the ſame chapter it is ſaid, that when *Philip* the Apoſtle came into *Samaria*, and preached Chriſt vnto them, *there was great ioy in that City* [g]. So it is ſaid of the Iayler, that he *reioyced, that he with all his houſhold beleeued in God* [h]. *I reioyced* (ſaith *Dauid*) *at thy words, as one that findeth great ſpoyles* [i]: great is the ioy of them that finde ſpoyles; for ſpoyles bring victory, and victory makes the triumph: ſpoyle brings profit, and victory brings pleaſure: both then muſt needs cauſe exceeding ioy. *Dauids* meaning then was this, that what battell ſoeuer he did fight, what towne ſoeuer he ſpoyled, his ioy was nothing ſo great, as it was by taking pleaſure in the knowledge and vnderſtanding of Gods word. The Scripture is very large in the commendation of this ioy. It is better *then life* (ſaith *Dauid* [k]) It is a *peace which paſſeth all vnderſtanding*, ſaith *Paul* [l]. It is a *ioy vnſpeakeable and glorious*, ſaith Saint *Peter* [m].

Of all other ioyes it may be truly ſaid, as *Iob* ſpeakes of the ioy of hypocrites, they *are but for a moment* [n], like a fire of thornes, that caſts a great blaze & crackleth greatly for the time, but is out with the turning of a hand; yea as *Salomon* ſaith, euen in *the laughing of worldly men, the heart is ſorrowfull*, and the end of *that mirth is heauineſſe* [o]: but the ioy of Gods children in the things of God, is ſetled and perpetuall; *your ioy ſhall no man take from you*, ſaith Chriſt [p].

As reioycing and gladneſſe of heart is a thing common to all Gods children, when the knowledge of Chriſt is reuealed, and is alſo a farre more excellent ioy, then the fading and deceitfull ioyes of the ſons of men, ſo the reaſon and cauſe of it is expreſſed.

When as the people of the Iewes in the time of their captiuity liued vnder *Ahaſueroſh*, one *Haman* an enemy to God, and to them for their Religion ſake, mooued the King, and wrought him to make a bloody decree againſt them, for the rooting out of the whole nation: hereupon (ſaith the text) the people were in great perplexity: but afterwards, when as by the mediation of Queene *Heſter*, the cruell ſentence was reuerſed, and newes thereof ſent by poſtes into euery quarter of the Countrey, *then was ioy and gladneſſe to the Iewes, a feaſt, and a good day* [q]. There was once a bloody hand writing ſtood in force againſt vs in the high Court of heauen: the tenour whereof was this, That ſeeing wee were vnable to continue in the things required by the Law of God, wee ſhould bee condemned euerlaſtingly: neither was their any creature to bee found either in or heauen in earth able to alter it, or to pacifie the diſpleaſure of God againſt vs. But now, by the mediation of the Sonne of God, Chriſt Ieſus, this bill is cancelled, hee *faſtened it to his Croſſe* (ſaith Saint *Paul* [r],) and the newes heereof is the very ſumme and ſubſtance of all our preaching, to proclaime this peace, and to worke our hearts to a willingneſſe to entertaine it. Why then ſhould there not bee a farre greater ioy in our hearts, to heare of this, then there was among the Iewes to vnderſtand of a bodily deliuerance? If wee were as ſenſible of the miſeries of the ſoule, as wee are of the calamities of the body, wee could not chooſe but ſhew a greater meaſure of reioycing. *When the Lord brought againe the captiuity of Sion* (ſaith *Dauid*) *then was our mouth filled with laughter, and our tongue with ioy* [s]. See what ioy was here after the freedome from an earthly bondage: what then muſt it bee, to heare, but eſpecially to feele a mans ſelfe ſet at liberty, from the tyranny of the Diuell, and brought into the

e Pſal. 4. 6. 7.
f Act. 8. 39.
g Verſe 8.
h Act. 16. 34.
i Pſa. 119. 162
k Pſal. 63. 3.
l Phil 4. 17.
m 1 Pet. 1. 8.
n Iob 20. 5.
o Pro 14. 13.
p Ioh. 16. 22.
q Heſt. 8. 17.
r Col. 2. 14.
s Pſal. 126. 2.

glorious liberty of the ſonnes of God? Wee reade in the ſtory of the Goſpell, that as Chriſt was going out of *Iericho*, there was a poore blinde man that was very earneſt with him, to take pity on him, and to heale him; within a while our Sauiour hauing a little tryed his patience, commanded him to bee called: ſome came to him, and ſaid to him: Be of good comfort, ariſe, he calleth thee: they were not ſo forward to bring him this newes, but hee was as full of ioy to receiue it: *He threw away his cloake* (ſaith the text) *and aroſe and came to him*[t]. I warrant you, it did euen reuiue his ſpirits to heare the tydings. After the ſame manner, when as a poore diſtreſſed ſinner, that feeleth the wofull blindneſſe and darkneſſe of his owne ſoule, ſhall be told out of the Word that Chriſt Ieſus calleth him: nay, when as hee ſhall euen heare himſelfe calling, *Come to mee thou that art laden, I will refreſh thee*[u]: muſt it not needes put ſpirit into him, and euen enliue his heart to be partaker of ſo gracious a calling? Yes verily, all that are the Lords finde it, and know it to be ſo: and they are as yet none of Gods, that haue no feeling of this ioy. Thus much for the opening of this point, touching the ioy of thoſe that finde this treaſure. Let vs come now to apply it.

t Mar.10.50.
u Mat.11.28.

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As it was ſaid of *Niniveh*, in her pride, that ſhee was a *reioycing Citie*[x]: ſo may it be ſaid of this our age, it is a reioycing age, euery man hath ſomething or other wherein hee reioyceth. There is the Epicures ioy, who thinkes there is no goodneſſe vnder the Sunne, but to *eate and drinke, and ſo to reioyce*[y]. There is the malicious mans ioy, he reioyceth at *the deſtruction of him whom he hates*[z]. There is the worldlings ioy, *becauſe his ſubſtance is great, and his hand hath gotten much*[a]: he ſaith to his ſoule; *Oh ſoule, now thou haſt much laid vp for many yeeres, liue at eaſe, eate, drinke, and take thy paſtime*[b]. There is the young mans ioy, *Hee lets his heart cheare him, in the dayes of his youth, he walkes in the wayes of his heart, and in the ſight of his eyes*[c]. There is the prophane mans ioy, *who reioyceth to doe euill*[d], *it is a paſtime to him to doe wickedly*[e]. There is the ioy of the ſcorners of religion, which reioyce at the troubles and infirmities of Gods children, *In my aduerſitie they reioyced* (ſaith *Dauid*) *yea the very abiects aſſembled themſelues againſt mee*[f]. There is the adulterers ioy, *his eye waiteth for the twilight*[g] (ſaith *Iob*) he is glad of an oportunity to commit filthineſſe. There is the drunkards ioy, the practiſe of his ſenſuall beaſtlineſſe is ſo pleaſing to him, that hee cannot ſleepe for it: *Hee riſeth early* (ſaith the Prophet) *to follow drunkenneſſe, and hee can ſit euen till night, till hee be inflamed*[h]. There is the deceiuers ioy, *The bread of deceit is ſweet in his mouth* (ſaith *Salomon*[i].) Thus I ſay in this ſecure age, mens mindes doe finde ſomething or other wherein to reioyce: but now where are they that can ſay with *Ieremie, O Lord, thy Word is vnto me the ioy and reioycing of my heart*[k]: that cry and pray with *Dauid, O reſtore vnto me the ioy of thy ſaluation, make my heart within me to heare of this ioy and gladneſſe*[l]? This kinde of ioy is rightly called the *ioy of Gods people*[m]. And therefore as the people of God are but a ſmall portion in compariſon, ſo their number is but ſmal, whoſe hearts are poſſeſſed with this ioy; no doubt if inquirie were made, many would be found to pretend that they are merry in God, that they reioyce in Chriſt, and take comfort in his Word: but yet, not to ſtand vpon many particulars, there be two things which do prooue it to vs to be cleane contrary.

x Zeph.2.15.
y Eccl.8.15.
z Iob 31.29.
a Iob 31.25.
b Luk. 12.19.
c Eccl.11.9.
d Pro.2.14.
e Pro.10.23.
f Pſal. 35.15.
g Chap.24.15
h Iſa. 5.11.
i Pro. 20.11.
k Ier.15.16.
l Pſal.51.8 12.
m Pſal.106.5.

Firſt, our ſlender ioy in the exerciſes of religion, our ſmall delight in the holy duties of the Sabbath day,: you haue heard alleadged many teſtimonies touching *Dauid*, reioycing in the knowledge and vnderſtanding of Gods word. There are as many of his reioycing in the publike duties of Gods ſeruice: *O Lord, I haue loued the habitation of thy houſe*[n]: *I led the multitude into the houſe of God, with the voyces of ſinging and prayer*[o]: *I reioyced when they ſaid vnto mee, wee will goe into the houſe of the Lord*[p]. Hee that ioyed in the Word, ioyed alſo in the exerciſes of the Word; his loue to the one could not chuſe but breed loue to the

n Pſal.26.8.
o Pſal.42.4.
p Pſal.122.1.

the other. Sith then the common duties of the Sabbath day, are ſuch a burthen vnto vs, the hearing of the Word doth euen tire vs out, and make vs ſo dull, that we ſhew our ſelues to haue no life in receiuing it, but (euen like trewantly ſchollers) to bee glad when the houre is come, that wee may bee diſmiſſed: ſeeing wee hold that there is no comfort on the Sunday, vnleſſe we may ſpend it more or leſſe in our own fooliſh pleaſures; we cannot be ſaid to ioy in this *hidden treaſure*, ſeeing when the Sabbath comes, which is the market day of our ſoules, we preferre any buſineſſe, any idle vanity, any odde occaſion before the meanes to gaine this ſpirituall commodity. Till wee call the *Sabbath a delight to conſecrate it as glorious to the Lord* [q], till the exerciſes of the Word and Sacraments be precious vnto vs, and that we thinke the time comfortably ſpent, which is beſtowed either in fitting vs to them, or in labouring to receiue profit by them: let vs neuer open our mouthes to ſay, that the *treaſures* of ſaluation is our ioy, and the knowledge of God is a matter we delight in. q Iſa.58.13.

A ſecond thing thing which prooueth vs to be farre from the ioy mentioned in my text, is our eager following of vaine and earthly pleaſures. This is a ſure rule, that the more a man taſts of heauenly things, the leſſe is his ioy in earthly things: and ſo on the other ſide, the more a man feeleth earthly things pleaſant, the leſſe ioy can he haue in heauenly. When *Cain* had loſt his title and intereſt vnto heauen, then he fell to building of Cities [r], and to make himſelfe a ſeat on earth: and when he had loſt the harmony of a good conſcience, his Nephew *Tuball* inuented Organs, that hee might haue at the leaſt ſome ſolace in outward things. So that when men ſet their affections vpon the fading and tranſitory pleaſures, and there is their iollitie: it is an euill ſigne, it ſhewes that the heart is not ſeaſoned with the true reioycing. It is true there may bee a time for theſe inferiour and baſer things: neither was it vntruely ſayd of the Heathen: *Without ioy, the life is no life*: but when men ſhall once take pleaſure in pleaſure, when (as *Salomon* for ſeauen yeeres ſpent in building Gods houſe, ſpent thirteene in his owne) men beſtowe more time, double and treble in vaine ioyes, then they employ either in their honeſt callings, or in the ſeruice of God; It cannot bee good, nay *Iudas* himſelfe, if hee ſhould ſee it, would ſay; To what ende is this waſte [s]? I muſt needes ſay of ſuch mirth, as *Salomon* did, *thou art mad* [t]: and of ſuch ioy, *What is it that thou doeſt?* It is good for men to bee afraid of themſelues in theſe caſes; the Diuels rules neuer haue exception; but the ſeruants of God muſt euer learne reſtraint, and not goe ſo farre as they may: hee that auoydeth not ſomething that is not euill, muſt needes fall into euill. In ryding, wee will not ride ſo neare the edge of the ditch, as a man may poſſible ride, and yet eſcape; but wee will leaue a good deale betweene. It is no Chriſtian wiſedome to goe as neere euill as wee can: ſinne *is* very reaſonable at the beginning: but before men bee aware, they may bee ſoone drawne into exceſſe. It was not ſimply a ſinne in *Eſau* to goe a hunting: but yet the more hee vſed it, the more prophane hee waxed, and at laſt came to contemne his birth-right. So then, this is the iſſue of my ſpeech: Our ſlender ioying in the duties of the Sabbath, and our large reioycing in the pleaſures of vanitie, ſhew, that though there bee in the world much carnall ioy, yet there is but little ſpirituall ioy. r Gen.4. ἀνεὺ χάρας βίος οὐχ ἑστὶ βίος. s Mat.26.8. t Eccl.2.2. Verecunda ſunt omnia initia peccati.

Indeede ſome haue ſeemed to take comfort in the beſt things: it may bee ſo ſaide to them, as Chriſt ſaid to the Iewes, *Iohn was a burning and a ſhining candle, and for a ſeaſon yee reioyced in his light* [u]. And our Sauiour in this very Chapter ſpeaketh of ſome, *who receiue the Word with ioy, but they are but for a ſeaſon.* Such I haue knowne: the time was, when as the Apoſtle ſaith of the Galathians, *They would haue pluckt out their owne eyes* [x]; they would (as they made ſhew) haue done any thing to enioy the benefit of the word: but now they are ful, u Ioh.5.35. x Gal.4.15.

profit hath bewitched them, pleaſure hath beſotted them, and there is little left but a forme of godlineſſe. I pray God they make not their end worſe then their beginning.

So much of this ſecond token of eſteeming this treaſure, *Ioy.*

ἀπάγει. The third followeth, and that is a conſultation, in theſe words, *And for ioy thereof departeth*: or as it is properly out of the Greeke, *Hee withdrew himſelfe.* When a man hath found a treaſure, and hath well examined it, and by examination found the worth of it: as hee reioyceth in his owne good fortune (as we ſay) that contrary to his expectation he ſhould light vpon ſo great a commodity, ſo he goeth aſide, and layeth all other buſineſſe apart, to aduiſe with himſelfe of his owne ſufficiency; what the field in which this treaſure is, may coſt him: whether if he ſhould lay out all his ſubſtance vpon the purchaſe of it, it might counteruaile his charge. This is the withdrawing of a mans ſelfe, or the going aſide, which being vſed as a preparatiue in earthly purchaſes, is applied to

Doctrine 3. the manner of ſeeking this heauenly commodity: to ſignifie vnto vs, that a true Chriſtian, whoſe heart the Lord hath truely touched, when he heares out of the Word, what happineſſe is prepared for thoſe that beleeue, what an exceeding gracious God the Lord is: as his heart is inwardly affected with the ioy thereof, ſo that he gladly ſuffers the holy doctrine thereof to enter in into his heart: ſo likewiſe he falleth into an earneſt, ſerious, and deliberate conſultation with himſelfe, what it muſt coſt him, if he will be religious indeed: how many vaine pleaſures he muſt forgo, what diſgraces he muſt endure, what iniuries in the world he muſt put vp, what conflicts he muſt haue with Satan, through how many *afflictions he muſt enter into the kingdome of God* [y]; what temptations he ſhall be aſſaulted with, ſometimes with wealth to choake him, ſometimes loſſes to diſcourage him, ſometimes the applauſe of the world to puffe him vp, ſometimes reproaches to make him droupe; after this, hee enters into himſelfe, to ſee whether hee can finde himſelfe content to put himſelfe to all this charge, for the gaining of this treaſure; and whether if hee doe, he ſhall not loſe his coſt, but ſhall haue a better treaſure in lieu of his expenſe. This preconſideration is that which is meant here in this place; and it is the ſame which our Sauiour commends vnto vs in two

[y] Act. 4, 22. [z] Luke 14. parables; the one of a *Builder*: the other of a *King going out to warre* [z]. The wiſe builder ſits downe firſt (ſaith he) and counts the coſt, whether he haue ſufficient to performe it: the prouident Captaine firſt takes counſell, whether he be able to goe through with that ſeruice he vndertakes; ſo ſhould euery man that would be religious, grow to a demurre, and to an aduiſed queſtioning with himſelf, touching the value of this offered treaſure; whether hee can finde in his heart to hazzard and aduenture all to obtaine it. You ſhall reade of a fellow in *Luke*, that was very haſty to tender his ſeruice vnto Chriſt, *I will follow thee Lord, whither ſoeuer thou goeſt* [a]: our Sauiour had his humor ſtraight, and ſaw his drift, and whereat he aymed; he imagined ſome great outward reward, for being one of Chriſts retinew; or at leaſt thought vpon no great hardſhip that might follow it: therfore Chriſt gaue him this leſſon; *The Foxes haue holes, and the birds of the heauen haue neſts, but the Sonne of man hath not whereon to lay his head* [b]. It is like hee was ſoone full of it, and was weary of his ſeruice before he began it. Therefore the Scripture deales plainely with vs at our firſt calling; Heere is the crowne, and here is the croſſe: if we will *raigne with him, we muſt ſuffer with him* [c]. Chriſt himſelfe (as a man) went not into glory, but by ſuffering [d]. If we will be his Diſciples, we muſt follow him: wee may not thinke to finde a fairer way, then that through which he is gone before vs.

[a] Chap. 9. 58. [b] Verſe 53. [c] 2 Tim. 3. 12. [d] Luk. 4. 26.

The Vſe. The vſe of this is, to ſhew vs the cauſe why there are ſo few religious. There are to bee found two ſorts of people. The firſt looke onely on the charge, but neuer examine the worth of the commodity: therefore when they finde that there

there muſt be ſo much adoe, ſo much hearing, praying, meditating, ſuch labouring for knowledge, ſuch ſtraitneſſe of life, ſuch watching ouer a mans owne heart; they neuer goe further, come what wil, they will none of it: whereas if they did compare the good of the thing, with the charge of getting it, and did remember or know what Chriſt ſaide, they would neuer grudge at that coſt, which is rewarded with ſuch a commodity. The ſecond ſort of people looke vpon the worth of the treaſure, (though yet not ſo throughly as they ſhould) and gladly they would haue it, but yet they conſider not, as they ought, of the things that do accompany it: ſome generall conceit perhaps they haue of ſome ſuch thing, but yet they did neuer ſeriouſly conſult with themſelues about it: and therefore after they haue made ſome little entry into religion, and meet with ſome incombrances they were not ware of, or for which they were not ſo well prouided, they fall backe, loſe their firſt loue, ſuffer their zeale to decay, and grow into an vtter neglect of that treaſure, which they ſometime ſeemed to eſteeme. It is good for euery man therefore that would bee religious, and beginnes by hearing to haue ſome good liking to bee bred in him, to *withdraw himſelfe*, and to caſt vp his accounts, to ſee what hee muſt put himſelfe vnto, if he will be a Chriſtian, leſt hee doe after fall away, and doe thereby make himſelfe ſubiect to a greater iudgement.

Mark. 10. 30.

The third Sermon.

And ſelleth all that he hath, and buyeth that field.

WEe are now come to the fourth argument or teſtimony of high eſteeming the treaſure of ſaluation, the meanes of life eternall, namely, the reſolution, *to ſell all that a man hath.* To finde out the meaning hereof, wee are firſt to ſee *what a man hath*: ſecondly, *what it is to ſell it.*

The Expoſition.

Touching the former, it may perhaps at the firſt ſeeme to be ſpoken of the wealth and riches of the world, or to inſinuate ſome ſuch voluntary pouerty; into which vnder a ſhew of holineſſe, and of forſaking the world, Monkes and ſuch like do caſt themſelues: but indeed there is no ſuch meaning in the words. For firſt, the things which appertaine to the kingdome of God, canot be purchaſed by money. Secondly, there bee many poore ſoules in the world that ſhall be ſaued; that yet haue little wealth to part with, to obtaine heauen by. Thirdly, the riches of the world are not our owne, neither can they properly be ſo called, for they are but lent vnto vs, and the Lord doth giue them, and take them at his pleaſure. The like may be ſaid of health, beauty, fauour, reputation and credit in the world; which though many men by the goodneſſe of God doe enioy, yet they cannot be called theirs: ſo that wee muſt enquire out ſomething which may truely and properly be tearmed a mans owne; and that is no other thing but onely *ſinne*: which as it comes to euery man by inheritance, (ſo that though hee be borne with a naked body, yet his ſoule is full of it;) ſo likewiſe there is nothing dearer or of greater price vnto a naturall man, then it, nothing that he is lother and more vnwilling to forgoe; and this is that which is meant by the Spirit of God in this place. Now to ſell this, is (as the nature of ſelling wee know requires) to part with the right and title, and intereſt that a man hath into it, the ſecret and inward loue to it, and the outward and common practice of it. Thus much briefly and plainly to open the meaning of this clauſe: you ſee, that *by that a man hath*, is meant *ſinne*; and by *ſelling* it, the renouncing and diſclaiming of ſinne. Let vs now come to the more particular examination, for our inſtruction.

The 1. doct.

There be ſundry points ariſing out of this clauſe, as in the further ſcanning of it (God willing) ſhall appeare. The firſt which is the ground of all the reſt, is this; That in all thoſe which thinke and hope to bee ſaued, there muſt bee a diſclaiming, a renouncing, an vtter forſaking of thoſe ſinnes, which heretofore in the dayes of their ignorance and childehood, and vanitie they delighted in. This is the very ſubſtance of *ſelling that which a man hath*, here ſpoken of. A man cannot keepe ſtill his ancient poſſeſſion in ſinne, and in the luſts and wayes of his owne heart, and yet get heauen too. It is good to ſearch for this rich *treaſure* into the very heart and bowels of the Scripture; it is goed when a man hath found it, to *hide* it, and to lay it vp in the ſtore-houſe of a mans memory; it is good to bee *glad of it*, and to reioyce in it; it is good to grow into a conſultation with a mans ſelf, what is to be done for the obtaining it; all theſe things in themſelues are good: but yet they are all in vaine, except a man doe ioyne vnto them this ſame *ſelling* of his olde and accuſtomed ſinnes, and the entring into a new courſe of holineſſe. To manifeſt this point, wee may conſider the examples of

ſome

ſome whoſe conuerſation is recorded in the Scripture, in whom there is noted a plaine forſaking of former euils, and an vtter diſliking and abhorring of the things which before they tooke pleaſure in. Thoſe Iewes of whom 3000. were conuerted at one Sermon of Saint *Peter* [f]: indeede at the firſt they were hardned and ſenſleſſe, they reproached the Apoſtles, and called them drunkards, they ſcoffed at the Word, and cared not for the hearing of it: but we do not finde they continued ſo afterwards, but the contrary rather; their hearts were *pricked*, they honoured the Apoſtles as Gods Miniſters, they trembled at the Word, their eares were open to heare, and their hearts prepared to learne any thing. So *Paul* once *breathed out threatnings and ſlaughter againſt the Diſciples of the Lord* [g], once he was a *blaſphemer*, and an *oppreſſour* [h]; but was hee ſuch a one ſtill after God had called him? No, nay hee *preached that ſame faith which before hee deſtroyed* [i], and ſacrificed his life for the religion which hee ſometimes perſecuted. Thoſe of Epheſus before they had the true and ſound knowledge of religion, vſed curious *Arts*, and were giuen to *witchcraft*, and *ſorcery*: but after their hearts were touched, there was a change, *they came and confeſſed* (ſaith the text) *and ſhewed their workes, and burnt their bookes before all men* [k]. *I heard Ephraim* (ſaith *Ieremie*) *lamenting and ſaying; Surely after that I was inſtructed, I ſmote vpon my thigh, I was aſhamed and confounded, becauſe I did beare the reproach of my youth* [l]. Behold heere, in ſtead of a delight in former ſinnes, a bluſhing at the very remembrance of them. *Paul* writing to the Corinthians, and making mention of ſundry kindes of euill doers, *fornicators, idolators, adulterers, wantons, couetous, drunkards, raylers, extortioners*, and ſuch like, ſaith indeed, *that ſuch ſome of them were ſometimes: but now you are waſhed, now you are ſanctified* [m]. The like teſtimony he giues of the Epheſians, *Ye were once darkeneſſe, but now ye are light in the Lord* [n]. of the Coloſſians, *In theſe things* (ſaith he) *you walked once, but now you haue put off the olde man* [o]. That woman that waſhed *Chriſts feet*, of whom mention is made in Saint *Luke* [p], had beene a woman of a notorious euill life: but when ſhee once had a feeling of the grace of God, and that *many and great ſinnes were forgiuen her*, had her vnchaſt life in ſuch deepe deteſtation, that in token thereof, ſhee made her eyes which had allured others to vncleanes, as veſſels of water, in which to waſh the feet of Chriſt: and the haire of her head, which no doubt had beene platted and laid abroad for the ſame purpoſe, as towels to wipe them cleane. By this plenty of examples, to which others might be added, it appeareth, that there is a ſelling and a forſaking of former ſinnes, a diſliking them, a growing weary of them, in all that are truely conuerted vnto God. A man that liueth in priſon, and is there hardly dieted, feedeth with very great appetite and greedineſſe vpon ſcraps, and parings, and the refuſe of other mens tables, and thinkes himſelfe very well, if hee may fill his belly therewith: but when hee is ſet at liberty, and commeth among his wealthy friends, where hee findes variety and plenty, after he hath once taſted of it, he knoweth not how to fall to his old diet againe; but wonders rather with himſelfe how he could finde any ſauour in thoſe courſe and homely leauings: after the ſame manner, a man being held captiue by Satan at his pleaſure, taketh great contentment and delight in the practiſes of vile and filthy ſinnes, and thinkes himſelfe happy if hee may euen fill himſelfe therewith; but beginning once to be ſet at liberty, by the power of God, and taſting of the ſweet priuiledges of a Chriſtian, hee groweth euen to a loathing of his former iniquities, and doth maruaile how it was poſſible for him to reioyce, and pleaſe himſelfe in ſuch groſſe and abominable courſes. Thus you may ſee the truth of this firſt point touching the relinquiſhing the intereſt and poſſeſſion of old ſinnes, for the obtaining of this eternall inheritance. Let vs make vſe of it.

[f] Act. 2.41.
[g] Act. 9.1.
[h] 1 Tim.1.13
[i] Gal.1.23.
[k] Act. 19.19.
[l] Ier.31.19.
[m] 1 Cor.6.11
[n] Epheſ.5.8.
[o] Col.3.7.
[p] Luk.7.37. 38.

If we doe thinke that there is a God in heauen true of his word, and iuſt and vpright in all his courſes, and that this verſe which wee haue in hand, is a part of *The Vſe.*

that

that holy truth by which wee ſhall be iudged at the laſt day if wee be not able to deny, that by *ſelling that which is ours*, is meant the renouncing and forſaking of our old and accuſtomed ſinnes, which haue beene as deare vnto vs as any mans land or inheritance is vnto him, how then (if we will deale as we ought, ſeriouſly & faithfully with our own ſoules) how then I ſay can we with any colour or ſhew of likelihood, or appearance of reaſon make our ſelues beleeue that wee are truly turned vnto God, and that we are well onward in the way that leadeth vnto life? Seeing that our owne hearts doe know it, and the world may ſee it, that looke what ſinfull courſes heretofore we liued and delighted in, in the ſame wee go on and continue to this day. It is true now which *Ieremy* the Prophet ſpake of in his time, *I hearkened* (ſaith he) and *heard*[q]: hee was carefull to ſee what reformation was wrought among the people, and full glad hee would haue beene to haue ſeene ſome fruits of amendment: but in what ſtate thinke wee did hee finde them? none (ſaith hee) *ſpake aright*, no man *repented him of his wickedneſſe, ſaying, what haue I done?* There was no deſiſting from former courſes, no breaking off of olde ſinnes: But what then? *Euery man turnes to his race, as the horſe ruſheth into the battell*: there was as great boldneſſe and reſolution in naughtineſſe, as was wont to be. It is the very true proportion of our times: no man entreth into examination of himſelfe, no man ſaith to his owne ſoule, *What haue I done?* how is it with mee? how can my courſe be iuſtified which I haue held hitherto? how ſhall I anſwer God at the day of reckoning? am I in a good way wherein I may bee bold to goe on, or haue I beene hitherto miſled, and is it now time for me to returne? Where is the man that thus communeth with himſelfe? Euery man holdes on in his wonted faſhion, vaine pleaſures, greedy and violent catchings after the things of this world, (without any charitable reſpect had to others) mercileſneſſe, cruelty, want of compaſſion to the miſeries of the needy, wantonneſſe, exceſſe, abuſe of Gods creatures, ignorance of religion, contempt of the Word and Sacraments; no conſcience of the holy vſe of the Sabbath, no care to worſhip God in our families: theſe and the like were our ſinnes in times paſt, and the very ſame bee our ſinnes to this day. If there bee any change, it is rather in the ſhameleſſe encreaſe, and hardned boldneſſe in euill, then in the dying and decaying of iniquity. And that I may ſpeake to euery mans ſoule, let euery one of vs aske of our owne hearts, what one euill there is, what one vngodly courſe which wee were ſometimes giuen vnto, and now (ſince it pleaſed God to reueale his will more plentifully vnto vs) wee haue for conſcience ſake reformed, vowing with our ſelues neuer hereafter to imbrace it. How ſhall we haue any courage to looke Chriſt in the face, when hee comes to be our Iudge? how ſhall wee ſay to him with his Apoſtles, *Maſter, we haue forſaken all for thy ſake*[r], when as that witneſſe in our boſome cannot teſtifie for vs, that we haue (out of a ſettled deſire not to offend God) reformed one corruption? How happy a thing were it if wee might ſee but one *Zacheus*, that had heretofore beene an extortioner, and a liuer vpon the vndoing and ſpoyle of others, now to breake of his ſinnes by reſtitution for wrongs done, and by mercy to the poore: but one *Dauid* that hath beene an adulterer, now to grone for the griefe of this fact, and to giue publike teſtimony of his repentance: but one *Rahab* that hath beene an harlot, to manifeſt the truth of her conuerſion: but one *Salomon*, that hath giuen himſelfe ouer to take pleaſure in pleaſant things, now to cry out, *Vanity of vanities*: I haue ſaid of *laughter, thou art mad*[s]: but one *Manaſſe* that hath beene an idolater, and a falſe worſhipper of God, now to be humbled before the Lord: but one prodigall youth, that hath waſted his goods with riotous liuing, now at laſt to come to himſelfe,[t] with *Lord I haue ſinned againſt heauen and againſt thee, and am no more worthy to be called thy ſonne*: but one *Lydia* that had once a dull heart, now to haue a heart opened to attend: but one Corinthian that had beene a drunkard, a rayler, a couetous perſon,

q Ier. 8, 6.

r Mat. 19. 27.

s Eccl. 2. 2.

t Luk. 15. 18.

now

now to bee waſhed and ſanctified by the Spirit of our God: I ſay how happy and comfortable were it, to ſee as it were but one of a kinde, thus to haue renounced his former vngodlineſſe; the very Angels in heauen, as Chriſt ſaith [u], would reioyce in it: but when there ſhall bee a generall reſiſtance of the truth, and (as the Prophet *Iſay* ſaith) men ſhall *fall away more and more* [x]; and they will not, as Chriſt ſaid to *Ieruſalem, vnderſtand the things that belong vnto their peace* [y]; what ſhall wee then ſay, but pray with *Dauid*; *It is time for thee Lord to worke, for men haue deſtroyed thy Law* [z]: And to cry with the ſoules vnder the Altar, *How long O Lord, holy and true, when wilt thou iudge and auenge them that dwell on the earth* [a]? Well to end this point, this is the ſumme, know this whoſoeuer thou be, if thou dwell ſtill in the houſe of thy old ſinnes, this pearle of ſaluation and life eternall, can neuer be thine; he muſt be a *new creature* [b], that will come into the new *Ieruſalem*; there ſtands an Angell with the blade of a ſword ſhaken to keepe the olde *Adam*, a man liuing in his olde corruption, out of Paradiſe [c]. And this is the firſt point.

u Luk. 15.10.
x Iſa. 1.5.
y Luk 19.42.
z Pſ. 119.126.
a Reu. 6.10.
b 2 Cor. 5.17
c Gen. 3.24.

The next point that I obſerue hence, is, that alteration from the former manner of behauiour which is required to ſaluation, is no exchange of one ſinne for another, but a ſale: for this cauſe it is, that repentance (without which wee *ſhall all periſh* [d], as Chriſt ſaith) is defined to be a turning from ſinne vnto God. *O Iſrael, if thou returne, returne vnto me, ſaith the Lord* [e]; and for default hereof the people are blamed, *They returne* (ſaith the Prophet) *but not to the moſt high* [f]. If a man ſhould turne from one ſinne to another; as for example, leaue prodigality, and fall to couetouſneſſe, this were no repentance. Therfore I ſay, Chriſt mentioneth here a plaine, and direct, and ſimple ſale of a mans ſinnes, and not an exchange. *Doctrine 2.*

d Luk 13.3.
e Ier. 4.1.
f Hoſ. 7.16.

It is a point worth the noting; for many of vs that profeſſe religion now adayes, ſhall bee found rather to haue changed away ſome of our olde ſinnes, then truely to haue ſolde, and ſimply to haue forſaken them. As for example, if wee conſider their eſtate which liued in the dayes of Popery and blindneſſe, wee ſhall ſee how they haue exchanged thoſe ſinnes which then they were giuen to. Then they had the Pope in eſtimation, and the religion of Antichriſt; now, hauing left them, they are become contemners and deſpiſers of the Goſpell: then they were afraid of the fained paines of a ſuppoſed Purgatory; now the torments of hell (then the which nothing are more certaine) cannot feare them: then they prayed in an vnknowne tongue, not vnderſtanding what they did ſay; now they care not to pray in a knowne language, though they may eaſily learne what they deliuer: then there were many Sacraments which indeed were no Sacraments, and they were much accounted of, now there are but two, and the ſame which Chriſt onely did ordaine, yet are they not eſteemed: then men obſerued many ſuperſtitious holy-daies; now the Sabbath of the Lord is not eſteemed: then they gaue more then they needed to the maintenance of a ſort of ſlow-bellies, whoſe ſeruice to Gods Church was altogether vnprofitable; now they are ſlacke to giue a needfull allowance to the poore: then they would goe bare-footed on pilgrimages, many a weary ſteppe; now they are ſlothfull to goe a mile or two to ſerue a God. In a word, then men were altogether ſuperſtitious; but now they are wholly prophane: then in many things they did more then the Lord required; now it is a burden to doe the one halfe of that that they ought to doe. Here is a kinde of alteration; yet it is not ſuch a ſelling as is here mentioned, but a plaine exchange: falſe worſhippe turned into a contempt of a true worſhip: a delight in falſhood, turned into the hatred of the truth; a multitude of many ceremonies in the Church, changed into a rude and vnciuill kinde of behauiour: mens caſes were then miſerable, yet it might ſeeme pardonable, becauſe they were no better taught; but now it is damnable, becauſe they haue ſo many meanes of inſtruction. So alſo to come neerer, ſome amongſt vs through *The Vſe.*

a kinde

a kind of importunity, hath left their negligent comming to Church: but what haue they changed it into, but a diſſolute, careleſſe, ſleepy, and vnreuerent carriage when they are here? Some haue forborne their Sunday ſports, but they will be ſure to take their fill vpon other dayes: they ſeeme to ſay as the drunkard in *Iſay*, *To morrow ſhall be as to day, and much more abounda[nt]* [g]. Some that (it may bee) heretofore cared not to reade in the Bible, or in any other booke, now becauſe of their reading, deſpiſe hearing, and thinke they haue no neede of inſtruction: heere bee miſerable exchanges, but this is not the *ſelling* which Chriſt meanes here in this place. And therefore let vs learne this leſſon; that it is not enough by the preaching of the Goſpell, to bee brought from ſome euils, to which before we haue been accuſtomed, and withall to entertaine ſome others as bad as they were: but wee muſt reſolue vpon a ſimple and plaine forſaking; intending as we forbeare one ſin, ſo likewiſe to ſet our ſelues againſt all. This is the ſecond point.

g Iſa.56.12.

Doctrine 3. The third point is, that the ſale here required, is an vniuerſall ſale; *He ſelleth* (ſaith the text) *all that he hath*; not ſome peece of this ſinfull poſſeſſion, but euery parcell of it, euen the very whole and entire inheritance. This point I ſpake of not long ſince, in the opening of that text, *Matth.* 3. where I ſhewed that that *is good fruit*, which proceedes out of a ioynt reſpect vnto all *Gods Commandements*: it muſt not be grieuous vntovs to haue the ſame point againe inſiſted vpon. Alwayes when one and the ſame doctrine comes often, wee are to account it ſo to fall out by the ſpeciall prouidence of God, and that it is ſo in his great wiſedome, either becauſe when we heard it before, we heeded it not as we ought to haue done, or vnderſtood it not throughly, or elſe did not ſo carefully ſet our ſelues to the practice of it: ſo that now the Lord doth againe call vpon vs, to lay as it were better hold vpon it, and from henceforth to looke better to the performance of it. Well then, for the point it ſelfe, thus it ariſeth from this place; that hee which would enioy this heauenly treaſure, which the Lord doth ſo freely and graciouſly tender vnto vs by the preaching of the Goſpell, muſt reſolue to make a through-ſale, and to forſake not ſome, but euery ſinne, euery corruption, euery breach of the will of God whatſoeuer. For the better vnderſtanding of this point, to auoyd all miſtakings, and to direct vs the better in the practiſe and performance of it (it being indeed the very life of all religion, and that which the Scripture calleth the *power of godlineſſe* [h],) I will thus diſtinguiſh the poſſeſſion of ſin. It is held and poſſeſſed by vs, either in our hearts and inward affections, or elſe in our liues and outward practice. In the heart it is harboured, loued, delighted in, ſtudied vpon, cared for. In the life it is exerciſed, and by often practiſes receiueth ſtrength and increaſe, and is brought by degrees vnto a kinde of ripeneſſe and perfection. The intereſt that we haue either of theſe wayes into ſinne, muſt neceſſarily be forſaken. *Cleanſe your ſelues* (ſaith the Apoſtle) *from all filthineſſe both of the fleſh, and of the Spirit* [i]: firſt of all, we muſt labour to let goe the holde that the heart hath in it: for all godlineſſe is but a fancie, vntill the heart be reformed. Though the branches and boughes of a tree be cut, yet ſo long as the roote lieth faſt in the earth, there will alwayes ſome buds ſpring forth. A riuer may be dried vp, euen to the very head and fountaine; but if that be not emptied and choaked vp, in time it will encreaſe againe: & ſo long as corruption *raignes* [k] within the heart, ſome offences or other muſt breake out. You ſhall reade in the Pſalmes, that the Iſraelites many times turned vnto God when they felt his hand heauy vpon them [l]: but yet becauſe their heart was not vpright, they ſinned ſtill, when the ſtorme was ouer, and prouoked him afreſh as they were wont to do. The Prince of this world, the diuell, dwelt in euery one of vs by nature, and the ſcepter of his kingdome is corruption: till by the weakning of the ſin, Satan begin to be diſplaced, the Spirit of God can haue no dwelling in vs. You will ſay perhaps vnto mee; how is it poſſible to caſt all corruption

h 2 Tim.3.5.

i 2 Cor.7.1.

k Rom.6.12.

l Pſal.78.

out

out of our hearts, ſeeing the Scripture ſaith; No man *can ſay my heart is cleane*[m]? And that as long as wee doe liue here in this world, wee ſhall haue cauſe to acknowledge with Saint *Paul*, that *in our fleſh dwelleth no goodneſſe*[n]: I anſwer, that though it be true, that as long as wee abide in this world, corruption and ſinne will finde a place within vs, yet the intereſt and poſſeſſion that we haue into it, is ſolde and diſclaimed by doing two things: The firſt is by mourning for it and daily bewailing it: The other by labouring to grow continually into a deeper deteſtation of it.

m Pro.20.9.
n Rom.7.18.

Touching the former, we haue the charge of the Spirit of God by Saint *Iames*, *Purge your hearts you ſinners*[o]: there is the very thing wee haue now in hand: but how ſhall they purge their hearts,? It followeth, *Suffer afflictions, and ſorrow, and weepe, let your laughter be turned into mourning, and your ioy into heauineſſe.* This is that which the Scripture calleth ſometime the *renting*[p], ſometime the *breaking* of the heart[q]: and to ſhew the earneſtneſſe of this ſorrow, the Prophet *Zacharie*[r] compareth it to a mans mourning *for his onely ſonne*, or his firſt borne; and to that ſolemne and publike lamentation which was for the religious King *Ioſiah*; of which it is ſaid, that all *Iudah and Ieruſalem mourned, Ieremiah the Prophet mourned, all ſinging men and ſinging women mourned*[s]. We reade often of *Dauids* teares[t], of the ſorrowes of his heart, of the groanings of his ſpirit: of *Peters* bitter weeping[u]: of the Corinthians mourning,[x] that *Paul* was faine to write vnto them to comfort them. The father of the poſſeſſed childe that was brought to Chriſt, when our Sauiour told him of the power of faith; ſtraight-way (ſaith the text) hee cryed *with teares, Lord I beleeue, helpe my vnbeliefe*[y]. His heart was euen woe within him to thinke vpon his owne hardneſſe, and the blindneſſe that hee had liued in. And Saint *Paul* commendeth *Timothy* for his *teares*[z]. The more a man encreaſeth in this bewailing, and priuy bemoning of the hidden corruption of his owne ſoule, the better he hath proceeded in this ſame *ſelling* of ſinne. The way to ſell ſinne out of the heart, is to ſtriue to grow into a deteſtation and loathing of it. Was not *Dauid* thinke wee wearie of his ſinnes, when hee ſaid, they were *like a waighty burthen, too heauy for him to beare*[a], and were like to rotten and feſtered wounds? Did not *Paul* euen abhorre his owne corruption, when hee cryed out, *O wretched man that I am, who ſhall deliuer mee from this body of death*[b]? The ſame Apoſtle ſpeaking of the repentance of the Corinthians, among other fruits that it brought forth, names *Indignation*[c]: what Indignation (ſaith hee) hath it wrought? What meaneth hee by this *Indignation*: ſurely nothing but a kinde of diſcontentednеſſe that they were growne into, chafing as it were and vexing with theſelues that they ſhould ſo foulely offend God. This is the *crucifying of our affections*[d], which the Scripture ſpeaketh of, when as that naturall hatred which is in vs againſt God and all goodnes, is turned into a hatred of ſin in all, but eſpecially in our ſelues. Thus then you ſee the firſt degree of making this through ſale of ſinne, to let goe that hold and intereſt that the heart hath into it: which is done by ſorrowing for ſinne, and by labouring more and more to abhorre and to deteſt ſinne.

o Chap.1.8.
p Ioel 2.13.
q Ier 4.4.
r Zach.12.10.
s 2 Chr.35.25
t Pſal 6.6.
Pſal.56.8.
Pſal.119.136.
u Luk. 22.62.
x 2 Cor.7.8. &c.
y Mar.9.24.
z 2 Tim.1.4.
a Pſal.38.4.
b Rom.7.24.
c 2 Cor.7.11.
d Gal.5.24.

The next intereſt and hold that wee haue of ſinne, is in our outward practice, and this muſt be ſold and forſaken alſo. For, as to make ſome outward ſhew of reformation without purging the heart, is but hypocriſie: ſo to pretend (as the manner is) a good heart without fruites of amendment, is but vanity. This is a thing which the Scripture ſtill requireth of all that profeſſe religion; *Let your light ſhine before men*[e]: *Let your conuerſation be ſuch as becommeth the Goſpell*[f]: *Let them that beleeue in God, be carefull alſo to ſhew forth good workes*[g]. Theſe and the like are common exhortations in the Scripture. Now this outward reformation muſt be vniuerſall, of all knowne ſinnes: the wordes of my text are plaine; *He ſelleth all that he hath:* if he willingly keepe the leaſt peece behinde, the bleſſing it ſelfe cannot be obtained. It is plaine by the Scripture, that true turning vnto

e Mat.5.16.
f Phil.1.27.
g Tit.3.8.

God, and the aduiſed and willing remaining in the practice of any one euill, which is diſcouered to a mans conſcience by the light of Gods Word to bee a ſinne, cannot ſtand together. It is (as we would thinke) but a ſmall ſinne that Saint *Iames* ſpeakes of, the ſinne of the tongue; and yet he ſaith, *That if any man profeſſe religion, and yet refraineth not his tongue* [h], all his religion is idle, all his profeſſion is vtterly in vaine. And indeed, if a man refraine the practice of one ſin, and doe it therefore becauſe it is a ſinne, an offence againſt God, and a breach of his will; the ſame reaſon muſt needs draw him to refraine others alſo, it being the generall nature of euery ſinne to be diſpleaſing vnto God. *Herod* reformed ſomething [i]: the young man that came to Chriſt had ſold many ſinnes, and had many good thoughts in him, and therefore the text ſaith; *Chriſt loued him* [k]: yet when it came to one particular about riches, he fell off and marred all. Yea, no doubt, *Iudas* had many good things in him, otherwiſe Chriſt would neuer haue choſen him to be an Apoſtle: yet there was left a certaine leauen behinde, a ſecret poyſon that braſt out in the end, and diſcouered his hypocriſie. So then, as all inward corruption muſt be ſorrowed for, and laboured againſt; ſo all outward knowne iniquitie muſt be renounced, and no manifeſt euill willingly continued in. He that keepes ſinne in part, ſhall loſe grace in whole. To loath ſome ſinne, and to loue and liue in ſome other, is but halting: and with God it is no ſafe diſſembling. He that is godly indeed, muſt needs be out of loue with the whole courſe of iniquity.

[h] Iam. 1.26.

[i] Mark. 6.20.

[k] Mar. 10.21.

This is the doctrine. Let vs make vſe of it to our ſelues.

Vſe. 1. Firſt, let it bee a motiue to vs to gage the very depth and bottome of our hearts, to ſee how we haue carried our ſelues in this ſelling and forſaking of that we haue, for the gaining of heauen, and for the profitable embracing the meanes of ſaluation and life eternall: how haue wee mourned for the hidden corruption of our hearts? where be our groanes and ſighes? vvhere be our teares that wee haue ſhed to conſider the vntowardnes, and crookednes, and obſtinacie that is in vs againſt God? Where is our loathing and deteſtation of our owne ſecret enormities, and of thoſe inordinate and rebellious luſts, which are ſtill fighting againſt the ſoule? Where are our vowes with our ſelues, to ſet our ſelues againſt ſinne, and to giue vp our whole *ſpirits, ſoules, and bodies*, to pleaſe him in all things? Are theſe ſtrange queſtions vnto vs, or doe wee not know out of our owne experience, what theſe things meane? Are the luſts of the fleſh ſtill pleaſing vnto vs? Did it neuer grieue vs at the heart, that the Maieſty of God hath been offended by vs? Did the conſideration of our owne wretchedneſſe neuer make vs to mourne ſecretly? or to cry vnto the Lord to weaken in vs the power of iniquitie? Or did wee neuer yet thinke vvith our ſelues hovv happy wee ſhould be, if the Lord would giue vs the victory ouer our owne vnbridled affections? If this be our caſe, we haue not yet ſold our ſinnes, we poſſeſſe them, and they poſſeſſe vs, wee can neuer (if we ſo continue) come to the fruition of this heauenly and ſpirituall inheritance. Thus for the making the firſt vſe of this doctrine, we muſt be put ouer to this priuate communing with our ſelues, to ſee how wee haue begun this ſale, by reforming our hearts, and renouncing the ſecret harbouring of priuy corruptions.

Vſe. 2. Now for a ſecond vſe touching outward reformation: our pinching dealing with the Lord, ſheweth how loath we are to ſell all. We deale in this caſe as *Ananias* did [l]: when in the beginnings of the Church, becauſe of the neceſſity of the times, many ſold their lands, and brought the price and laid it in at the Apoſtles feet, to be diſtributed by them, as euery one had need: *Ananias* would needes ſeeme to be as forward in this courſe as any other; hee ſold his lands alſo, hee brought in the money, and tendered it (as the faſhion was) at the Apoſtles feet; but yet diſtruſting the prouidence of God, and fearing leſt hee himſelfe ſhould want alſo, he kept backe one part, pretending notwithſtanding to haue brought

[l] Act. 5.

in

in all. But the hand of God was vpon him for his diſſembling; *Hee fell downe* (ſaith the text) *and gaue vp the ghoſt.* A fearfull example, and worthy to bee laid to the hearts of a great many of vs. Some would ſeeme to be as forward in the reformation and amendment of their liues as any other; but yet there is ſomething or other ſtill behinde, either for that their worldly profit, or vaine delight, or ſuppoſed credit: there is ſome one euill courſe which they themſelues (their conſciences being well ſifted) know to be naught; which yet they continue in: whoſoeuer thou art that findeſt this to be thy caſe, I muſt ſay to thee as *Peter* ſaid to *Ananias*; *Why doeſt thou thus let Satan fill thy heart? thou haſt not lyed vnto man, but vnto God.* And he whoſe vengeance ouertooke *Ananias*, will not let thy hypocriſie eſcape away vnpuniſhed.

Therefore let vs be mindefull of this point, either to reſolue vpon a through-reformation, or no reformation. Now that is called a through-reformation, which is vndertaken with a purpoſe not to hold on in the willing practice of any one knowne iniquity.

There is yet a fourth thing behinde, and that is this, that this ſale is not for a ſeaſon, but perpetuall and for euer; for ſo it is implyed here in this parable; The man that hath found this pearle, for ioy of it, ſelleth all: but yet hee keepes not his money by him, as though he had a purpoſe in time, to buy the ſame thing againe which hee had once ſold; but forthwith he layeth out all his ſtocke vpon that field, in which his treaſure *lyeth hid.*

So that by the proportion of the Parable it is plaine, that this ſale, that is, this renouncing, this leauing of old ſinnes, is not for a time, for a fit onely, and then to returne backe to a mans old faſhion; but it is a finall, without euer embracing that euill again, which a man hath once diſclaimed. This is a point plaine enough in Scripture. *Doctrine 4.*

Chriſt giueth vs a ſpeciall charge, to *remember Lots wife*[m]: now wee know what is ſaid of her, That when God had deliuered her and her husband out of *Sodome*, and had commanded them not to looke behinde them, ſhe notwithſtanding thinking vpon the pleaſantnes of the place, and the eaſe and proſperity ſhe there liued in, looked behinde her, as it were repenting ſhe was come thence: hereupon the ſtory ſaith; The hand of God was vpon her, and ſhee was turned into a *pillar of ſalt*[n]: now *remember* her (ſaith Chriſt) take heede of her ſinne, if you feare her puniſhment. Beware of longing after thoſe ſinnes which we haue begun in ſome meaſure to reforme like the Iſraelites, that luſted after *the fleſh-pots of Egypt*[o], and priſed not their deliuery from bondage as it did deſerue: our Sauiour ſath; That if Satan, hauing begun to be caſt out of a man by ſome degrees of reformation, haue leaue and liberty to returne againe, he brings with him ſeauen Diuels worſe then himſelfe, and *makes that mans end worſe then the beginning*[p]. *It is better for men* (ſaith Saint *Peter*) *neuer to haue knowne the way of righteouſneſſe, and to haue eſcaped the filthineſſe of the world, if after againe they be intangled therein*[q]. If a man *haue once beene enlightened, and then fall away, it is impoſſible to be renewed by repentance*[r]: a fearfull ſaying. Let vs all make this vſe of it, To take good heed to our ſelues of going backe from good purpoſes, and good motions, if we haue had any, and from good beginnings. It is a dangerous thing to continue in any hardned courſe without remorſe: but, to haue ſet a ſtep or two forward in a good way, and then to fly backe, is infinitely more dangerous: for it is a hard matter to returne againe to amendment. There is no ſicknes more dangerous then a relapſe, and no ſtate of the ſoule more fearfull, then his that hath begun well, and now ſtarts aſide, like *a broken bow*[s], to his old wont. There be that haue giuen ſome hopes, and made ſome offers as it were to come out of *Sodome*, and this and that good courſe they haue begun, but it is much to be doubted it was but a fit; their righteouſnes is (as the Prophet ſpeaketh) *like a morning cloud*[t], that with one blaſt is ſoone vaniſhed, or as a deaw, which the heat of the Sunne drieth

m Luk. 17.32.
n Gen. 19.26.
o Exod. 16.3.
p Luk. 11.24. &c.
q 2 Pet. 2.20.
r Heb. 6.4,5,6
The Vſe.
s Hoſ. 7.16.
t Hoſ. 6.4.

drieth vp quickly. Others I haue ſeene and heard, who when they haue beene ſicke, and their conſcience hath beene waked, and death hath beene looked for, haue ſeemed very penſiue and ſorrowfull for their life paſt, and haue promiſed (if the Lord ſpare them life and health) great amendment. Well, the Lord hath reſtored them, they haue health, they haue ſtrength; But where is their amendment? They are fallen back, like *the dog to his vomit, and like the ſow to the myre* [u]; A wofull caſe. Thou whoſe conſcience telleth thee, that this is thy caſe; that thou didſt, when the Croſſe was vpon thee, fall away thy ſinnes, but now thou haſt bought them againe, Remember what *Dauid* did [x]: And what *Salomon* ſaid, *When thou haſt vowed a vow to God, deferre not to pay it* [y]. It is better that thou ſhouldeſt not *vow, then that thou ſhouldeſt vow, and not pay it.* It is no dallying with God to renounce ſinne for a fit, to let it goe for a ſeaſon, and then to fall to it againe, is but mockery. This is a repentance that God delights not in.

[u] 2 Pet. 2. 22.

[x] Pſal. 67. 11.

[y] Eccl. 5. 4.

One word more touching the laſt point, which is the vpſhot of all: *He buyeth that field*, ſaith my text. This is the thing to which all the former tend. Wee know what it is to buy, euen to make a thing a mans owne, that it may be free to him for his vſe, and that he may take comfort of enioying it: ſo, to *buy* this ſpirituall *treaſure*, is to endeauour by all meanes to become the owners of it, to feele and know it to be ours; not onely to poſſeſſe the knowledge of it in the minde, but to enioy the comfort and ſweetneſſe of it in the heart. This is the true good of all religion; not onely to know there is a Sauiour, but to know him to be my Sauiour; not ſimply that there is eternall life; but that eternall life is ordained for me; not barely that my ſinnes are pardonable, but that they are pardoned.

Doctrine 5.

The former knowledge is neceſſary, but yet the treaſure is not bought, till this latter be attained. A man may ſee a peece of land and like it, and know the worth of it, and be willing to giue the price; but yet the matter is not at an end till the writings be made, and the ſeales enterchangeably ſet to, and the thing ſolemnely paſſed ouer to him that deſires it. So this is the full period and full ſhutting vp of this ſpiritual purchaſe, when as the Lord giueth (as *Paul* ſpeaketh) *his ſpirit to be an earneſt penny* [z], and a pledge, that it ſhall certainly be ours, and the aſſurance thereof is ſealed vp ſecretly to our ſoules. And the making vp of this aſſurance, is that which euery Chriſtian muſt daily labour in, and carefully vſe all good meanes appointed of God for that purpoſe: as, often hearing, by which the promiſe may be applyed; diligent and prepared comming to the Lords table, which is a ſeale to ſtrengthen his faith; earneſt prayer, that ſo by often comming before God, he may feele himſelfe to haue daily more and more intereſt into his loue. This is the buying of the field, theſe two things, the ſelling away of all mans ſinnes, by wreſtling with inward corruption, and labouring againſt outward euils; and the ſeeking to finde Chriſt to be a mans owne, that he may be able to ſay with the comfort of a good conſcience, with the *Spouſe* in the Canticles, *I am my beloued's, and my my beloued is mine* [a]: theſe two things I ſay will finde a Chriſtians man worke while he liues; neither can hee haue any true comfort in his owne ſoule, that doth not ſpend ſome part of euery day in one of theſe two.

[z] Eph. 1. 14.

The Vſe.

[a] Chap. 2. 16.

THE BAPTIZING OF THE EVNVCH.

Mark. 16. 16.

He that ſhall beleeue and be baptized, ſhall be ſaued.

LONDON,
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THE BAPTIZING OF THE EUNUCH.

Mark. 16. 16.

He that believeth and is baptized, shall be saved.

TO MY VERY WOR-SHIPFVL GOOD FRIEND,

GEORGE CHVDLEIGH of *Strachley* in *Deuon.* Eſquire.

SIR, I haue much deſired to preſent you with ſome teſtimony of my loue. Being therefore mooued to the publication of theſe Sermons touching the initiating of the Eunuch by Baptiſme, into the number of profeſſed Chriſtians, I thought fit to commend them by this more ſpeciall inſcription to your reading: I preached vpon the whole Hiſtory, touching what paſſed betwixt Philip, *and this noble Conuert: but leſt I ſhould be thought to oppreſſe the times with ſo many of my publiſhings in one kinde, therefore I ſelected that which God gaue me to deliuer out of this paſſage; and that principally for the furtherance of their vnderſtanding into whoſe hands this ſhal come, in the point of ſauing faith, and in the manner of applying Chriſt vnto the ſoule. My hope is (through Gods mercy) it may doe ſome good that way. Your ſelfe are one to whoſe ſoule I wiſh the beſt; as an vndiſſembled argument whereof, I beſeech you to accept theſe ſheetes. Your reſpect to me in my Miniſtery (out of which, what am I?) doth I confeſſe deſerue more: but where power is defectiue, I muſt pray you that ſincerity of affection, may make the ſupply: the truth is, I am paid before hand, for this, and for more then I now make offer of; but yet I will craue this recompence of you, that if either by this or any other my endeauour, you receiue comfort, you would deſire God to make mee faithfull and profitable in my function to the end: In aſſured hope that you will doe ſo, my ſelfe doth here promiſe vnder my hand, to remaine* (Modbury.)

Your Worſhips remembrancer
to the Throne of grace,

SAM. HIERON.

THE BAPTIZING OF THE EVNVCH.

The first Sermon.

Acts 8. 36, 37, 38.

And as they went on their way they came vnto a certaine water, and the Eunuch said, See, here is water, what should let me to be baptized?

And Philip said vnto him, If thou beleeuest with all thy heart, thou mayest. Then he answered, I beleeue that Iesus Christ is the Sonne of God.

Then he commanded the Chariot to stand still, and they went downe into the water, both Philip and the Eunuch, and he baptized him.

IN this report here made of the baptizing of the *Eunuch*, there are two things considerable: 1. The *Eunuch* his motion for Baptisme. 2. *Philip* his condescending to the motion. Touching the former, this is to bee conceiued, that *Philip* among other things deliuered in the opening the doctrine of Christ Iesus out of *Isay*, spake also concerning Baptisme: by which those that professe Christ, are admitted into the society and fellowship of beleeuers, and haue also their owne personall interest into Christ sealed vp vnto their soules. Hereupon these two, *Philip* and the *Eunuch* trauelling together, and in their iourney comming to a riuer, the *Eunuch* made this motion, to a like effect as if he had thus said, *Thou speakest of Baptisme as a necessary badge of Christian profession, see here is a place conuenient, here is matter for the purpose, let mee I pray thee receiue this Sacrament, for what should hinder?* Now the points of doctrine to bee gathered out of this motion, are these. First *that to an obedient and cheerfull hearer, the Word of God is neuer preached without successe.* The generall purpose of this verse is to shew vs how *Philips* doctrine wrought vpon the *Eunuchs* heart, and we see here how powerfull it was: For this one discourse preuailed through Gods mercy, to the enlightening of his minde, making him to conceiue *the hope of his calling, and the riches of that glorious inheritance which God hath in his Saints*[a]; it wrought also vpon his affections in such a measure, that nothing was more desired by him then to shew himself a Christian, and to haue some pledge of the fauour of God in Christ gaged to his soule. An admirable issue of one Sermon, and a notable instance of the blessing of God, vpon such a hearer as the *Eunuch* was, one who came to heare with desire, and submitted himselfe to the authority of the Word with an obedient heart. The Word neuer is vnprofitable where it meetes with such an auditor. It is sayd of those three thousand which were added to the Church by one Sermon of Saint *Peters* (when the Spirit of God beginneth to relate their obedience) that they were such as *gladly heard the Word*[b]. This was an excellent preparatiue to obedience, when their hearts longed for the Word, when it was a ioy to them to be taught: *Dauid* saith his *heart stood in awe of the Word*[c]; so did theirs, for it is said before

The diuision of the Text.

The meaning of the words of the 1. *part.*

The 1. *doct.*

a Eph. 1. 18.

b Act. 2. 41.

c Ps. 119. 161.

before, *they were pricked in their hearts.* So I note, that as it is ſaid in one place of Antioch, that by reaſon of the number of beleeuers, the *Diſciples there were firſt called Chriſtians* [d], ſo in another place, the forwardnes to heare is reported in the inhabitants there, as, that they *beſought Paul to preach the ſame words vnto them*, and accordingly at the time, *came almoſt all the whole Citie together to heare* [e]: ſo againe in the ſame Chapter, it is ſaid, that when the *Gentiles heard, they were glad* [f]: and then ſtraight it followeth, *Thus the Word of the Lord was publiſhed throughout the whole country* [g]. See what wings were giuen to the Goſpell, by the deſire and gladneſſe of thoſe to whom it was deliuered. The Word of God by this meanes grew mightily and preuailed. The Apoſtle to the Hebrewes, inſiſts vpon the want of this readineſſe and yeeldingneſſe of the inward man, as the cauſe of the vnprofitable hearing of the ancient Iewes; *The Goſpell was preached alſo vnto them, but it profited not, becauſe it was not receiued with faith in thoſe that heard it* [h]. I may apply to this purpoſe as very fitting to that of *Salomon, He that reproueth the wiſe and the obedient eare, is as a golden earing and an ornament of fine gold* [i]. His meaning is, that if a man haue to doe with men of obedient and yeelding hearts, it will be a credit to his paines and labour in perſwading; the ſucceſſe with which his endeauours ſhall be crowned, will make his ſpeech as beautifull as an ornament of gold. Now beſides theſe proofes, it is eaſie to make it manifeſt, that ſucceſſe cannot be wanting, where there is ſuch a diſpoſition to heare, as the *Eunuch* had: For God hath promiſed to *fulfill the deſires of thoſe that feare him* [k], and that the *hearkening* eare, which doth (as it were) thirſt for knowledge, *ſhall lodge among the wiſe* [l]. *He will guide the meeke in iudgement* [m], *He will reueale his ſecret vnto ſuch* [n], Euen that which is called, *the hid wiſedome of God* [o], and *the minde of Chriſt* [p]. The vſe is, to ſhew vnto vs the true cauſe, why there is no ſuch profiting of the Word preached, as there ſhould be, and as there was of old in the firſt and purer times. Then one Sermon wonne many, now many Sermons ſcarce preuaile with one. Surely the cauſe is, men want that ready, that cheerfull, that forward, that inclinable, that humble diſpoſition, which the good people in thoſe times had; then they ſued to be taught, as the *Eunuch* here, and thoſe (*Act.*2.) and the Antiochians, and the Iayler: now it is well, if wee will heare when we be entreated; then they had learned to ſubmit themſelues to the power and authority of the Word, now euery man is wiſe and able enough to inſtruct himſelfe; then their hearts trembled at the Maieſty of God ſpeaking in his ordinance; now they haue a kind of baſe eſtimation of the meanes, neither is it generally apprehended to be the arme and power of God vnto ſaluation. Heere is the very cauſe, that ſo much is ſpoken to the men of this generation without ſucceſſe, and that ſo many Sermons, be (as the woman of Tekoah ſpake in another caſe) *as water ſpilt vpon the ground, which cannot be taken vp againe* [q], and that ſo many of the Lords Meſſengers may lament with the Prophet, and ſay, *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, and for nothing* [r]. It is a hard matter to meet with ſuch an one as this *Eunuch* in a pariſh, that will intreat to be furthered: one that will yeeld himſelfe as a Diſciple to him who watcheth for his ſoule. We haue to doe with *gaine ſaying people* [s], with men of *vncircumciſed hearts and eares* [t], ſuch whoſe *necks are iron ſinewes* [u], not eaſily bent, they *leane too much to their owne wiſedome* [x], to be wiſe in God: If then our deſire be to be profitable hearers, let vs labour to be deſirous and humble hearers, ſuch as account it no diſparagement to ſit in the Schoole of Chriſt vpon the learners forme. In the times of Popery men were taught to be too ſeruile, the Prieſts tooke on them to *haue dominion ouer* the peoples faith [y], there might be no asking *why ſo?* if they deliuered it. Now, on the other ſide, our people are as much on the other hand too much out of rule, and it is not knowne what it is to depend vpon the ordinance of God, and to ſubmit to the meanes, with that *meeke and quiet ſpirit, which is a thing in the ſight of God much ſet by* [z].

d Act.11.26.
e Act.13.42. 44.
f Verſe 48.
g Verſ.49.
h Heb.4.2.
i Pro.25.12.
k Pſal.145 19.
l Pro 15.31.
m Pſal 25.9.
n Verſ 14.
o 1 Cor.2.7.
p Verſ.16.
q 2 Sa.14 14.
r Iſay 49.4.
s Rom.10.21.
t Act.7.51.
u Iſa.48.4.
x Pro.3.5.
y 2 Cor.1.24
z 1 Pet.3.4.

The Vſe.

A ſecond Doctrine out of this Motion made by the *Eunuch*, is, *That where the heart is truely touched, and the ſoule indeed turned vnto God, there is a deſire to be partaker of the Sacraments.* This *Eunuch* beeing now through *Philips* preaching ſeaſoned with the ſauing knowledge of Chriſt Ieſus, doth euen long to bee partaker of the Sacrament, which might bee a pledge of his new-birth, and an earneſt of his ingrafting into the myſticall body of his Sauiour. *Oh Philip, as thou haſt taught me, ſo I pray thee alſo to baptize mee, let me not want the comfort of the Sacrament, now that I haue receiued benefit by thy doctrine.* This very thing may bee gathered out of this, that the Apoſtles ſtill vrged the vſe of the Sacrament preſently vpon the peoples yeelding to receiue the Doctrine, as though that ſhould be a tryall of them, whether they heard in ſincerity or no. If they had refuſed the Sacrament, their hypocriſie had been eftſoones diſcouered; if they embraced it in ſuch manner as became them, it was an euidence that their hearts were ſeaſoned as was meet. Thus *Iohn Baptiſt* bound his hearers to the Sacrament [a], and *Peter, Amend your liues and bee baptized* [b], and after that order did the reſt proceede. I remember how the neglect of the Sacrament is made to bee a marke of a deſpiſer. The Phariſees are ſayd to haue *deſpiſed the counſell of God in Iohns* miniſtery: and how doth that appeare? *They were not baptized of him* [c]. In the olde Lawe, hee who profeſſed himſelfe to bee one of Gods people, and made a ſhew of religion, and yet neglected the Sacrament, was called, *a breaker of the couenant*, and was threatned to *be cut off* [d]. There bee iuſt cauſes of deſiring the Sacrament, in him that is enlightened: 1. Hee knoweth the vſe of the Sacraments to be Gods ordinance, and therefore in obedience to his will, hee will make conſcience thereof. 2. Hee conceiueth them to be *ſeales of the righteouſnes which is by faith* [e], aſſurances of ſociety with Chriſt, for which cauſe they muſt needes bee ſweet vnto his ſoule. 3. He apprehends them to be badges of his profeſſion, and of his ſeruice vnto Chriſt, and therefore he cannot but deſire them. 4. He beleeueth them to be bands of the communion of Saints, and in that reſpect he muſt needs affect them.

Doctrine 2.

a Mat. 3.
b Act. 2. 38.
c Luk. 7. 30.
d Gen. 17. 14.
e Rom. 4. 11.

This is a very behouefull point to bee ſpoken of in theſe dayes, becauſe among men profeſſing godlineſſe, there is not that reſpect to the Sacraments that there ſhould bee. The Sacrament of Baptiſme, the truth is, wee haue receiued it in our childehood, but what man of many, laboureth to make the right vſe of his Baptiſme, or ſeeketh to know what it meanes, and why it was? It ſeemeth men are led with an ignorant conceit, that the good of Baptiſme is limited to the time of receiuing it, and was onely then as a doore of entrance into the outward ſociety of Gods people, whereas indeede there is good vſe to be made of that Sacrament, at a mans laſt breathing, and not at the firſt inſtant of partaking it onely. So that I ſay ſtill, men giuing good hopes of ſome religion to be in them, are exceeding careleſſe in this point of ioyning the vſe of the Sacraments to their cuſtomary hearing, and ſo by that meanes they depriue themſelues of an vnknowne and vnthought of help, both to prouoke to obedience, and to ſtrengthen faith, and to increaſe the comfort of the inward man. And as for the Sacrament of the Lords Supper, generally it is made no more reckoning of, then ſome three-halfepenny ordinary, ſaue onely at ſome ſeaſon of the yeere, or at ſome (ſuppoſed) good times, as though ſeaſons and moones and the influences of the skie, gaue vertue to Gods ordinances. Certainely this is an argument of ſcantneſſe of grace amongſt men. There cannot but bee a ſtomacke to the Sacrament, where there is felt ſweetneſſe in the Word. And it is well knowne that in thoſe prime dayes, when zeale was feruent, the beleeuers met not together to heare, but withall they did communicate; and this vſe continued many yeeres. It was Popery that firſt brought in the ſeldomneſſe of this ſeruice, and at laſt drew it to once a yeere, making the people beleeue, that in reſpect of the difficulty to be wel prepared, it was better for them to cõmunicate in

heart

heart with the Prieſt, then to doe it in act. Theſe dregges yet remaine among men, and it is an vniuſtifiable errour that they commit, to paſſe ouer the Sacrament of the Supper, to ſome old people or women with childe, who muſt take it *Pro viatico.* (as was ſaid in the dayes of Superſtition) for their viands, being neerer (in opinion and poſſibility) to their laſt paſſage; and themſelues either to turne their backes, or to ſit by, proclaiming to the world their want of appetite to ſuch an heauenly banquet. I ſay the ſame reaſon is in both the Sacraments, in regard of deſiring comfort. And therefore the doctrine is good hence, that where grace is, there is a deſire of the Sacraments, and a willingneſſe to vſe them according to the order of him that ordained them, and where there is little reſpect to the ſeales, ſurely there the couenant it ſelfe is not much eſteemed.

Doct. 3. A third doctrine out of this motion is, *That in whom there is any truth of Chriſtianity, in him there is alſo a deſire to diſcouer and to make it knowne to the world that hee is a Chriſtian.* I gather this out of the *Eunuch* his requeſt to bee baptized, which Sacrament his deſire was to be partaker of, not onely for the eſtabliſhing of his heart, and the confirming of his faith, but withall that hee might haue vpon him the badge and cognizance of his new profeſſion, and might ſhew himſelfe not to be aſhamed of the name and title of a Chriſtian. And indeede it was an euidence of great reſolution in this conuert, that whereas it could not but breede him ſome queſtion and trouble at his returne into his owne Countrey, to be fallen from the religion wherein he was borne and brought vp, and to become one of that new *Sect* which was *euery where ſpoken againſt* [f]: Yet hee, fearing no *f* Act. 28. 22. hazard of his honour, no loſſe of his office and dignity, no incurring the hatred and cenſure of his countrey-men, would needs be baptized, and as it were enrouled and booked among Chriſtians. This is the nature of true conuerſion, albeit, it may ſtirre but weakely at the firſt, and ſeeme almoſt, not to dare to ſhew it ſelfe (as we ſee in the caſe of *Nocodemus* and ſome other in our Sauiours time, whom the oppoſition of the world made ſomewhat ſlowe in the diſcouery of themſelues) yet when it is come to a fuller growth, ſo that a man is more then in the way to conuerſion, and is indeed renued in the inner man, then there will be a deſire to make it knowne, that hee marcheth vnder the colours of the Lord Ieſus, and hath renounced all other wayes of ſaluation to reſt onely vpon him. So euen the ſame *Nicodemus*, albeit in the beginning, when he was but a beginner, hee came to *Ieſus by night* [g]. And after ſpake on his ſide at a Conuocation of *g* Ioh. 3. 2. the Phariſees, but couertly and a farre off, ſo that it could ſcarcely bee ſmelt, *h* Ioh. 7. 50. which way hee did encline [h]. Yet in time hee grew to more openneſſe, as in ioyning with *Ioſeph* in the honourable interring of our Sauiour [i]. And ſo much it *i* Ioh. 19. 31. ſeemeth to haue beene the purpoſe of the holy Ghoſt to inſinuate, in the manner of reporting it. *Then came Nicodemus alſo, which firſt came to Ieſus by night, &c.* As if hee had ſaid, *how ſoeuer hee was ſomething timerous at the firſt, yet now the fire was kindled, and the light thereof brake forth apparantly.* The ſame may bee ſaid of *Ioſeph* of Arimathea himſelfe, there is no ſpeech of him at all during our Sauiours life, and the text ſaith too, hee was *a ſecret Diſciple* [k]. But then (ſaith Saint *k* Verſe 38. *Marke*) hee went in boldly vnto *Pilate*, [l] &c. So that although there bee much *l* Mar. 15. 43. weakeneſſe and faintneſſe at the firſt taſting of religion, whiles a man is but yet (as it were) in the throwes of his new birth, yet when the worke is accompliſht, and one is become a Chriſtian indeed, there is a willingneſſe to make it to appeare, and a kinde of neglect of all other things, in reſpect of this one, that a man may bee knowne to haue giuen his name vnto Chriſt. Not that the children of God doe ſeeke applauſe, but that it may be ſeene they are not aſhamed, and doe therefore ſhew themſelues in their kinde, yea though ſome outward inconuenience doe befall them. It is ſaid of *Paul*, that aſſoone as hee had receiued direction from *Ananias*, *hee ſtraight-way preached Chriſt in the Synagogue, &c* [m]. As who would ſay, hee did euen long vntill hee had giuen ſome euidence *m* Act. 9. 20.

to

to the world what he was, and what change God had wrought in his heart. Thus in the first times of the Apostles preachings, notwithstanding the sharp persecutions raised vp against the Truth, yet the beleeuers trouped together, and drew themselues into societies, and ioyned themselues to the assemblies, and had fellowship with those that were in Christ before them, in these things by which it could not but bee discryed what they were. The text speaking of the conuersion of these three thousand, saith, they *were added to the Church*[n], which argueth that they not onely in heart embraced the Truth, but withall disposed of themselues so, that it was manifest to all, to what number they belonged. And *the number of them that beleeued* (saith *Luke*) *grew more and more*[o]: which sheweth a visible adhering to the fellowship of Professors. The like is intended in that speaking, *Barnabas was a good man, &c. and much people ioyned themselues vnto the Lord*[p]; so it is said of the Conuerts at Ephesus, they *came and confessed, and shewed their workes*[q]. When Christ commended mutuall loue vnto his Disciples, *By this* (said he) *shall all men know you are my Disciples*[r], as if he had said, *If you be such as you should be, you will desire to manifest your selues to be my Disciples, you will be willing to haue it knowne what you are: Now then behold a marke whereby the world shall discerne you.* What should I say more in this? It is certaine, hee that rightly apprehends the good to be gotten by Christ, and is sensible of some interest in it, for his owne particular, will desire nothing more then that he may shew himself to be his, and to be reputed one of his followers and dependants: yea though it be with some preiudice in the world, yet he will account it to be the greatest honor can befall him. To returne home with the badge of a Christian, out of all doubt the *Eunuch* valued it more then his office of Treasurer in the kingdome, and he chose rather to hazard both that and all other dignities, then to go into his countrey as a secret Christian.

n Act. 2. 42.
o Act. 5. 14.
p Act. 11. 24.
q Act. 19. 18.
r Ioh 13. 35.

This deserues to bee commended to the care of all that feare God, that howsoeuer the vaine applause of men, bee not to be hunted after, and it be hypocriticall and pharisaicall to practice the duties of godlinesse to be seene[s], yet it is necessary that we should make it appeare what we are, and that we be not ashamed of that sincerity & godly care which becommeth those that would be saued. Wil some men say vnto me, this is a needlesse exhortation vnto vs. For (behold) we haue done as much for the shewing of our selues to be Christians, as this *Eunuch* did. He was baptized in the name of the Lord Iesus, so haue we been euery one, and therfore you may spare the labour of perswading that which we haue already done. I answer; To receiue the Sacrament of Baptisme was to this man sufficient for the declaring of himselfe a Christian in his owne countrey, where the name of Christ was either not heard of, or not liked of, and where the Sacrament of Baptisme was a thing strange and vtterly vnknowne, but the case is not so with vs. For with vs neither the bearing the name of a Christian, nor an admittance by the Sacrament of Baptisme into the socity of Gods people, is enough to proue a man to bee a Christian indeede; because these things are common to many hypocrites with the best Professors. So that albeit Baptisme might bee a witnesse of this mans Christianity, among a people either hating it, or not esteeming it: yet it cannot be so with vs, but some further thing is necessarie to the end our sincerity of religion and Christianity may appeare. There be some things as hatefull, among the men of this generation, as the name of a Christian, was or could be among the Æthiopians, as namely, for a man to make conscience of his wayes, to binde himselfe to a kinde of circumspect walking, to shew himselfe fearfull to offend, and loath to doe any thing displeasing to the maiesty of God, to follow after holinesse with a kinde of striuing, to be strait in those things, wherein men generally take a kind of liberty to themselues, and to seeme not to dare to doe diuerse things, which the world makes no question of: these and the like (I say) are as strange, as harsh, as displeasing, as much subiect to

The Vse.
s Mat. 6. 1.

cenſure and hate, in theſe our daies, as euer was the name of Chriſtianity among the Heathen which knew not God. And therefore if wee that profeſſe godlineſſe can frame our ſelues heereunto, not regarding what wee loſe in credit, in eſtimation, in riſing to preferment in the world thereby, not reckoning of the reproaches, and euill ſpeeches, and ſcorne, that may be caſt vpon vs; this will teſtifie, that wee be Chriſtians indeed. When we be not backward in thoſe things, which are like to bring vs vpon the ſtage, and to make vs a matter of note, and ſpectacle vnto others. It was a notable euidence of the *Eunuch* his faith & piety, that albeit he knew well, that after his returne, the kingdome would be filled with the newes of his conuerſion, and he was like to come to an account to his Queen, and the reſt of the State, for his religion: yet baptized hee would needes bee, it ſhould bee his glory to bee knowne to be a dependant vpon Chriſt crucified. It vtterly condemneth that ſpirit of cowardize which poſſeſſeth many, who are loath to doe ought appertaining to religion, that might ſingle them out from the multitude, or make them to be noted amongſt men. Thinke not, I would giue countenance to that vaine ſingularity which leadeth ſome, who take a kinde of pride if they can once bring themſelues to be talked of, and to runne themſelues out of breath, in a kinde of violent and head-ſtrong zeale, hauing too much of that Phariſaicall diſeaſe of *of deſpiſing others*[t], and beeing as *Salomon* ſaith, *pure in their owne conceit, though they be not waſhed from their filthineſſe*[u], I ſay my purpoſe is not to giue allowance to any of any ſuch ſpirit, but I labour againſt that faint-heartedneſſe of men, reaſonably well affected (it may be) and yet loath to be too forward for feare of eſpying, and forbearing to doe thoſe things which are meet to bee done, leſt they ſhould incurre ſome diſgrace, or hazard ſomewhat which they are loath to loſe. For a man to caſt himſelfe into perill is raſhnes and folly, and more then there is any warrant for: ſo, for a man to deſire to be noted, and to affect a name of ſomewhat more then ordinary, that is vanity: but, for a man to conſider, what his profeſſion binds him to, and to giue euidence to the world, that hee reſpects the doing thereof, more then any worldly circumſtance, and would faine ſhew himſelfe not to be aſhamed of his Sauiour and of his words before men, that is true Chriſtianity, and the thing which I labour out of the *Eunuch* his practiſe here in this place. The Law of gouerning the ancient Roman army was drawne to two heads: 1. Not to make any raſh purſuit againſt the enemy whereby to run into needleſſe danger. 2. Not to flie before the enemie, whereby to betray the common cauſe into his hands. So it muſt be in this: Neither is trouble to bee ſought, neither yet to be declined when it commeth. The *Eunuch* was willing the world might know he had renounced Idolatry and had giuen his name to Chriſt, as the Prince of his ſaluation. Hee thought it not fit, though it might be for the ſafety of his outward honor, to ſmoother his profeſſion, and to frame to the time, keeping his beleefe in ſecret to himſelfe. So farre of the *Eunuch* his motion. A true Conuert hath euer a loue and a deſire to the Sacrament, and a care to giue euidence to the world, that hee hath learned better things then he ſometimes knew.

[t] Luk. 18.9.
[u] Pro. 13.12.
1. Non ſequi, 2. non fugere.

The 2. part of the whole text, The particulars of it.

Now followeth *Philips* condeſcending to the *Eunuchs* motion: where we haue three things to treat of. 1. A condition propounded by *Philip*, to the *Eunuch*, vpon which it might be lawfull for him to receiue Baptiſme: *If thou beleeueſt with all thy heart, &c.* 2. The *Eunuchs* entertaining the condition: *I beleeue, &c.* 3. The baptiſme it ſelfe with the circumſtances. *Then he commanded the chariot, &c.* In the firſt of theſe, two particulars deſerue note: 1. *Philips* care to informe the *Eunuch* to the Sacrament. 2. The thing propounded as a neceſſary condition to the partaking of the Sacrament. Out of *Philips* care, this doctrine ſprings.

Doct. 4. *That he that adminiſtreth the Sacrament ought to bee carefull to inſtruct the people in things neceſſary to the comfortable partaking of the Sacrament*, *Philips* courſe here

heere is exmplary: By his carriage herein euery one that is entrusted with the dispensing of the Sacrament may see what he is bound vnto, namely, to acquaint the people carefully vpon what conditions onely, they may receiue the Sacraments to their comfort. *Philip* (no doubt) had taught the *Eunuch*, that Baptisme is a necessary badge to be put on, by euery one, that would be taken to be a Christian, and now, that the *Eunuch* sheweth a willingnesse to receiue that badge, he seeketh to binde him, to a due enquiry into himselfe, whether hee haue that in him, without which hee can receiue no benefit by the Sacrament. And that thus much ought to be done by euery one that medleth with the giuing of the Sacrament, it is easie to prooue. 1. The doctrine appertaining to the right vse of the Sacrament is a part of the counsell of God, and therefore not to bee secreted by him, that desireth to be *pure* from the peoples *blood*[x]. 2. The Minister is appointed by office to *watch* for the peoples *soules*[y], and such a *watch-man* hee is, that if he see a sword comming, he must giue notice of it, that if the people doe die for their iniquity, yet he may deliuer his owne *soule*[z]. Sith then it is a matter of such hazard, and hath such a penalty annexed to it, to presse into the vse of holy things not being so fitted and so furnished as is necessary, it is the Ministers part to giue warning of the danger, that so if any man notwithstanding will giue the aduenture, it may appeare that he is a wilfull trespasser, and his owne heart may be able to testifie, that he was aduised otherwise. 3. It is one part of the Pastors dutie, to *take away* (as much as in him lyeth) *the precious from the vile*[a], and to put a difference betwixt the one and the other, the prepared and the vnworthy, that (as farre as possible may be) *Holy things* may not bee *giuen vnto dogs*[b]. 4. It is a matter of charity, to which euery man is bound, not to *suffer* his brother *to sin*[c], but by all the meanes hee can to stop him from it. It is a Ministers duty much more, as much as he may, to stay the people from committing so great an euill, as is the entermedling with the seales of Gods Couenant, the due conditions not obserued. 5. There is a particular iniunction, by which those that serue the Lord in the administration of holy things, are commanded together with the *sanctifying* of themselues *to prepare their brethren*[d]. Now how shall they prepare their brethren but by teaching them with all diligence, what things are necessary to the right vsing of Gods ordinances, and by charging them as from the Lord, not to dare to *prouoke him to anger*[e], by their irreuerence, and by carlesse and profane dealing with those things which are of so high and holy nature as the Sacraments.

x Act 20.46. y Heb.13.17. z Exec.33.9. a Ier.15.19. b Mat.7.6. c Leuit.19.7. d 2 Chro.35.6 e 1 Cor.10.22

Vse.1. This must first needes make against those who want either ableneſse or conscience, or both, in this particular, that is, which either know not how to direct the people depending on them, to the right vse of the Sacrament, or else, knowing somewhat appertaining to it, want compassion ouer the peoples soules, and so suffer them to defile Gods ordinances, by comming to them, after a kinde of presumptuous manner, and euen *kick against the offering of the Lord*[f]. The matter which God laid to *Elies* charge about his sonnes was, *His sonnes ran into a slander, and he stayed them not*[g]. The same is our sinne, if we labour not with the vtmost of our might to stop the rudeneſse and rashneſse of the people, in thrusting themselues into the vse of those visible pledges of his grace, without due prouision. God giue vs all that we may consider it, because as the irreuerent and prophane dealing with the Sacraments, is none of the least sinnes of this generation, so much of the guilt thereof, it is to be feared will fall vpon vs, who doe not deale herein so faithfully as we should, in vrging (as is fit) the conditions necessary, and in enquiring into our people how they be furnished.

f 1 Sam.2. g 1 Sam.3.13

Vse.2. This is secondly to be vrged against those of the people, who are apt (as the most are) to set at naught the care of their Minister, seeking to further them in this businesse. It is a common saying, *What need he trouble himselfe about vs, let him looke to himselfe, he shall not answer for vs, I hope we are of age to consider what we haue*

to doe, neither are we ſo ſimple, as not to know, what belongs to theſe matters, &c. Thus it is ordinary with men to ſet light by that care which is taken in duty to God and to their ſoules, to ſtay them from running in (as it were) vpon the pikes of Gods diſpleaſure: Men ought to account it a bleſſing to be ſo watched for, and be it that they were neuer ſo cunning in reſpect of knowledge in the nature of thoſe holy ſeruices, yet who is there, that doth not need an admoniſher? But the truth is, whatſoeuer our knowledge is, which yet (among the greateſt number is but raw) yet certainely our care in thoſe buſineſſes is but ſlender, and happy is he (if he know his owne happineſſe) that hath a faithfull admoniſher, to make him heare *a word behinde him* [h], when he is reaching out his hand to the vſe of holy things.

h Eſa.30.21.

Doctrine 5. The next is, the thing propounded as a condition, &c. wherein we haue two things to handle. 1. The requiſiteneſſe of faith to the partaking of the Sacrament. 2. The quality of the faith which is requiſite. Touching the former, this is the doctrine, *That there is a neceſſity of faith, to the end a man may be ſuch a partaker of the Sacrament as is meet.* The words are plaine, *If thou beleeueſt, &c.* as if he had ſaid, *Thou deſireſt Baptiſme, but doeſt thou beleeue? if thou doeſt, thou maieſt with comfort, if not, it will but increaſe to greater iudgement.* In the opening of this doctrine, I will thus proceed. 1. I will ſhew the generall truth of it. 2. I will teach with what limitation and reſtraint it muſt bee vnderſtood. The generall truth I will declare touching both Sacraments. For of both in regard of generall circumſtances there is the ſame reaſon: Neither can there bee any cauſe alleaged why there ſhould be a neceſſity of faith, in the right vſe of Baptiſme, and not alſo in the right vſe of the Lords Supper. Here for proofe, I might produce thoſe generall ſpeeches, *Whatſoeuer is not of faith is ſinne* [i], and, *without faith it is impoſſible to pleaſe God* [k]: But the maine reaſon is this, the Sacraments are in their nature *ſeales of righteouſneſſe* [l], and therefore it is abſurd for a man to offer himſelfe to receiue a confirmation of that thing which hee hath not, to haue a ſeale ſet as it were to a blanke, to come to haue faith ſtrengthened, when (perhaps) there is ſcarce a right vnderſtanding either of what is to be beleeued, or of what it is to beleeue. And then, the ancient order of the Church herein is not to be neglected. For, as touching the Sacrament of Baptiſme, the courſe taken with thoſe whom the Apoſtles and their aſſociates drew out of Iudaiſme and Gentiliſme into Chriſtianity, is apparant. They vrged them to giue euidence and teſtimonie of their faith, and of their purpoſe to walke with God in newneſſe of life. So *Iohn Baptiſt* began [m], ſo the reſt followed: and the order of asking queſtions of the baptized, *Doeſt thou beleeue? doeſt thou renounce?* is very probable to haue beene in vſe euen in the Apoſtles time, whereunto that ſaying of Saint *Peter* giueth a very good colour, where ſpeaking of Baptiſme, hee mentioneth, *the Anſwer of a good conſcience* [n], The ſtipulation or engagement of the conſcience; the baptized giuing his word, that thus and thus hee beleeueth, and this and this he vndertaketh. And in the primitiue Church there was in in the congregation a certaine forme or ranke, called *Catechumeni*, which were firſt trained vp in the knowledge of the grounds of Faith, before they were baptized, (they beeing Conuerts out of gentiliſme) which grounds what the chiefe of them were, the Apoſtle relates (*Heb.6.*) which points are there tearmed, *The doctrine of Baptiſmes*, becauſe they were the particulars in which they which deſired to bee numbered amongſt Chriſtians, were inſtructed before they were baptized. To this alſo agreeth that which is generally held, that the Creede was digeſted into ſuch a forme, as ſeemeth to bee an anſwer to a queſtion. The baptized was demanded *what doſt thou beleeue?* his anſwer was, *I beleeue in God the Father, &c.* Thus for the Sacrament of Baptiſme. Now for the other Sacrament, the rule of the Apoſtle is perpetuall, and alwaies bindes, that who ſo commeth to it, muſt *examine himſelfe* [o], and ſeeing all ſearch and examination aimeth at the finding out of ſome thing,

i Rom. 14.23.
k Heb. 11 6.
l Rom.4.11.
m Math 3.
n 1 Pet.3.21. ἐπερώτημα τῆς συνειδήσεως.
o 1 Cor.11.28

what

what ſhould a Chriſtian tending to partake that holy myſtery examine himſelfe about rather, then about this, whether he be in *the faith or no*? How is it poſſible hee ſhould be a meet and a worthy receiuer if he want this grace. And thus I haue cleered the generall ground of this doctrine. Now I come to the limitation thereof. Touching which this I ſay, that in the Sacrament of the Lords Supper it holds ſtill that none ought to be admitted to it, but ſuch as are able to giue euidence for themſelues, that they are beleeuers, but in the Sacrament of Baptiſme the caſe is not like. For we muſt not hold that the Sacrament of Baptiſme can lawfully be giuen to none, but to ſuch as are able (being vrged) to giue teſtimony of their Faith: becauſe euen the infants of beleeuing parents haue a right to that Sacrament, albeit as yet, becauſe of their preſent eſtate, they cannot (in ſtrait ſpeaking) be ſaid to beleeue, not yet are able to anſwer a demand concerning Faith; ſo that the point touching Faith neceſſary to the Sacrament of Baptiſme is to be vnderſtood onely of thoſe, which are admitted to it being of yeeres. As for example, if a Turk, or Iew, or Pagan, ſhould come amongſt vs, and ſhould deſire Baptiſme, it were neceſſary he ſhould be firſt inſtructed in the doctrine of Faith, yea and examined, and dealt with, and cauſed to giue publike teſtimony of his beleeuing; but wee muſt not ſtretch this rule ſo, as that we ſhould exclude from the Sacrament the children of beleeuers. Indeed the Anabaptiſts, who diſpute with the vtmoſt of their skill againſt the Baptiſme of infants, doe much vrge the practice of the Apoſtles, and this our text among others, namely, that they are not read to haue baptized any, but ſuch who by age, were able to be countable for their faith; and from thence they would draw a generall concluſion, that where there is no capableneſſe of faith, there ought to be no Baptiſme. Hereunto diuerſe things might be replied, but theſe briefly. That it is not ſimply an improper ſpeech to call the infant of beleeuing parents, a beleeuer, becauſe although he do not now actually beleeue, yet partly, becauſe for his parents ſake, he is within the compaſſe of the couenant, partly becauſe of that which may well be hoped for hereafter, as it were hard to terme him an infidell, ſo it were not harſh to call him a beleeuer: And why not a beleeuer, as well as a reaſonable creature? though yet there is in him no vſe of reaſon, nor any certainty of ability hereafter to enioy it: And beſides, by the ancient and moſt receiued doctrine of the Church, the infants of beleeuers, are reputed to haue a kind of intereſt into their parents faith, who by faith apprehend the promiſe of eternall life as appertaining to their children, as far forth as to themſelues. And what more inconuenience to terme ſuch, beleeuers, in reſpect of their parents, then to terme them holy through them, as *Paul* doth[q]? 2. The argument is naught from the Apoſtles practice; for that courſe which they tooke with one certaine age of perſons, cannot be ſtretched out to all without exception. As when the Apoſtle deliuereth a law, that he which *doth not labour ſhall not eate*, were it not a notorious abſurdity, yea & a wickednes, to keep meat from infants vnder a pretence that they do not work? And why? becauſe euery man cõceiueth that the law belongeth onely to thoſe which are of age and ability to labour, and yet neglect it. The ſame may be ſaid of the Apoſtles proceeding in baptizing, that it extends onely to thoſe that be of yeeres: to ſubiect infants to the ſame condition with them were vnreaſonable. In *Abrahams* perſon, the knowledge of the nature of the Sacrament, and a yeelding himſelfe to liue vnder the Lords obedience, went before the receiuing of circumciſion, yet in *Iſaac* it was not ſo, he was circumciſed firſt, & inſtructed after. It was neceſſary in *Abraham* that a profeſſion of faith ſhould go before circumciſion, it was not neceſſary in *Iſaac*, the difference in their ages altered the caſe of the neceſſity. 3. As concerning the Apoſtles practice it ſelfe, there is no certainty for it, that they baptized none but ſuch as were able to make acknowledgement of their Faith. There is more probability on the contrary, that they baptized euen ſome infants, as (namely) when they baptized whole families, as *Lydia and her houſhold*[r], *the Iaylour with all that be-*

p 2 Cor. 11. 3.

q 1 Cor. 7. 14.

r Act. 16. 15.

longed to him [t], *Crispus with all his houshold* [u], *the houshold of Stephanus* [x]. Albeit a man cannot make a certaine demonstration, that in these generall Baptismes administred to whole families there were some infants baptized with the rest, yet it were very strange if there should bee none, in none of these households: and to say that there is in such speeches a figuratiue speaking, al the family being put for the greatest part of the family, and so vnder that colour to exclude infants, is but an indifferent euasion, it being a rule, that wee are not to account any thing as figuratiuely, where there is no necessity, for the auoyding of some manifest inconuenience like to follow, if the words of the sentence should be taken properly. Be it that none of all these things will serue to iustifie the Baptisme of infants (yet vnable to make confession of their faith) yet their interest into the promise of God is a sufficient plea: *that promise is made* to them that beleeue, and *to their children* [y]. If then the promise belong to infants, why not also the seale of the promise. It may be, some may make doubt of this reason, because it may seem by the like argument, that vnto infants also ought to be giuen the Sacrament of of the Lords Supper: They haue a right to the promise, and why not also to the seale of the promise? so may some dispute. Answer, Indeed this mooued some among the ancients to giue this other Sacrament euen vnto infants, as *Cyprian* [z], and *Augustine* [a], the latter of which two, was the rather strengthened therein by mistaking of Christs words, *Except ye eate the flesh of the Son of man, and drinke his blood, ye haue no life in you* [b], supposing those words to be meant of the Sacrament of the Lords Supper, hee accounted the vse thereof of necessity to saluation. But the truth is, that the reason fetched from the interest into Gods promise, which doth proue infants to haue a right vnto Baptisme, is not of like force, to proue them to haue a right into this Sacrament. For besides the difference betwixt the two Sacraments in respect that the one is the Sacrament of entrance into the Church, and therefore agreeing to infants; the other the Sacrament of proceeding, and therefore fit only for those which are of grouth in Christ; besides this, I say, there be certaine expresse restraints to be collected out of the rules set down for the manner of the Lords Supper, as namely, that in vsing it, there must bee *an examining of ones selfe* [c], there must be *a discerning the Lords body* [d], there must be *a remembrance* [e] of Christ, which be things which infants cannot reach to. Thus I haue endeauoured to cleere this point, touching the limitation of the doctrine, of the necessity of faith to the right pertaking of the Sacraments, prouing it to be vnderstood onely (in the point of Baptisme) of those that are of yeeres: and that this course taken by the Apostles in baptizing those of yeeres, is no preiudice at all to the baptisme of infants, but that still it remaineth firme and sure, that children borne in the Church ought to be admitted to the Sacrament which may bee a pledge of their admission into the Church, and whereby also much comfort may returne vnto their parents, God being pleased hereby to giue euidence of the truth of his promise, that he is not *ashamed* [f] to bee called both our God, and the God of our seed also.

The Vse. The maine and speciall vse of this doctrine, is to be a direction to vs, how we may learne to make the right vse of that Sacrament of Baptisme, which in our infancy we receiued. The best vse of Baptisme is to vse it as a store-house of comfort, as indeed it is, being applyed aright. Now as no man, not baptized till he is of yeeres can be comfortably and effectually baptized vnlesse he beleeue: so no man baptized in his infancy, can when he commeth to yeeres, comfortably make vse of his baptisme vnlesse he beleeue. There is an old popish opinion which is firmely held by ignorant men & women, and it is this, that baptisme doth confer grace of and by it selfe, howsoeuer the party be disposed that receiue it. And so people generally hold a conceit, that there is a kinde of vertue and Christendom (as they call it) infused into them, by the hauing of this Sacrament, howsoeuer they be affected. But this is a meere fiction and fancy, without truth. It is a kinde of

lifting

t Verse 33.
u Act 18.8.
x 1 Cor. 1.16.
y Acts 2.39.
z Serm. 5. de lapsis.
a De ecc. dog. c. 52.
b Ioh. 6. 53.
c 1 Cor. 11.28
d Verse 29.
e Verse 25.
f Heb. 11.16.

lifting vp the Sacrament aboue the naturall condition thereof, and Miniſters of the Sacrament, are thereby made workers of miracles, as if their act did regenerate of it ſelfe. *Peter* ſaith, that *the waſhing of the fleſh doth not ſaue* [g]. *Simon Magus* was baptized, and yet after that remained in *the gall of bitterneſſe and bond of iniquity* [h]: and many of the old Iſraelites were *baptized vnder Moſes, with whom God was not pleaſed* [i]. *Paul* ſaith, *Chriſt ſanctified his Church, by the waſhing of water, through the Word* [k]. So that it is the beleeuing and receiuing of the Word that maketh the Sacrament to be effectuall. Let no man therefore glory in his Baptiſme, vnleſſe he haue Faith. If thou who haſt beene baptized, ſhalt ſay vnto me in ſome ſuch manner as the *Eunuch* ſpake to *Philip*, *See I haue beene baptized, what ſhould let mee to aſſure my ſelfe that I am a Chriſtian?* I cannot but anſwer thee as *Philip* did, *If thou beleeueſt, &c. thou mayſt.* Let vs looke to this one thing therefore, euen to our faith. Faith is our tenure by which we hold heauen, Baptiſme is but the ſeale to confirme it. Faith, if wee haue it, will appeare by this, *It worketh by loue* [l], and what loue? a loue to three things: To the Author of Faith, and that will appeare by obedience [m]. 2. To the *word of Faith* [n]. *For hee which is of God heareth Gods word* [o], and Faith cannot but loue that whereby it is begotten and built vp further. 3. To *the houſhold of Faith* [p], *He that loueth him which begat, loueth him alſo which is begotten of him* [q], ſuch an one, will loue euen *the name of a Diſciple* [r]. Try then your Baptiſme by your Faith, and your Faith by the ffruits, otherwiſe the water of your Baptiſme ſhall not be able to quench the fire of that burning lake which is the ſecond death. The ſame muſt be ſaid of the other Sacrament; thou ſaiſt to me againe: *Loe here are Bread and Wine, what ſhould let mee to communicate?* I anſwer ſtill as I am taught here, *If thou beleeueſt with all thy heart thou maiſt*: If thou come without Faith, thou art no welcome gueſt to this banquet; without it thou maieſt eat the Lords bread, but not that bread which is the Lord, and thy receiuing ſhall bee but a pledge of iudgement and vengeance to thy ſoule. This point will bee quickened by that which followeth touching the quality of Faith.

g 1 Pet. 3. 2.
h Act. 8. 23.
i 1 Cor. 10. 2. & k Eph. 5. 26.
l Gal. 5. 6.
m Ioh. 14. 15.
n Rom. 10. 8.
o Ioh. 8. 47.
p Gal. 6. 10.
q 1 Iohn 5. 1.
r Mat. 10. 42.

Panem domini, non panem dominũ: vt Auguſt. de Iuda.

The ſecond Sermon.

The ſenſe of the words here handled.

NExt to the requiſiteneſſe of Faith to the well partaking of the Sacrament, followeth the quality of that Faith which is required: *If thou beleeueſt with all thy heart, &c.* as if it had beene ſaid, *Thou deſireſt to be baptized, if thou doſt beleeue, and that not formally alone and in ſhew, but in ſincerity and in truth of thy heart, thou mayſt, this Sacrament ſhall returne to thy comfort, and be a pledge of grace vnto thy ſoule.* This thus opened doth affoord two doctrines.

Doct.1. This is the firſt, *That there is a kinde of Faith out of which there commeth no good vnto the ſoule of him that hath it.* This is inſinuated in *Philips ſpeech*, For ſo much manifeſtly is intended, that it was poſſible for the *Eunuch* to beleeue after a ſort, and yet to remaine vncapable of the comfort, and ſweetneſſe of the Sacrament; *Suppoſe thou beleeueſt, yet if it be not with all thy heart, by ſuch a Faith thou art not one haires breadth neerer to ſaluation*; ſo that the very nature of the ſpeech preſuppoſeth an vnprofitable Faith, a Faith which is of no vſe, vnleſſe it be to the encreaſing of his damnation that profeſſeth it. This is alſo eaſily prooued by the Scripture. Our Sauiour in the parable of the Seed, ſpeaketh of Faith, and the ſame gotten by hearing, which is alſo accompanied with a kinde of flaſhing, ſudden ioy, but yet it is but like ſeed *among ſtones, withering away for lacke of moyſture* [a]. This is that Faith which is called a *temporall Faith*, or a Faith whoſe continuance is onely for ſome little time. Some ſuch Faith may ſeeme to haue beene in thoſe of whom it is ſaid, *Many beleeued, &c, when they ſaw his miracles, But Ieſus did not commit himſelfe vnto them* [b]. There was a certaine yeelding wrought in their hearts by the power of Chriſts miracles, that ſurely hee was that Meſſias, yet Chriſt did not hold them worth the truſting to. In this preſent Chapter it is ſaid, *Simon Magus beleeued.* [c]. Wee cannot thinke his faith was that which for diſtinctions ſake wee terme *Sauing faith*: Hee had as a learned man ſaith of him, the viſible Baptiſme, but hee wanted the inuiſible ſanctifying. Saint *Paul*, mentioneth a *Faith* which a man may haue and yet be *nothing* [d]. *Iames* giueth a kinde of *Faith* euen to *Diuels* [e], and ſpeaketh of a Faith, which he calleth a *dead Faith* [f]. Theſe few teſtimonies are very pregnant. Satan knoweth how to *transforme himſelfe into an Angell of light* [g], ſo that there is no good thing but he can counterfeit it, and doth, and by that meanes maketh many hypocrites to make a wonderfull ſhew; ſeeming to be as ſincere & forward in Religion as the beſt. There is no grace which accompanieth ſaluation, wherewith God is pleaſed to enrich and furniſh his Elect, but he can frame ſome one or other of his limmes to a ſhadow of it, yea and teach them to come ſo neer it, as that for the preſent it ſhal be a very hard matter to diſcerne it. There may be ſomewhat like prayer, which yet is not prayer, but lip-deuotion; Something like repentance, which yet is not repentance, but *worldly ſorrow cauſing death* [h]; ſomething like obedience, which yet is not obedience, but groſſe hypocriſie, and ſo in other particulars. *Felix trembled* [i], *Ahab* was *humbled* [k], *Saul* confeſſed his fault [l], *Eſau wept* [m], *Iudas* had a kinde of *repenting* [n], *Herod* heard *gladly* [o], *Balaam* deſired to *die the death of the righteous* [p]. The Apoſtle ſeemeth to acknowledge *a taſte of the good gift of God, &c*, in ſome reuolters, that yet fall away beyond all poſſibility of repentance [q]. Thus ſtill it appeares how neere a man may come to true religion, and yet ſtill be in the ſnare of the Diuel, carried vp and downe as *a Captiue at his will* [r]. He may carry the name of a beleeuer, and yet miſſe the end *of Faith, the ſaluation of his ſoule* [s].

[a] Luk.8.6,13.
[b] Ioh.2.23,24
[c] Act.8.13.
Auguſt quæſt. in Leuitic.
[d] 1 Cor.13.2.
[e] Iam.2.19.
[f] Verſe 26.
[g] 2.Cor.11.14
[h] 2 Cor.7.10.
[i] Act.24.26.
[k] 1 Kin 21.27.
[l] 1 Sa. 26.21.
[m] Heb.12 17.
[n] Mat.27.3.
[o] Mar.6.20.
[p] Num.23.10
[q] Heb.6.4,5.
[r] 2 Tim.2.26.
[s] 1 Pet,1.9.

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The vſe is, to exhort vs all, who thinke we haue Faith, and boaſt of Faith, and profeſſe our ſelues to bee beleeuers, *to giue all diligence* [f], and to proue our ſelues with our beſt endeauour, whether the faith which wee thinke we haue be ſuch as will not deceiue vs in the end. Wee ſee by that which hath beene ſaid, that there is a thing which for the time is as like vnto Faith, as one thing can be to another. The wit of man for the preſent can diſcerne no difference, and yet the hauers of it ſhal not be ſaued. How behoouefull then is it for vs to follow the counſell of *Paul* (to *proue our ſelues whether we are in the Faith or no* [g]?) The life of a Chriſtian is a continuall warfare, wee haue a ſtrong and a dangerous enemy to grapple with, and there are many particulars of ſpirituall armour neceſſarie for our defence: among the reſt, there is a *ſhield of Faith* [h]. A carefull ſouldier will try his buckler whether it will keepe out ſhot, or otherwiſe bee free from beeing pierced by that kinde of weapon, againſt which it muſt be vſed. Now if faith be a ſhield, it muſt be tried that it may be a ſhield of proofe againſt the day of battell. Faith is (as before ſaid) the Tenure of our Free-hold (for *by it we ſtand* [i].) All the euidence wee haue to ſhew for our inheritance in the kingdome of heauen is our Faith. Now we know the care that men haue about their deeds and tenures: they examine them, to ſee whether they be ſound, they aske the counſell of this and the other Lawyer, touching them: Such yea and farre greater care ought we to haue about our Faith. If that be not good, what becommeth of all our hope for life eternall? And think what a wofull thing it is herein to be miſtaken. I ſaid Faith is the Tenure we hold heauen by. Now put caſe a man hath continued a ſute at law a great while, truſting to a certaine peece of writing which he hath in a box, if at the day of hearing, that writing proue inſufficient, what becommeth of him? wee know he loſeth all his former coſt, hee is caſt out of doores, and miſſeth that which hee thought hee ſhould haue enioyed all his dayes. So in this: A man maketh account, hee hath Faith ſufficient to ſaluation; heereupon he goeth on, without feare of future euill, at the day of reckoning his faith proueth counterfeit; thinke then in what a wofull caſe is that man. Wee may gueſſe ſomewhat heerein by a ſpeech of Chriſt. *Many ſhall ſay to mee, in that day, Lord haue we not in thy name prophecied? &c.* and yet ſhall it bee ſaid to them, *Depart from mee* [k], *&c.* It ſeemeth theſe will bee very confident, and make full account to be ſaued. But now when for all this, it ſhall be ſaid, *Depart*, we may well tremble to thinke vpon their miſery. For the more ſure a man is in his owne opinion, the greater confuſion and vexation it will be to him to be diſappointed of his hope. How neceſſary a matter is this to be vrged in theſe ſecure times. It would make a mans heart woe to thinke how exceeding carefull men be in other things, but how deſperate in this point concerning Faith; *Is this leaſe good, is this bond good, is this cloath for my garment good, is this beaſt good, is this ground good, is this husbandry good, is this corne which I haue choſen for my ſeed good?* We abound in theſe inquiries, and are ſcarcely euer ſatisfied, we are ſtill iealous and afraid, leſt it ſhould not be as we deſire. But who amongſt many makes a queſtion touching his Faith? who ſaith to himſelfe, *Here is much ſpeaking of Faith, and it is taught that without it there can be no ſaluation, what, is my faith which I promiſe my ſelfe I haue, ſuch as it ought to be? ſure if it be not, I can neuer be ſaued.* Who is it that thus communeth with his owne ſoule? Who keepeth this priuy audite within himſelfe? *I hearkened and heard, and no man ſpake aright*, ſaid *Ieremy* of old [l]. Hee would euen deliuer vp the like verdit of the men of this generation, if hee were now liuing. It is the great policy of the Diuell, to lead men on, and to lull them aſleepe in their careleſneſſe, it filleth his barnes, and helps to encreaſe his kingdome. A debating with a mans ſelfe touching this hope of a better life, is a very firſt ſtep towards heauen. Sathan knoweth that if men ſhould once put it to the queſtion how their Faith is, they ſhould ſee ſuch ſcantneſſe in themſelues that way, that the very ſight thereof would make them looke about and begin a bet-

The Vſe.

f 2 Pet 1. 5.

g 2 Cor. 13. 5.

h Eph. 6. 16.

i 2 Cor. 1. 24.

k Mat. 7. 22, 23.

l Ier. 8. 6.

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ter course, whereas now presuming all is well, they runne on headlong, and will surely bee in the pit, before they bee ware. When thou art perswaded and called vpon to examine thy selfe, whether thy faith bee right and sound, *why man* (saith the diuell by and by vnto thee) *wherefore shouldest thou doubt it, Hast not thou beleeued in God euer since thou couldest remember? Hast thou done thus well hitherto, and shouldest thou beginne to make question of thy Faith? Feare not, doe not doubt, but thou art euen as good a beleeuer as the best.* Thus with these and the like charmes, this subtill enemy rockes men asleepe, and encourageth them to feede themselues with vaine perswasions, and to *trust in lying words which cannot profit* [m]. Let therefore the doctrine taught, worke to the reformation of this common euill, from which scarce one of many, is able well to cleere himselfe. We hope to bee saued, we say we haue faith, we would take it for a wrong, if any man should call vs vnbeleeuers: Oh let vs remember that there is a faith which will deceiue, a kinde of beleeuing which is but counterfeit. Let vs not content our selues with suppossals, with idle imaginations which haue no ground, but let vs bring our faith to the touch-stone, and let it be tryed throughly, whether it will hold in the day of account or no. There is nothing more contrary to Christianity then presumption, nor any in worse case then they which are most secure, and make themselues beleeue, that all is with them as it should. We reade that *Iacob* in his dreame saw *a Ladder vpon the earth, of which the top reached to heauen* [n]. The Ladder betokened Christ, as Christ himselfe hath reference to it, in his speech to *Nathaniel*, touching *Angels ascending and descending vpon the sonne of man* [o]. Now (to apply this to my present purpose) we know that he which climbeth vp a ladder, is especially carefull of his footing and hold, and looketh diligently and aduisedly to euery step. So doth he which is in Christ, and is by him, and through him getting vp to heauen; he is alwaies trying whether his standing be sure, and whether his hold that he hath caught, be such as will not deceiue him. Thus he *worketh out his saluation with feare and trembling* [p], and happy is hee who is so busied: And so I haue laboured to presse the vse of this necessary point. In the matter of faith it is a dangerous thing to be deceiued: If a mans faith be vnsound, all his hope is ouerthrowne, it is easie to be mistaken, our *heart is deceitfull* [q], and in our owne cases wee are partiall iudges; Sathan is cunning and will beguile vs with a shadow of faith, and there is a faith, which is very like to true faith, but yet will deceiue vs; what then can be more behouefull then to proue our faith, that we may be sure it will not faile vs most, when we shall need it most? This is the summe. And to the end wee may be the better prepared for this dutie of Triall, I come now to the next doctrine, as the Text giueth occasion, to shew what kinde of faith it is which is availeable to life eternall, and which is therefore called, *the Faith of Gods Elect* [r], because it streameth from Election and is a pledge thereof.

m Ier.7.8.

n Gen.28.12.

o Ioh.1.51.

p Phil.2.12.

q Ier.17.9.

r Tit.1.1.

Doct.2. The next doctrine then is, *That onely that Faith maketh a man capable of saluation and giueth him an interest into life eternall which is with all the heart.* This is direct out of the words, *If thou beleeue with all thy heart thou maist*: that is, *If thy beleeuing bee sincere, and thy faith vnfained, thou maist finde comfort in this Sacrament, otherwise it will be to thee but an idle signe.* In all matters betwixt God and vs, this is a chiefe thing which hee requireth, that wee *giue him our heart* [s], and that, that which we professe to doe, be done in singlenesse. He himselfe is a God *of truth* [t], and therefore can delight in none but such in *whose spirit there is no guile* [u]. His chosen are called *the Israel of God* [x], and it is a badge of a true *Israelite* to be without *Deceit* [y]: *A double heart* is the marke of the vngodly [z], and God commands vs to purge out this leauen if wee would *draw neere* vnto his Maiesty [a]. The true worshippers shall *worship him in Truth, for the Father requireth euen such* [b]. It remaineth as a blemish in the name of the old *Israelites*, that albeit they made a shew of *seeking God, yet their heart was not vpright with him, neither were they faith-*

s Pro.23.26.
t Psal.31.5.
u Psal.32.2.
x Gal.6.16.
y 1 Ioh.1.47.
z Psal.12.1.
a Iam.4.8.
b Ioh.4.23.

full

full in his Couenant [c]. Thus much to ſhew the neceſſity of vnfainedneſſe, and of doing that with the *heart*, which wee doe in all things which concerne God, and ſo by conſequence in the matter of Faith. God is Truth, Chriſt is Truth, the holy Ghoſt is the Spirit of Truth. How can Faith make vnion betwixt God and vs vnleſſe it be *Faith of truth* [d]? This point will not be ſo profitable in the application, vnleſſe we looke a little more neerely into it, to finde out, what that ſpeciall point is, in reſpect whereof Faith is ſaid to be with all the *heart*. The heart is the ſeat and fountaine of all the affections. A man therefore beleeueth *with all the heart*, when that which is beleeued is become (as it were) the center of all his affections, the maine marke and matter of his loue, delight, ioy, &c. ſo that whatſoeuer elſe is loued or delighted in, is ſo reſpected onely for the ſake of that principall ſcope, and ſo farre forth as it leadeth and draweth towards it. As for example: The maine obiect of Faith is Chriſt: now then to *beleeue in Chriſt with all the heart*, is to faſten a mans whole affiance, his whole ioy, his whole contentment only vpon him; So that Chriſt beareth the whole ſway and principality in his affections: and the maine end, why his faith worketh and ſtriueth towards him, and why he deſireth to be vnited to him, is not ſo much the good & ſaluation of his owne ſoule, as the enioying of him, in whom all *fulneſſe dwelleth* [e], and in whom the treaſures of all goodneſſe are layd vp. There may bee a relying and a beleeuing vpon Chriſt, which may be ſaid to be true, and vndiſſembled, in this reſpect, becauſe the party in whom it is, doth indeed doe that which he profeſſeth to doe, neither doth ſpeake contrary to his ſecret thoughts, when hee ſaith hee beleeueth in Chriſt, and yet is not this the Faith *with all the heart* here ſpoken of: As for example; I doubt not but a Papiſt ſpeaketh truly and as hee meaneth, when hee ſaith he beleeueth to be ſaued by Ieſus Chriſt, yet notwithſtanding, there wanteth in him this quality of beleeuing *with all the heart*, becauſe hee hath alſo a ſecret dependance vpon the helpe of Saints, vpon the interceſſion of the Virgin *Mary*, vpon the merit of ſome worke, or action of his owne. Heere Chriſt hath not all his heart, becauſe hee hath diuided it betwixt him and ſome other obiects. So againe among our ſelues, I doubt not but many profeſſe ſoothly, and without fraud in auouching that they haue caſt all their hope of ſaluation onely vpon Ieſus Chriſt, and yet there is a defect in their Faith, and that in this particular, that it is not with *all the heart*, becauſe their *heart* draweth not towards Chriſt, ſeeketh not to bee knit to Chriſt onely for Chriſts ſake, and becauſe of that worth and excellency which is conceiued to be in him, but for ſome other by-reſpect, and for their owne ſakes. For let me make this knowne vnto you, (which is not generally conſidered,) it is poſſible for a reprobate to goe thus farre; namely, to acknowledge there is no ſaluation in any other but in Chriſt, to diſclaime all hope ſaue onely by him, to deſire truely and with his ſoule to haue a part in him, and to account himſelfe happy if hee might haue fauour with God through him; thus farre he may come, and yet ſtil Chriſt hath not all his *heart*, becauſe the principall drift and aime of his reſpecting Chriſt, is, his owne ſaluation by Chriſt. Why (will ſome man ſay) what ſhall a man elſe aime at in beleeuing vpon Chriſt, but onely ſaluation by Chriſt? Anſwer: I deny not but that it is lawfull to loue Chriſt, and to reſt vpon Chriſt for ſaluations ſake, but I ſay withall, that hee which eſteemeth Chriſt for nothing elſe but to bee ſaued by him, ſhall neuer bee ſaued by him. My *heart* is to my ſelfe, it is not to Chriſt if I make account of him and ſeeke to him onely for my benefit. So then, Chriſt is *beleeued with all the heart*, when the enioying of Chriſt is the ſcope of our beleeuing. I deſire not to enioy Chriſt ſo much becauſe I would bee ſaued, as thus, I deſire to bee ſaued that I might enioy Chriſt. My *heart* is to Chriſt as to the maine, to mine owne ſaluation as to the inferiour, and as to a matter therefore onely worthy the deſiring, becauſe it leadeth vnto Chriſt. Thus I hope we now ſee, that that Faith which is effectual to ſaluation

[c] Pſal. 78. 37.

[d] 2 Theſ. 2. 13

[e] Col. 1. 19.

is onely that which is a *beleeuing with all the heart*; and then 2. that that is a *beleeuing with all the heart*, when Christ who is the obiect of Faith, and is acknowledged to be a sole and compleat Sauiour, is laboured after principally for himselfe, my heart is towards him for his owne sake, more then for mine owne saluation sake. I know I cannot depend vpon him, and be made one with him, but it will be for my profit, yet I looke not so much vpon that, as I doe vpon him, yea and I striue to be affected as *Iob*, to continue my Faith, and my trusting to him, though he should *slay me* [f], though I should not onely get good by him, but receiue some sharpnesse from him.

[f] Iob. 13 15.

The Vse. We must couple this point with the former, and I wish we may well digest it, and that wee could bee perswaded to bestow some part of our thoughts vpon it euery day. It is no easie thing rightly to beleeue. Not euery one that taketh the name of Iesus into his mouth shall by and by be saued, no nor yet euery one which goeth further then a superficiall naming him. It is possible to vnderstand the mystery of Christ; to professe truely and vndissemblingly, a dependance onely vpon Christ, and (as it were) to set vp a mans rest on this, that no man can come vnto God the Father, but by Christ, and yet in the end to come short. Let vs remember that the very life and glory of Faith, is to *beleeue with all thy heart*, that is, in our beleeuing to let Christ haue the preeminence, the full and the very all of our affections. If wee can bring our soules once to this, to value Christ more for his owne proper works sake, then for our owne saluations sake, then are we beleeuers *with all our heart*. This is indeede singlenesse and sincerity of affection, this is vprightnes of mind: when my faith reacheth after Christ for Christ, I account my own saluation but the By, the fruition of Christ the Maine. Ardua res est fides, Hierony.

These be two things I know which cannot be sundered in inioying Christ and saluation; but yet it is possible to giue the one the precedence aboue the other in desiring. Let not this seeme strange vnto vs. Who amongst vs, accounts him a friend worth the hauing, whose chiefe end in seeking to be linked in with him in society, is more his owne commodity, or some credit like to accrew to him, then the fruition of him to whom he professeth loue? When we can say of a man professing friendship, *I know he respecteth me for this, or for that, were it not for such a hope, or the expectation of such a benefit, I am sure he would regard mee as little as another man*, will we iudge such an one an vnfained friend? How then shall that be called an vnfained faith, which aimeth at Christ onely for this, because there is hope of a kingdome by beleeuing? This is a mercinary respect, neither is that a true sauing faith which hath no higher scope. Would I not drawe towardes Christ in my desire and affection, if there were no saluation by his meanes? is it onely to make a benefit of him, that I doe cast my selfe vpon him? and shall this be called faith? No, I doubt not but such respects as these may be found in many which yet shall bee called the least in the Kingdome of God. And thus we may see how one thing followeth vpon another: the maine matter of preaching must be Christ, the supreme purpose of hearing must be to finde Christ*; and so the principall intendment of faith must bee to enioy Christ. To be saued, may lawfully be an inducement, but sure wee shall misse, if it bee the chiefest motiue. If we will *beleeue in Christ*, he will haue *all the heart* or nothing. And so much touching the quality of Faith, which I commend to our best obseruation, and wish it may be well considered, that we may not beguile our selues with an opinion of faith. Let it be remembred how neere counterfait faith commeth vnto true faith, and wherein the maine difference doth consist. Christ hath but halfe the heart, if we respect him onely for this, that vpon his shoulders wee may be carryed vpwards into heauen. If we could thinke heauen it selfe not worthy the hauing but onely for his sake, that were excellent. So farre of the condition propounded by *Philip*, now next of the *Eunuches* vndertaking it: *Then he answered, I beleeue that, &c.*

* *This was taught out of the 35. vers.*

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Wee haue here three things to note. 1. That the *Eunuch* was able to giue an account of his Faith. 2. That he was ready so to doe. 3. What the account was. The first of these is very apparant: for what is this speech but an account giuen by the *Eunuch* what hee beleeued? and it was so sufficient, that vpon it hee was admitted to the Sacrament. So that the doctrine hence is, *That it is necessary for euery good Christian to be able to expresse for himselfe what he beleeues.* This sufficiencie of the *Eunuch* to returne a answer to the inquiry made into his faith, is not to bee passed ouer without noting; out of all question it was written for our learning, that we might labour not to be to seeke in the things which doe concerne our soules. This is that which *Peter* calleth, *a giuing a reason of that hope which a man hath* [g]: *Paul* tearmeth it *a confession with the mouth* [h], and maketh it a necessary companion of that Faith which brings to saluation; and *Let euery man be fully perswaded in his owne minde* [i], that is, *let him that is a beleeuer, labour to conceiue distinctly what that is, whereupon it is necessary for him to rest, that hee may be saued: let him not satisfie himselfe with a kinde of refirment to the faith of others, but let him see that hee himselfe doe apprehend that which is necessarie: The iust must liue by his Faith* [k], by that which he conceiueth in his owne heart, not by subiecting himselfe to the opinion of another. *This is life euerlasting to know thee, the onely God* [l]. It is not imagination, or suppofall, or some loose and vncertaine fancy, some roving coniecture, that can guide a man to life: it is vnderstanding, it is knowledge, such which the haver, is both able (if need be) to set downe determinately what it is, and to giue a reason also thereof: *Thus it is written, and this I beleeue; this is my Faith, and this is the foundation thereof*; Why else is it, that the Scripture teacheth grounds of the Christian faith so exactly? Why is it, that there is any such necessity laid vpon vs, which are called to the seruice of the Church, to lay open the mystery of Christ? Why (I say) should this be, if it were not the duty of beleeuers, to be able in heart to comprehend, and with mouth also (if occasion be) to declare whereupon they rest, for the saluation of their soules. Indeed what comfort can there be, or what sweetnes in vncertainty? or what possibility to put Satan to flight, with some confused notion, which a man hath catched vp hee knoweth not how? It is the glory of Christians to be *fulfilled with knowledge and spirituall vnderstanding* [m], to haue *the spirit of wisedome and reuelation, and to know what is the hope of their calling, &c.* [n] A shame to them to be *children in vnderstanding* [o], to be *dull of hearing* [p], to be *euer learning and yet neuer able to come to the knowledge of the truth* [q]. These things may serue to prooue this doctrine.

Doctrine 3.

g 1 Pet. 3. 15.
h Rom 10. 9.
i Rom. 14. 5.
k Heb 10. 38.
l Ioh. 17. 3.
m Col. 1. 9.
n Eph. 1. 17, 18
o 1 Cor 14. 20
p Heb. 5. 11.
q 2. Tim. 3. 7.

The vse.

In the vse it giueth full occasion to accuse the ignorance of these times, in which so many of all sorts, and of all degrees, are vtterly vnable to giue a comfortable account of that which is necessary to be knowne vnto saluation. Euery parish, euery assembly, euery congregation swarmes with such. There is no Minister that laboureth to know the state of his flock, but can be a witnes with me touching this. Men speake of I know not what, hoping well, and of being of that which they call *Gods beleefe*, but (alas) how farre bee they from that which *Peter* calleth *a reason of their hope*? The Apostle calleth *Faith an euidence* [r]. Now, suppose a man should be called before a Iudge, in a matter betwixt party & party, and could there be able to speak as little to the point in question, as the most are able to say in the case of Faith; would the Iudge account their answer a competent euidence, or would he not think himselfe wronged to haue his eares troubled with such headlesse tales? Surely he that had no better to shew for his outward estate, then many haue for their future inheritance into the kingdome of glory, would and well might feare euery houre to bee displaced. This is wofull in the cleere light of the Gospell, and it is one of the sinnes for which the Lord hath a speciall *controuersie* [s] with the times. And it is a sinne so much the more dangerous, because it is scarcely taken notice of to be a sinne. To bee a swearer, a whoremaster, a drunkard, an oppressor, a greedy worldling, a lyer, a cursed speaker,

r Heb. 11. 1.
s Hos. 4. 1.

and theſe and the like, partly by the light of nature, partly by ſome generall rules gotten by continuall hearing, are of the moſt, yeelded vnto to be ſins. But ignorance in religion, yea euen in thoſe points, which are (as it were) the very life and ſoule of religion, is hardly taken to be ſinne. Who thinketh himſelfe euer the leſſe honeſt, becauſe hee is ignorant? Thus (I ſay) is this euill, the more dangerous, becauſe it paſſeth away vnobſerued, vntaxed, vnblamed, and yet it is a principall ſin, againſt which the Lord will proceed at his iudging day, [t] and the *people that doe not vnderſtand ſhall fall* [u]. It is true there is much dulneſſe, much hardneſſe of conceit, much weakneſſe of apprehenſion euen in the very beſt, but yet certainely if that be not in vs, which in one place is called a *Mind to know* [x], in another an endeauour *to know* [y], we can neuer be ſaued. Remember we how the *Eunuch* profited by one Sermon, and conſider how many we haue heard, who yet (many of vs) cannot giue ſo good an account as the *Eunuch* did. For let no man thinke, that this was all, namely, that the *Eunuch* was able to deliuer thus many words, as are here, and no more; it were an iniury to the memory of that holy man, if we ſhould ſo imagine, and it were a wrong to the wiſdome of *Philip* if we ſhould thinke he would let him paſſe with a kind of verball acknowledgement of a matter which hee did not vnderſtand. Can we thinke with any probability, that either the *Eunuch* ſaid no more then is here deliuered, or that *Philip* did not feele him againe and againe, to ſee how hee was ſetled? yes vndoubtedly: The *Eunuch* knew the perſon of Chriſt, the office of Chriſt, knew how the ancient Propheſies of the old Teſtament were fulfilled in Chriſt, & was able to ſhew cauſe why hee for his particular part ſhould thinke to be ſaued by Chriſt, knew how faith coupleth vnto Chriſt, how it doth procure to a man an intereſt into the obedience and righteouſneſſe of Chriſt. Theſe and the like materiall points, out of all doubt the *Eunuch* knew. *Philip* would neuer haue admitted him to the Sacrament of Baptiſme, vpon the vttering onely of a few words, or haue left him in ſuch a raw meaſure of knowledge, before he had brought him to conceiue aright the grounds of godlineſſe, and that doctrine which is called *the doctrine of the beginning of Chriſt* [z]. I adde this leſt any man ſhould beguile his owne ſoule, becauſe of his ableneſſe to ſay ſo much as is heere reported to haue beene ſpoken by the *Eunuch*. I wiſh the words in euery mans heart and mouth, but take heede wee make not a charme of the Scripture, to imagine a vertue in words of which we know not what to make. Let vs labour to ſpeake the *Eunuchs* words, with the like knowledge that the *Eunuch* had, otherwiſe to ſay, *we beleeue that Ieſus Chriſt, &c*, ſhall not auaile vs. So much of this, that the *Eunuch* was able to expreſſe his Faith, and to ſhew for himſelfe what he beleeued.

t 2 Theſ. 1.8.
u Hoſ. 4.14.
x 1 Ioh. 5.20.
y Hoſ. 6.3.
z Heb. 6.1.

Doct. 4. The next thing is his readineſſe to giue an account, which affoordeth vs this doctrine, *That where the power of godlineſſe beareth any ſway, there is no frowardneſſe of diſpoſition, when one is dealt with in the matter of Faith.* This I obſerue out of the modeſt and yeelding diſpoſition of this *Eunuch*, who was thus content (as it were) to be catechized by *Philip*, and to ſubmit himſelfe to giue an account of his beleeuing. No doubt hee held it meete, that hee which now tooke care of his ſoule, ſhould by him be made acquainted with the ſtate of his ſoule. If a man *ſpeake in the eares of a foole, he will deſpiſe the wiſdome of his words* [a], and ſuch an one being queſtioned, with about religion, *anſwereth roughly* [b], but *gentlenes, goodnes, meeknes, are the fruits of the ſpirit* [c]. It was the humor of the Phariſees, in the pride of heart to diſdaine to ſubmit themſelues to *Iohns* Miniſtery, *they deſpiſed the councell of God* [d], and they tooke it in foule ſcorne when the blinde man asked them, whether they would bee *Chriſts Diſciples* [e], their ſtomacks could not frame to be treated with as men ignorant in ought, or as liable to an account to any what they beleeued. It is the commandement of God that euery man in ſuch a caſe as this betwixt *Philip* and the *Eunuch*, would *be ready to giue an anſwer* [f]: and religion where it is, doth teach men ſo to bee. For as it abateth theſe high ſpirits which are in man

a Pro. 23.9.
b Pro. 14.23.
c Gal. 5.22.23
d Luk. 7.30.
e Ioh. 9.29.
f 1 Pet. 3.15.

by

by nature, so it maketh a man to consider the good that may ensue, by submitting himselfe with meekenesse, to be communed with by him that is able to instruct him; If his knowledge be right, this is a meanes to confirme it; if it be mistaken, this is the way to better it.

This reproueth that sturdy and contemptuous humour which is in many now, who hold it for a very great disparagement, to be vrged to tell how they beleeue. It is thought to bee a courte not vnfit to be practiced vpon children, but to vrge those to it that are elder, yea though they need neuer so much instruction, is deemed insolency in him that vndertaketh it, and simplicity and baseneſſe of disposition in those that submit to it. The greatest part therefore are so affected, that if they should be so dealt with, they would haue much adoe with themselues to beare it well, or not to returne the crooked answer of a froward mouth. By this meanes their spirituall *wounds putrifie, because of their owne foolishnesse* [g]. They *became vaine in their imaginations* [h]. They will not bee knowne of their secret ignorance, and by that meanes they doe depriue themselues of many an opportunity, by which they might be builded vp in the sauing knowledge of Gods truth. *A froward heart neuer findeth good* [i]. This then let vs learne hence; Thou whom God hath blessed with a faithfull Pastor, furnished with the *tongue of the learned* [k], and able *to minister a word in time to him that is weary*, be not vnwilling to lay open to him the state of thy soule, nor think it a wrong to be so communed with, as may make way to thy further edifying in the mystery of Christ. Our dayes are in as bad an extremity, as were the dayes of Popery. Then the Priests had gotten such a tie vpon men, by the (so called) Sacrament of confession, that they diued further into mens secrets then was fit. But now men are growne to as much strangenesse, and standing aloofe from their spirituall ouerseers, so that he which attempts, though in neuer so humble and respectiue manner, to mooue a question to them, or to feele their knowledge, shall be requited as *Lot*, when he gaue good counsell to the Sodomites, *Away hence* [l], or taken vp as *Moses, who made thee a man of authority* [m]? This is the curriſh disposition of vnregenerate men. *They are as thornes that cannot be taken with hands, the man that would touch them, must be defenced with iron, or with the shaft of a speare* [n]. This maketh religion to grow so slowly as it doth, either *Philip* doth not aske, or the *Eunuch* will not answer. Thus farre of the *Eunuchs* readinesse to giue account; here was no disdaine, no haughtinesse, no stomacking of the matter, to bee thus inquired into, no shaking off the demander with a crosse reply; here is meekenesse and calmenesse of spirit, heere is a plaine and direct acknowledement of what hee conceiues. Happy was *Philip* to haue such a tractable scholler, and happy the Æthiopian to haue such a searching teacher. God encrease the number of such *Philips*, and make vs all such as the *Eunuch* was in this particular.

The Vse.

g Psal. 28, 5.
h Rom. 1, 22.
i Pro 17. 20.
k Isa. 50. 4.
l Gen. 19. 9.
m Exod. 2, 14.
n 2 Sam. 23. 6, 7.

The third Sermon.

WE are now come to the account it ſelfe, and to the matter of the *Eunuchs* confeſſion: *I beleeue that Ieſus Chriſt is the Son of God.* The plaine doctrine here is, *That the beleeuing of Ieſus Chriſt to be the Son of God, is the very ſubſtance of that faith which is required to ſaluation.* This is plainely to bee gathered hence. The *Eunuch* deſired Baptiſme, (the badge of a Chriſtian:) *Philip* enquireth of him, whether he haue that faith, which maketh a Chriſtian; hee anſwereth, I beleeue ſo: This anſwer is approued and taken for ſufficient; ſo that to beleeue that which this *Eunuch* here acknowledgeth, is the very life of ſauing faith, it is the ſumme of all that is required to ſaluation, and without it there is no ſaluation. And this collection is iuſtifiable from hence, ſo much the rather, becauſe the chiefe confeſſions and abridgements of the Chriſtian Faith, which are in the new Teſtament, conſiſt vpon this point chiefly: as, that memorable one made by *Peter* in the name of the reſt of the Apoſtles, [a] *Thou art the Chriſt the Son of the liuing God*: then that in *Iohn*, (which it may be is the ſame with the former, in effect I am ſure it differeth not) *We beleeue and know that thou art the Chriſt the Son of the liuing God* [b]: Thirdly, that of the blinde man, *Doſt thou beleeue in the Son of God? Lord I beleeue* [c]: Fourthly, that of *Martha, I beleeue that thou art the Chriſt the Son of God, that ſhould come into the world* [d]. Theſe ſolemn declarations of the Faith required to ſaluation, do all concurre in this one generall point, *Ieſus Chriſt is the Son of God.* The doctrine of Scripture is called, *the word of faith* [e]; it is therefore committed to record that men *might beleeue* [f]. Now the pith of the whole Scripture is, *Ieſus Chriſt*; Hee is *the end of the Law* [g], *to him giue all the Prophets witneſſe* [h], and the ſumme of the Goſpell is, *that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting* [i]. If then Chriſt bee the ſubſtance of the Scripture, needs muſt the building vpon him be the ſumme of *Faith.* Faith goeth no further then the *Word*, and the Word hath no more to teach but this, *that God hath giuen vnto vs eternall life, and this life is in his Son* [k]. Thus for a generall opening of this doctrine. To the end it may be the more profitable, we muſt conſider ſomewhat more exactly, what it is, *to beleeue that Ieſus Chriſt is the Son of God*: Firſt in generall to beleeue, betokeneth two things. 1 To hold a matter to be a truth, and ſo it is an action of the vnderſtanding power. 2. To truſt to a thing, or to rely vpon it, and ſo it is an act of the will, and iſſueth out of the former. Secondly, (according to this) *to beleeue that Ieſus Chriſt is the Son of God*, comprehendeth two things. 1. To apprehend this as a ſound and vndeniable truth, that *Ieſus Chriſt is the Son of God.* 2. To conceiue it as a doctrine into wch a mans ſelf hath ſome intereſt, and ſo to rely and reſt thereupon for future benefit. Firſt, that this propoſition, *Ieſus is the Son of God*, is an abſolute and vndeniable truth, it muſt bee reſolued: It is the ground-worke of Faith, and the foundation without which it cannot ſtand. It was the errand vpon which *Iohn Baptiſt* ſent his diſciples vnto Chriſt, that they from his owne mouth might bee made ſure, that it was *Hee that ſhould come, and no other to be looked for* [l]. The certainty herein is gotten by the Scripture: and indeed (*to beleeue*) as it is an act of the vnderſtanding, is properly to aſſent vnto a matter, and to take it as a truth, vpon the report and credit of another. So then, a man muſt bee poſſeſſed with

Doctrine 1.

a Mat. 16.16.
b Ioh. 6.69.
c Ioh. 9.35.38
d Ioh. 11.27.
e Rom. 10 8.
f Ioh. 20.31.
g Rom. 10.4.
h Act. 10.43.
i Ioh. 3.16.
k 1 Ioh. 5.11.
l Mat. 11.3.

Auctoritat debemus quod credimus. Auguſt.

with this truth, by the authority and testimony of the Scripture, that he who is called *Iesus Christ*, is the very Sonne of God, whom God of old promised to send, being made of a woman, to bee the Prince of our saluation, and to make peace betwixt God and man, by his blood. This is one necessary principle to be apprehended vnto saluation, neither can any report settle a mans knowledge in this, but only the report of God himselfe speaking to vs in his Word. Secondly, this must also bee laid hold on, as a matter more particularly concerning the beleeuer. For a bare assent vnto this proposition, (*Iesus Christ is the Son of God*) cannot saue. *I know who thou art*, (said the euil spirit, therin he spake as he thought, and was perswaded,) *euen the holy one of God* [m]. And shall we think that this was all, was intended in the *Eunuchs* acknowledgement, that hee gaue credit vnto the Scripture touching *Iesus Christ to be the Son of God*? God forbid. He might haue done so & yet neuer haue bin saued. He had not *beleeued with all his heart*, if he had done no more; It was necessary there should be also a relying, a resting, a casting himselfe vpon Christ, a trusting to him, an expecting saluation by his meanes, a fitting of this generall truth touching Christ, to his owne particular for the discharge of his soule in the sight of God. And indeed this is so necessary a part of faith, that as it cannot be without the former, (for a man cannot rely vpon Christ, vnlesse he be certaine, he is the person to be relyed vpon;) so the former is not rightly and truely apprehended vnlesse this latter bee attained to, or at the least endeauoured for. For, first generally, it is true that the points and articles of faith, are so contriued, that the failing in one, ouerthroweth all. Then, secondly, a man cannot properly bee said to beleeue the report of the Scripture touching Christ, vnlesse he doe apply it to himselfe. For how doth a man giue credit to this, that *Christ is the Sonne of God, and a Sauiour*, if he himselfe do not rely and hang vpon him for his owne saluation. So that indeed it is no full and compleate assent, where there wants an application of that truth which is assented vnto, to a mans owne particular. How can I beleeue Christ to be my Sauiour, except I know him to be the promised Sauiour? and how doe I beleeue him to bee the promised Sauiour, if I dare not trust him with my owne soule, and am backward to depend vpon him for my selfe. And therefore in this, truely saith the Apostle, that *he maketh God a lyer*, that doth not proceede from the generall doctrine of the point of particular application, that *God hath giuen (vs) eternall life* [n]. If then wee yeeld (as wee needs must) that the *Eunuch* did more then assent to this generall truth, as it is reuealed in the Scripture, and did lay hold vpon it as a matter into which himselfe had interest, it cannot but follow thence, that the faith required to saluation, hath in it beside the acknowledgement of the truth in the vnderstanding, an embracing it also in the will, and a dependance thereon, for the personall good of him in whom it is. And thus of this doctrine touching the matter and obiect of *Faith*, *Iesus Christ the Sonne of God*, apprehended by the authority of the Scripture to be so, and laid hold vpon as a Sauiour.

m Luk. 4. 34.

n 1 Ioh. 5. 10, 11.

The vse is, principally to moone vs to a due and diligent enquirie, whether we who speake of Faith, and doe also make full account of being saued by Christ, doe so beleeue, as hath beene described, and as out of all doubt this *Eunuch* did; namely, how we may be grounded and setled in this by the teaching of the Scripture, that *Iesus Christ is the Sonne of God*, in whom only God is pacified; and then next, how we doe depend vpon him in particular for our selues, with what warrant, and vpon what tearmes. This is a matter that deserueth scanning in the closet of euery heart that would bee saued. Certainely it will appeare vpon enquiry made, that if this bee to *beleeue*, surely then the number of beleeuers is exceeding small. For first, how rawe, how confused, how vncertaine (generally) is mens knowledge in this fundamentall point, touching the person, and office of Christ Iesus? How few are able to prooue vnto their

The Vse.

owne hearts out of Gods Word, that this Iesus Christ whom wé so often name, is that very person in whom all Gods promises touching life and saluation are
o 2 Cor. 1.20. *Yea and Amen* o, hauing in him and by him their full accomplishment; that it is
p Ioh. 6.27. hee whom God the Father hath *sealed* p *to saue his people from their sinnes* q. If a
q Mat. 1.21. man should come to many, who are beleeuers by profession, and say, *Oh, thou that makest thy boast of Christ, and thinkest vnder his wings to bee shrouded against the wrath of God, how knowest thou that this is the person in whom God will bee reconciled to thee, what warrant hast thou, in him to finde fauour, and acceptance with the Lord?* How quickely would they bee foyled, and how easily grauelled in this necessary particular? without certainty wherein, all a mans faith is but meere presumption. Verily I am perswaded, that it is not the tenth in our ordinary hearers and professours that can tell how to make this point good against Sathans cauils, with which hee will vndermine and batter it in the euill day, that, *Iesus Christ is that person, vpon whom hee that desires saluation must rely.* For shame let vs not bee more remisse and carelesse for our soules, then wee would be for our outward estate. What wise man will take the word or bond of another, vnlesse hee bee sure of his sufficiency to make that good for which hee offereth himselfe, either by word or writing, to be engaged? wherein is a man the neerer to haue his bond for many pounds, who (it may be) is not worth so many groats? Here therfore let vs first beginne in the matter of faith, let vs labour to see this point well proued out of the testimony of Gods Word, that *Iesus Christ is the chiefe stone elect*
r 1 Pet. 2.6. *and precious, put in Sion, vpon whom who so beleeueth, shall not be ashamed* r, that *hee*
s Ioh. 14.6. *is the way, the truth, and the life,* and that *as no man can come to the Faeher, but by him* s, so hee which commeth by him cannot be repelled. *If wee would be found in*
t Tit. 1.13. *the Faith* t, and rooted in Christ, let vs looke to this. It is abundantly cleered in
u Ioh. 5.39. the Scripture: *Search the Scriptures, they are they that testifie of Christ* u. Well, now as I haue discouered the scarcitie of faith, by the common defect in this maine ground of Christianity, so may I easily doe it in vrging the other part touching the particular application of the generall doctrine of Christ Iesus. For in it there is as great an errour as in the other. I know there is an ordinary making account to bee saued by Iesus Christ; but yet, though therein there is a kinde of fitting the doctrine of Christ to particulars, yet it is not that application which is the life of Faith, and which (out of all doubt) this *Eunuch* had attained to. For to the application of Christ there is more belongs then this, to say, *Christ died for sinners, and I hope by him to escape damnation*: Many shall goe into hell, with as much as that commeth to, in their mouthes. Application of Christ is a matter of greater consequence, and hath more going to it then so. There must be first a particular conceiuing of a mans owne neede of Christ: Secondly, an vnderstanding how that fulnesse which is in Christ may supply the particular wants of him that desireth to apply him, that so the soule may see how the turne thereof may abundantly bee serued by resting vpon him: Thirdly, a diligent noting how the preaching of the Word fitteth the particulars of Christs fulnesse, to the soules particular wants, that so a man may not bee (as it were) his owne caruer herein, but may feele how the hand of the Lord worketh in the businesse: Fourthly, a carefull marking how the soule is acheered and inwardly refreshed by that warmth, which it feeles it selfe to receiue by comming still neerer vnto Christ; how it hath more boldnesse to come to the throne of grace, how it findes more sweetnesse in the doctrine of saluation, how it hath more life in holy seruices, how it is furnished with more alacrity, and greater desire to walke with God in new obedience? Thus the application of Christ is another manner of thing then a sudden conceit, that I and I shall bee saued by his death: so much is common; but to apply Christ is a thing which few attaine vnto. Thou saiest, *thou art perswaded that Christ Iesus, the Sonne of God is thy Sauiour*; I demand of thee, *Who did tell thee so? What is thy warrant so to thinke?*

Art

Art thou come to this perſwaſion by due courſe, by being firſt nurtured in the ſchoole of humiliation, to bring thee to ſee what neede thy ſoule hath of the leaſt drop of the blood of Ieſus Chriſt? hath this apprehenſion beene begotten in thee by the preaching of the Word, in which thou haſt beene taught to whom onely ſaluation doth belong? hath it been long in getting, and haſt thou made much adoe to attaine to this meaſure? or is it ſome ſudden and raſh conceit, vpon which thou haſt aduentured? Take heed, and be well aduiſed; To apply Chriſt, is excellent, but it is not ordinary, neither is it eaſie, and he that neuer taſted the difficulty that is in it, neuer yet knew what it meant. Thus I muſt deale with thee, thus I muſt aduiſe thee, that profeſſeth an application of Chriſt vnto thy ſelf. And now (for a further opening of the matter) mee thinkes that title of a *Rocke* giuen vnto Chriſt[x], is worthy the conſidering: to make this plaine; Chriſt his being a Rocke of ſafety, argueth, that a man in himſelfe is plunged into a Sea of hazard, with which he is euer ready to be ſwallowed vp. Now, ſuppoſe we a man ſuffering ſhip-wracke vpon our Coaſt, and at the laſt, after much driuing to and fro, eſpying a Rocke, which if hee could recouer, there were ſome hope of eſcape. To this hee beginneth to direct his courſe, thither he beares with the vtmoſt of his might: the waues hinder him, the winde and weather are againſt him, yea oft-times when hee is come euen cloſe to, and is ready to touch it, and to lay hold vpon it, a guſt commeth, or ſome ſtronger waue, and carrieth him into the maine in deſpite: Nay, it may be, when againe hee is come yet neerer, and is euen in a manner gotten vp, yet there is ſuch an heauineſſe in his garments oppreſſed with water, ſuch benummednеſſe and weakneſſe in his ioynts, through the extremity of cold, that hee cannot keepe that which hee hath gotten, but againe loſeth his hold, and is euen about to giue ouer his hope, and to reſolue with himſelfe, that there is no remedy but hee muſt needes periſh in the Sea. Well, yet at the laſt he renueth his courage, purpoſing now to make his laſt attempt, hee recouereth the rocke, to the top hee is gotten, where he may looke about and ſee where hee was toſſed: But behold, before hee can throughly collect his thoughts, here begins a new feare: the water ſwelleth, and threatneth to couer euen the higheſt part of the rocke, the winde helpeth it forward, and aduanceth the pride thereof, and it begins to encounter as with an open mouth ready to deſtroy: What is now to be done? Surely nothing but this: Hee reſolues to keepe his ſtanding with his vtmoſt might, his hold hee determines not to forſake, here (thinketh he) I will abide, and if I periſh, I periſh. Here is the true eſtate of a man labouring in this painefull buſineſſe of applying Chriſt. Firſt he is toſſed long on the waues of much inward perplexity, and cryeth out with *Dauid, I ſticke faſt in the deepe mire where no ſtay is, I am come into deep waters, and the ſtreames run ouer me*[y]. *O God, all thy waues and thy flouds are vpon me*[z]. *The ſnares of death compaſſe me, and the griefes of the graue haue caught me*[a]. At the laſt, by the pointing of the finger of the Goſpell preached, the Rock is eſpied: *Ieſus Chriſt the righteous*[b], that Rocke, which *Dauid* calleth, *The Rocke that is higher then I*[c], that rocke which was reſembled by that, into the cleft whereof *Moſes* was put, that hee might ſee the Lord as hee paſſed by[d]. For as *Moſes* could not haue ſeene the Lord without death, vnleſſe he had beene hidden in that Rocke: ſo can no man ſee the face of God and liue, vnleſſe he be put into the cleft of this Rocke, that vnder the ſhelter thereof hee may behold him. Well, this Rocke being once deſcried, *the ſoule longeth greatly after it*[e], and thinkes it ſelfe ſhould be moſt happy, if it might arriue at the ſmalleſt *hole*[f] thereof. To this therefore it aymeth and laboureth with the vtmoſt endeauours: (*I endeauour my ſelfe and follow hard*[g].) But (alas) much adoe there is to get neere it, there be many ſwelling ſurges of much doubting, many bluſtering ſtormes of great diſcouragements. Oft times is the ſoule ready euen to claſpe vpon the Rocke, but ſomething or other puts it backe, and then there followeth euen a wofull drooping, and a kinde of deſpaire, euer againe to be in ſo faire a poſſibility: Oh, then com-

x Eſa.28.16. Mat.16.18.

y Pſal 69.2.
z Pſal.42.7.
a Pſal.116.3.

b 1 Ioh.2.1.
c Pſal.61.2.
d Exod.33.20.

e Pſal.63.1.
f Can.2.14.

g Phil.3.13.

meth in, *I am caſt out of thy ſight* [h], thoſe that told me of ſaluation by Chriſt, and of his readineſſe to receiue thoſe that ſeeke him, are all *lyers* [i]: yet at the laſt, this agony is ouercome, and the ſinner beginneth to rebuke his ſoule for his faintneſſe. *Why art thou caſt downe oh my ſoule, and vnquiet within mee* [k]? try yet againe, *ſurely there is an end, and thy hope ſhall not bee cut off* [l]. So with much ſtriuing, euen (as it were) to the loſſe of breath, *I opened my mouth and panted* [m]) the former feeling is regained, and the ſoule is come once more vnder the ſhadow of this *great Rocke* [n], yea and the *feet are ſet vpon it* [o], and the ſoule beginneth to triumph in ſafety, (*Returne vnto thy reſt oh my ſoule* [p], *I know nothing ſhall bee able to ſeparate from the loue of God which is in Chriſt Ieſus* [q],) yea it falleth to a diſcourſing vpon the ſtrange manner of her eſcape, *Come I will tell you what God hath done for mee* [r]. But (behold) ſuddenly a new feare interrupteth all, *I ſaid I ſhall neuer bee mooued, but thou hidſt thy face and I was troubled* [s], *My welbeloued was gone and paſt, I ſought him, but I could not finde him* [t]. What is now left, but to reſolue to ſticke faſt, whatſoeuer ſhall betide. *My ſoule cleaueth vnto thee* [u]; *my fleſh faileth, and mine heart, but it is good for me to keepe me cloſe* [x]; either here I muſt bee ſafe, or no where. Thus I haue giuen you a taſte of the trauell of the ſoule in the application of Chriſt. Chriſt being (as hee is called) a Rocke of ſafety, there is no fitter thing to deſcribe it, then this caſe that I haue named. Hee that hath not had ſome experience of this in himſelfe, or at the leaſt ſhall not now vpon the hearing thereof, make conſcience to finde it true by his owne particular, name faith hee may, but haue faith he cannot; preſume he may, but beleeue he cannot. Hee that thinketh it an eaſie thing to reſt vpon Chriſt, and to ſettle vpon him, and to apply the ſaluation offered in him to a mans owne particular, I may boldly ſay, hee doth vtterly deceiue his owne ſoule, hee is yet farre from the Kingdome of God. Thou art vpon the Rocke, before euer thou knoweſt what it is to bee toſſed on the maine; thou art in the hauen, before euer thou waſt in hazard in the deepe: verily thou art miſtaken in the coaſt, beare out againe with ſpeed, this Rocke will caſt thee away into a gulfe of ſecurity, this is not the Cape of Good hope, *Gods good Spirit neuer led any man this way into the land of Righteouſneſſe* [y]. I wiſh all you that heare this, the ſweet and comfort of this point. An aſſent to the report of the Scripture touching Chriſt, is neceſſary to ſaluation, but not ſufficient; neither was it all that the *Eunuch* had. Application of Chriſt is neceſſary, *My wel-beloued is mine, and I am his* [z], that is the life of all: But in this the Diuell counterfeiteth as well as in other things, and hee can be content men ſhould apply, yea hee himſelfe will helpe ſo to doe; but his application is a little too quicke, like the *Heritage that is haſtily gotten, but the end not bleſſed* [a]. When Chriſt is much valued, but not by and by feelingly enioyed, when he is much deſired, but very hardly reached vnto, where the ſoule longeth for him, and ſometimes commeth to ſee him, and againe loſeth the ſight of him, and is oft times almoſt out of all hope of recouering him, there is application of Chriſt. This is not *the worke of a day or two* [b], When I tell thee of labouring to beleeue that Ieſus Chriſt is thy ſaluation, if thou ſay vnto mee as *Peter* ſaid to Chriſt about forgiuing his brother: *How oft* ſhall I ſet about it, vntill *ſeauen times*? I muſt anſwer thee as there, yea vntill *ſeauenty times ſeauen times* [c]. Why ſhould I beguile thee or my ſelfe? If thou bee not euen euery day more or leſſe at this buſineſſe, that thou mighteſt *winne Chriſt* [d], ſtill conſidering how thou art faſtened on him, and what hould thou haſt, ſtill labouring that thou mayſt not loſe him, ſtill looking for a new ſtorme that may put the from him, ſtill graſping cloſer about him, ſtill crying with *Peter, Maſter ſaue mee* [e], ſtill hearkening to this *come* of the Lord, the preaching of the Goſpell, by which hee puls thee to him, neither, I nor any Miniſter of God will dare to promiſe thee any hope of ſaluation. If wee take a leaſe, or buy a purchaſe, wee will haue the matter firſt drawne vp into articles, then digeſted into a forme, then peruſed and enterlined, and

h Pſal. 31.22.
i Pſal. 116.11.
k Pſal. 42.5.
l Pro. 23.18.
m Pſ. 119.131
n Iſa. 32.2.
o Pſal. 42 2.
p Pſal. 116 7.
q Rom. 8.39.
r Pſal. 66.16.
s Pſal. 30.6,7.
t Cant 5.6.
u Pſal. 63.8.
x Pſ. 37.26.28
y Pſa. 143.10
z Cant. 2.16.
a Pro. 20.21.
b Ezra 10.13.
c Mat. 18.21, 22.
d Phil. 3.8.
e Mat. 14.30.

and aduiſed vpon with the beſt counſell we can get, euery word ſhall be weighed, as in a paire of ballances, and wee will not ſuddenly engroſſe it as it muſt bee. Why will we that be ſo prouident for our earthly things, be ſo ſimple & ſo careleſſe about heauenly? If we haue got but a kinde of looſe and generall apprehenſion of Chriſt that he is ours, there we reſt. Oh let vs looke into it againe, let vs beware while we liue of a falſe title, aske a little more counſell, if we let it alone vntill the Hearing day, a writ of errour will not helpe it. Me thinkes, I cannot ſpeak too much againſt our great ſecurity. Euery man ſeemeth to be ſure of heauen, and yet few men euer knew, what it was to be in hazard of heauen. *Worke out your ſaluation with feare and trembling* [f]. Thus much of the *Eunuchs* confeſſion. Euery man muſt be able (as he) to giue account of his Faith: Euery man muſt be willing (as he) to giue a reaſon of his hope. Euery man muſt beleeue (as he) *that Ieſus Chriſt is the Son of God.* How he beleeued this, and how we muſt beleeue it, hath beene ſhewed: God make it profitable. f Phil.2.12.

Now followeth the Baptiſme it ſelfe, *Then commanded hee the chariot to ſtand ſtill, &c.* The words are plaine, and the ſenſe is euident to be this; The *Eunuch* being found meet for the Sacrament of Baptiſme, there was a commandement for the ſtaying of the Chariot, in which the *Eunuch* rode and *Philip* with him, whereupon they both went into the Riuer, and there by the miniſtery of *Philip* the *Eunuch* was baptized. The principall things conſiderable heere, are theſe two. 1. The place where the Sacrament was adminiſtred. 2. The action it ſelfe. Out of the former this doctrine ſprings, *That ſince the comming of Chriſt in the fleſh there is no better neſſe or precedence of one place aboue another for the adminiſtration of holy things.* Loe ſee, here is Baptiſme adminiſtred by the high-way ſide, and that in an ordinary Riuer: the Sacrament had bin no whit better to the *Eunuch*, if hee had receiued it in ſome hallowed place, or in ſome conſecrated veſſell. In the former times that publike worſhip of God was limited to a certaine place, *There ſhall be a place which the Lord your God ſhall chuſe, thither ſhall you bring all that I command* [g], *&c.* neither was there any lawfulnes (ordinarily) for any altar but at Ieruſalem. There was the Paſſeouer onely to be ſolemnized, there onely the firſt borne to be preſented to the Lord. But Chriſt being manifeſted in the fleſh who was *the body* of all former *ſhadowes* [h], the diſtinction of places is aboliſhed, and neither is Gods worſhip tyed to the Iews Ieruſalem, nor to the Mount Garizim of the Samaritans [i], but now, *in euery place incenſe ſhall be offered to my Name ſaith the Lord* [k], Therefore Chriſts fore-runner exercited his Miniſtery openly in *the wilderneſſe*, and baptized in *the Riuer of Iordan* [l]: and our Sauiour preached in *Mountaines* [m], by *the Sea ſide*, & *out of Boats* [n], any where, where the audience was acccording. So the Apoſtles, after, preached in houſes, in fields, and baptized in any vſuall Riuer which came next to hand. For which cauſe by all of any ſound iudgement, that of *Conſtantine* the Great, that famous Chriſtian Emperour, worthily renowned for many things, is notwithſtanding taxed, as ſomething ſuperſtitious, that after hee was conuerted from the Paganiſme to the Chriſtian Faith, yet hee deferred his Baptiſme, looking ſtill for an opportunity to goe to Iordan it ſelfe, where our Sauiour was baptized, as if there had been ſome more vertue in that place then in another. *Whereſoeuer two or three are gathered together in my name* [o], *&c.* there is no exception of place, ſo that in other things the due forme be obſerued. This might be vrged againſt the ſuperſtition of Popery, which is much deuoted to hallowed places, as if ſome worth were added thereby to the ſeruices there performed; and beſides, that ſimplicity which was in the firſt adminiſtration of Baptiſme; they haue adulterated & corrupted, with intermixing ſalt, oyle, ſpittle, creame, &c. with the ſacramentall water; and then (forſooth) the people muſt imagine there is more in this confection, and in this compounded ſtuffe, for the benefit of the baptized, then if the matter were performed with the naked element as it comes frō the brook. This ſuperſtition is not

Doctrine 1.

g Deut.12.2.11.

h Col.2.17.

i Ioh.4.21.

k Mal.1.11.

l Mat.3.1.6.

m Mat.5.1.

n Mat.13.2.36.

o Mat.18.20.

The Vſe.

yet

yet throughly purged out of many hearts. It is well knowne what a vertue many think to be in places, and in vessels, &c. The Diuel knowing that it is a thing which cannot be rooted or razed out of a mans minde, that when he hath to do with God, there must be somewhat done to grace and sanctifie the action, leadeth him away with false surmises, and by perswading him that places, and times, and such like complements and circumstances doe giue worth to the businesse, maketh him to neglect that which indeed should make him acceptable. As for example, if a childe be brought to the Church and babtized in a Font, all is well in opinion, and there is Christendome enough; but the maine thing, as to learne what that Sacrament is, and wherefore it serueth, and vpon what tearmes it may be a meanes of comfort to the soule, the people (generally) desire not to know, it is a trouble to them to be taught; and to instruct children, when they come to be of yeeres, wherefore they were baptized, and what the receiuing of the Sacrament bindeth them to, who (almost) maketh any conscience? Thus we are all for forme, and lose the substance, we esteeme *the gift* (as Christ said of the blind Pharisees) but set at naught *the altar which must sanctifie the gift* [p]. This is not spoken to draw men to a contempt of these outward conueniences: For albeit I know, that the place it selfe bettereth not the businesse, neither is Baptisme (simply) better administred out of the Font, in a Church, then out of a Riuer by the high-way side; yet it were a wickednesse for any now vnder that pretext to forsake the places put apart for holy vses, or to goe out (in a humor) to preach and to pray, and vse the Sacraments in the fields: that were to auoid one extremity by running into another as bad; and indeed it is true which is said, that if a man haue not good discretion, in running from a mischiefe hee may fall into an inconuenience. In auoyding superstition, a man may soone become either schismaticall or prophane. Well are they that can finde and keepe the meane. I will not imagine any infusion of vertue into my prayers, or vpon my other deuotions, by the frame and building where they are performed, because I will not be superstitious, and yet I will repaire to the places deputed to such sacred actions: I will not run to Riuers to baptize, I will not fly into corners to communicate, because I must not *forsake the fellowship, which wee ought to haue among our selues* [q], and all things must *bee done in order* [r], neither is *God the author of confusion* [s]. So much touching the place: This water was as good as Iordan, or as if it had bin one of the riuers which issued out of Paradise, and as well, here vpon the way, as in the Temple at Ierusalem.

[p] Mat. 23. 19.

In vitium ducit culpæ fuga, si caret arte. Horat.

[q] Heb. 10. 25.
[r] 1 Cor. 14.
[s] Verse. 33.

The action it selfe in these words, *Hee baptized him*: that is, *hee washed him with water in the name of the Father, the Sonne, and the holy Ghost*: So must we conceiue it, although so much be not heere expresly said. Wee may not thinke *Philip* would or did transgresse the order set downe by our Sauiour, to be obserued in the administration of the Sacrament [t]. Here this doctrine: *That in the Christian Church the Sacrament of Baptisme must accompany the preaching of the Word.* Vnderstand me aright. I meane not by this, that whensoeuer the Word is preached, the Sacrament of Baptisme must bee ministred, (for there is not alwayes occasion of both at the same instant,) but this I intend, that in the Church of Christ there must bee a vsing of this Sacrament, as well as a deliuery of the doctrine of saluation. And so much I gather hence: For we may not thinke this an arbitrary seruice, that *Philip* baptized the *Eunuch* when hee had taught him, but we must thinke it a matter he was bound to, that hee whom he had by teaching conuerted to Christianity, should from him also receiue the badge of Christianity. This is confirmed by our Sauiours owne edict, *Goe teach, and baptize, &c.* [u]; and the Apostles kept that order [x]. Baptisme was still an attendant vpon the doctrine, their commission was equall to both; and this course must continue so long as God hath a people vpon earth; so much is prooued by the promise, *Loe I am with you alwayes to the end of the world* [y], which as it argueth a

[t] Mat. 28. 19. *Doct.* 3.
[u] Mat. 28. 89.
[x] Act. 2. 38. 41 Act. 8. 12. 9. 18. 10. 48.
[y] Mat. 38. 20.

blessing

bleſſing to bee beſtowed vpon others beſides the Apoſtles (to whom the words were perſonally ſpoken,) euen to ſuch as ſhould be imployed in that ſeruice to the end, ſo it declareth what courſe is to bee held to the end, *Preaching*, and *Baptizing*. And whereas *Paul* ſaith he *was not ſent to baptize but to preach* [z], we muſt not take it as ſpoken ſimply, as if *Paul* had no commiſſion at all to baptize; for how then did he *baptize Criſpus* and *Gaius*, and the houſhold of *Stephanus* [a]? but it is ſpoken comparatiuely, namely, that his maine errand on which he was ſent was to preach, and thereupon hee was chiefly to attend, leauing the adminiſtration of Baptiſme vnto others. Such a kinde of ſpeaking wee ſhall finde in the Prophet, *I ſpake not vnto your fathers, nor commanded, &c. concerning ſacrifices* [b]; did not God ſpeake at all touching thoſe things? yes, but that was not all hee ſpake, or the chiefe thing hee gaue charge of. So is this place of *Paul* to be expounded. Let vs a little conſider why this Sacrament and ceremonie of Baptiſme was ordained by Chriſt to accompany the preaching of his Word. There are two maine ends of it. 1. To ſtrengthen faith. 2. To be a teſtimony of profeſſion. Baptiſme ſerueth to ſtrengthen faith two wayes. 1. By repreſentation. 2. By aſſurance. Firſt, the thing it repreſenteth, and the thing it aſſureth are all one, namely, a waſhing away of the guilt of ſinne by the blood of Chriſt. Baptiſme ſhadoweth out this faith. Water fitly reſembling the purging power of Chriſts blood. *It cleanſeth from all vnrighteouſnes* [c]. Againe, the outward waſhing of the body repreſenteth the inward purging of the ſoule by the ſpirit, which ſtandeth in iuſtification before God, and ſanctification before men. Hence the Scripture ſpeaking of thoſe things, vſeth the terme of *waſhing* [d], and regeneration is called the *Waſhing of the new birth* [e]. Further, that manner of baptizing, which was in vſe in hotter countries, and in baptizing men of yeeres, and which was here vſed in baptizing the *Eunuch*, was a rite of worthy ſignification. The going downe into the water ſignified mortification or fellowſhip with Chriſts death: the ſtaying vnder the water, the buriall of ſinne; the comming out, the riſing from ſinne to newneſſe of life. There were excellent ſignifications, and to theſe *Paul* hath a reference, in thoſe words, *Know yee not, that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo we alſo ſhould walke in newneſſe of life* [f]: And we may conceiue a reſemblance of theſe three, in our ordinary baptizings: in the putting on of the water, in the leting it to remaine a time, and in the wiping it off. Thus Baptiſme ſetteth before our eyes the benefit by the blood of Chriſt, and the good that commeth by being ingraffed into him. Now as Baptiſme repreſents, ſo it allureth. For the Sacraments are not naked ſignes and bare ſhadowes of ſpirituall things, but they are appointed of God to be pledges vnto vs of heauenly grace: and ſo is Baptiſme, a pledge to a beleeuing ſinner, that as hee doth ſee the waſhing of water to purifie the body, ſo certainly is his ſoule cleanſed from the guilt of ſinne by the blood of Chriſt. Thus is the firſt end of Baptiſme to ſtrengthen faith. It is alſo a witnes of profeſſion. Firſt, the common nature of a Sacrament, is to be as a ſolemne oath vndertaken for the performance of ſome important matter. Secondly, the being baptized, *in the name of the Father, the Son, and the holy Ghoſt*; ſignifieth an admittance into the houſhould of Faith, & the addicting of a mans ſelfe to the ſeruice of him, whoſe name is called vpon, ouer him in Baptiſme, and ſo teſtifieth his couenanting with the Lord, *to deny vngodlineſſe and fleſhly luſts* [g], and to beware of returning after this waſhing to a wallowing againe in the mire of old vncleannelſe [h]. Therfore is it that Baptiſme is called the *Baptiſme of repentance* [i], becauſe it remaineth as a witneſſe of a promiſe of repentance, with which the baptized hath bound himſelfe to God. This is plaine. Baptiſme is of perpetuall vſe in the Church of Chriſt, and that for good ends, namely, to ſtrengthen our faith, and to be a continuall remembrancer vnto vs what wee profeſſe.

z 1. Cor. 1. 17

a Verſe 14. 16.

b Ier. 7. 22.

c 1 Ioh. 1. 7.

d 1 Cor. 6. 11.

e Tit. 3. 5.

f Rom. 6. 3 4.

g Tit. 2. 12.

h 2 Pet. 2. 22.

i Luk. 3. 3.

Now

Vse. 1. Now for the vse, first this may further those that are ignorant in this matter, how to behaue themselues in the vse of Baptisme as men of knowledge. A generall vse there is of Baptisme amongst vs, but the warrant of vsing it, is not so well knowne, as the thing it selfe ordinarily is receiued: and the most, in offering their infants vnto Baptisme, are more ledde by custome, and carried with the streame of common practice, then guided by any certaine rule from him, who is the lawmaker of his Church. This maketh this Sacrament to be vsed so ignorantly, so superstitiously, so vnprofitably. It shall not bee amisse therefore for those that be to seeke herein, to learne hence, whence it commeth, that such a matter is in vse. That which is not done in obedience, though it be done neuer so formally in the eye and outward appearance, is of no account with God. Se-

Vse. 2. condly, this may teach vs all, or at least put vs all in minde what vse to make of our Baptisme. 1. To euery one of vs so often as we thinke vpon our baptisme, it ought to be a spurre to holinesse. A seruant to a great man, when hee looketh vpon his liuery, cannot for shame if he haue any common honesty, be an enemy to him, of whom he hath receiued it; the sight of it is rather a common caller vpon him to be faithfull to him, into whose seruice he is entred. So Baptisme is the cognizance of a Christian, and by it wee haue taken on vs to weare (as it were) the colours of our grand Captaine Iesus Christ; the very thought thereof should restraine vs from doing the businesse of Satan, and worke vs by all meanes to the willing obeying of the Lord, to the studying, learning, and practising of his will. How excellent were it, if in doing of many things, which wee rush vpon without any scruple, we would say to our selues, *Is this according to promise, is this agreeing to the vow of Baptisme?* 2. To those that thus make vse of Baptisme as a motiue to obedience, it is a store-house of much comfort. When mens titles to land be in question, they fall to perusing their sealed euidences; and so a Christian must often look to the will and deed of his heauenly Father sealed vp in Baptisme, and by it we shall haue comfort. We seldome looke backe so farre as Baptisme, and we limit it onely to the present vse, conceiuing it as an entry into Christianity: but as a spurre, to walke worthy our profession, and a meanes to build vs vp in Christ, wee doe not vse it, and so wee depriue our selues of worthy comfort.

THE

THE TRIALL OF ADOPTION.

THE PLATFORME OF Obedience.

2 Cor. 13. 15.

Proue your ſelues whether you are in the Faith.

1 Sam. 15. 22.

To obey is better then Sacrifice.

LONDON,
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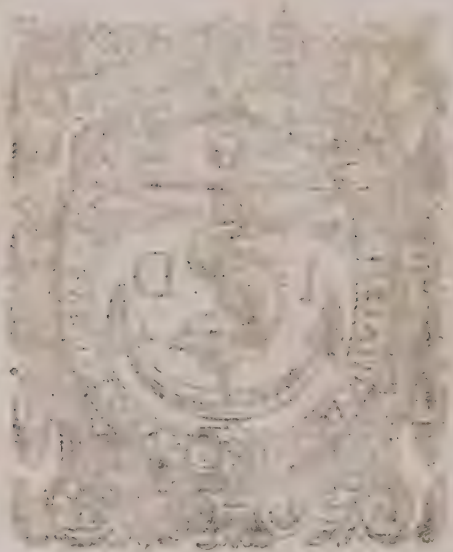
THE TRIAL OF ADOPTION.

THE PLATFORME OF Obedience.



TO THE RIGHT WORSHIPFVL, THE LADIE

ANNE CHAMPERNOVVNE of *Childhay* in the County of *Dorcet.*

MAdam, *it is the ſaying of the Apoſtle* Paul [a], *and therefore true, that all they are not Iſrael which are of Iſrael: There bee many, who are the children of God by a generall profeſsion, and doe make a full account to bee ſaued, which notwithſtanding ſhall be ſhut out, and bee called the leaſt in the kingdome of Heauen. The beſt courſe therefore to be taken by euery wiſe Chriſtian, is, not to content himſelfe* with a ſhew of godlineſſe [b], *but euen* with all diligence [c], to prooue himſelfe [d], and to cauſe his ſpirit to ſearch [e], within [f], *what certaine euidences hee can there finde, that hee* is an heire indeed of the grace of Life [g]. *This is a taske worthy of a Chriſtian, and meet, in ſome part* (*like* Iobs ſanctifying of his children) *to be performed* euery day [h]: *For a direction and helpe to thoſe which haue* (*as becommeth them*) *a reſpect to this, theſe Sermons were at the firſt preached, and are now penned and publiſhed. And for the ſame end* (*as a fruit of my loue, and a teſtimony of my wel-wiſhing to your ſoule*) *I here ſend them to your Ladiſhip: making no doubt of kinde acceptance. The Lord Ieſus Chriſt be with your Spirit* [i].

From Modbury.

a Rom. 9. 6.
b 2 Tim. 3. 5.
c 2 Pet. 1. 5.
d 2 Cor. 13. 5.
e Pſal. 77. 6.
f Rom. 2. 29.
g 1 Pet. 3. 7.
h Iob 1. 5.
i 2. Tim. 4. 22.

Your Ladiſhips in the Lord,

SAM. HIERON.

The first Sermon.

1. Ioh. 3. 10.

In this are the children of God knowne and the children of the Diuell: Whosoeuer doth not righteousnes is not of God, neither he that loueth not his brother.

THE maine scope and principall drift of this place, is, to giue vs a full and certaine direction, how we may bee resolued touching our owne particular estate, whether wee bee the children of God, or the children of the Diuell. A matter for the finding whereof, wee are exhorted to *giue diligence*[a]; and it is also a point of that nature, that so long as a man is ignorant therein, howsoeuer he may flatter his own soule, and bee secure, yet it is vnpossible for him to haue any true or sound comfort. Not to vse any long preamble, the points to be handled in the opening of this verse, are in order these. 1. That there are in the world men of two sorts, *Children* of God, and *Children* of the Diuell. 2. That there is an expresse difference betwixt these two. 3. Wherein this difference stands, namely, in the doing or not doing of righteousnesse, in the louing or not louing the *brethren*. Of these in order. *The scope of the place.* a 2 Pet. 1. 10. *The order of the points in it.*

The first point, that there are in the world two sorts of people it is plaine in the words of the Text, and euident by the whole course of holy Scripture. In the beginning God made a diuision betwixt the two seedes, the *seed* of the woman (Christ and his members) and the *seed* of the Serpent (Satan and his off spring[b].) The same diuision held in all the ensuing times. In *Adams* family there were, *Abel* and *Cain*[c], the one righteous[d], the other a murtherer[e]. Before the floud, the whole world was (as it were) marshalled into two ranks; *The Sonnes of God*, (a people professing true Religion, and the worship of God) and, *The sonnes of men*, (prophane and godlesse persons[f].) After the flood, in that small handfull saued in the Arke, there was *Shem* and *Cham*: the one *blessed*, the other *cursed*[g]. As there was a distinction betwixt *Abrahams* family, and all the world beside (the Church being then as it were confined to his household) so euen in his house there was a separation: *Ismael* the son of the bondwoman, and *Isaac* the sonne of promise[h]. Nay, which is more, euen in the wombe of *Rebecca*, at the same time there was *Esau* the *hated*[i], and *Iacob*, the *Lords beloued*[k]. In processe of time, when the line and posterity of *Abraham* grew greater, and spread it selfe into a nation, as there was a difference betwixt them and all other nations, the one being called *Gods people*[l], the other being reputed *strangers*[m]; so euen among them there was a partition, some were *Iewes outward*, some *Iewes within*[n]; some the seed of *Abraham after the flesh*, some by *promise*[o]. As it was of old, so it is now, there be *children of wrath*[p], and there be *heires of grace*[q]; there bee *vessels of mercy*, and there bee also *vessels of wrath*[r]; beleeuers, and infidels; hypocrites and true professors. In one word, as there is a God, and a Diuell, a Heauen, and a Hell, a Kingdome of glory, and a Kingdome of darknesse; so there are seuerall sorts appertaining to both: and at the day of iudgement there shall be a finall separation made betwixt both: to the one shall be said, *Come ye blessed*, to the other, *Goe ye cursed*[s]: the one shall goe into *euerlasting paine*, and the other into *life eternall*[t]. Now the one of these two sorts are in the very text called *the children of God*: the other, *the children of the Diuell*. Touching the first, one is called the *child of God* two wayes. By gene- *Doctrine 1.*

b Gen. 3. 15. c Gen. 4. 1, 2. d Mat. 23. 35. e Gen. 4. 8. f Gen. 6. 1, 2. g Gen. 9. 25, 26. h Gen. 21. 8, 9. i Rom. 9. 13. k Gen. 25. 24. l Exod. 3. 7. m Eph. 2. 19. n Rom. 2. 28, 29. o Rom. 9. 9. p Eph. 2. 3. q 1 Pet. 3. 7. r Rom. 9. 22, 23. s Mat. 25. 34, 41. t Verse 46.

ration, and so Christ onely is the *childe of God*[u]. 2. By adoption, and so are the Elect Gods *children*, it being the good pleasure of God, to admit them into his family, and to make them *heires annexed with Christ*[*]. As the godly are not the sons of God by generation, so neither are the wicked the *children* of the Diuell, by any such reall descent or propagation, but they are *children* by imitation[x], because they are (as it were) transformed into his image, and are like to him, and *doe his lusts*. Thus you see briefly the meaning and truth of the first point.

u Ioh. 1. 18.

* Rom. 8. 17.

x Ioh. 8. 44.

The Vse.

Wee should apply this doctrine, as the Disciples did a speech of Christs[y], *Verily I say to you*, (saith he) *that one of you shall betray me*. Hereupon they *began euery one to say vnto him, is it I?* The like care is to be pressed vpon vs in regard of this point, when we heare that all are not the *children of God*, but some the *children of the Diuell*, wee should thereupon become inquisitiue touching our owne estate, that we may not only haue a generall conceit, but some good ground and firme assurance, that we are in the number of *Gods children*. In the time of a generall rebellion against a Prince, when as, after the conspirators are defeated, and their power suppressed, it is knowne, that it is determined that some of the company shall be put to death, and others receiued to mercy; euery man will long to know what is decreed touching him, hee will neuer be merry at his heart till hee know whether his name bee vpon the bill of those that shall bee pardoned: And if any man be so dissolute as not to care to know this, but shall say perhaps, *Let it goe which way it will, if I shalbe pardoned, I shalbe pardoned, if not, what remedy? I wil neuer trouble my selfe about it till it comes*: surely euery man will account him exceeding desperate, & say it were great pity if he should haue mercy. So is it in this case: we are all rebels against God, and *enemies to him*[z], the estate of one man by nature is no better then anothers: well it hath pleased God, out of this rebellious troupe to cull out some, vpon whom to shew mercy in Christ Iesus. How now is it possible that we knowing our owne desert, can frame our selues to any ioy, vntill we vnderstand what shall become of our soules? what thing can giue vs any true contentment, so long as in the maine point we are vncertaine? If any man be of that profane humor to say, *if I am one of Gods elect, then I shall be saued, if I am not I cannot helpe it &c.* it is a fearfull signe, it is a token of a reprobate sense, and of a heart giuen ouer to vngodlinesse. I pray therefore, let vs learne this first out of this text: that seeing there are in the world two companies, the *children of God, and the children of the Diuell*, we would euen be iealous of our selues, and labour to know to our comfort, that we are in the number of the people of God.

y Mat. 26. 21, 22.

z Rom. 5. 10.

And to remoue all doubts herein, as that it is a matter impossible, &c. let vs prepare to consider that which followeth.

Doctrine 2.

The second point is, that there is an expresse difference betwixt these two, by which they may be knowne. So saith my text, *In this are the children of god knowne, and the children of the Diuell*. This knowing the *children of God*, and the *children of the Diuell*, each from other, is meant especially, in respect of a mans own priuate and personall knowledge, which concernes his owne particular: For otherwise no man is able to say precisely and determinately, touching another, that he is the *childe of the Diuell*, or that hee is the *childe of God*. Wee are bound by the lawe of charity, to hope the best of all[a]; though withall thus farre a man may lawfully proceede, as to say, that such, or such a man, is in the state of condemnation. As for example: If I see a man to bee a common drunkard, an ordinary swearer, a scorner of Gods word, a knowne adulterer, a grosly ignorant person: it is no breach of charity to say of him, that hee is as yet in the state of perdition, and the very child of destruction. It is a true rule giuen by our Sauiour, *It is not a good tree which bringeth forth euill fruit*[b]: If then I behold a man to bring forth diuellish fruits, I may be bolde to say, that Sathan worketh in him, although touching his future estate, I may not take vpon me to determine. To follow Christs similitude: If I taste the fruit of a tree, and finde

a 1 Cor. 13. 7.

b Luk. 6. 43.

finde it ſowre and vnpleaſant. I may truely ſay for the preſent, that the tree is naught, but what it may bee hereafter, I know not, becauſe the owner thereof (perhaps) may husband it, and by grafting alter and change and better the nature of it. So, though for the time I may ſay of ſome man, He is now a barren and vnfruitfull tree, becauſe I behold in him nothing but *the vnfruitfull works of darkneſſe* [c], yet I can ſay nothing abſolutely for the time to come, becauſe it may be, the Lord may engraffe him into the myſticall body of Chriſt Ieſus. Againe, if I behold a man trauelling downe a hill, at the foot whereof, there is an vnrecouerable downefall, I may freely ſay, that his courſe is dangerous: but that he ſhall fall into the gulfe, I cannot ſay, becauſe for ought I know, hee may be recalled. After the ſame manner, if I looke vpon a man, and ſee him iourneying in the *broad way that leadeth to deſtruction* [d], I may bee bold to tell him, that his caſe is fearfull: but to ſay, that hee ſhall be damned, is more then I haue warrant for, becauſe (for any thing I know to the contrary) the Lord may pleaſe to reclaime him. The Apoſtles ſaw more in mens eſtate then we can, yet we reade that *Peter* when he had to doe with *Simon* the ſorcerer, and had ſaid of him, that he was in *the bond of iniquity* [e], and yet did not cut him cleane off, but counſelled him by prayer and repentance to labour for forgiuenes [f]. So then this is the thing that I aime at: The Apoſtle ſpeaking here of knowing the *children of God* from *the children of the Diuell*, ſpeaketh not ſo directly of the knowledge which one man may haue of anothers eſtate, as of that which euery man may attaine vnto for his own particular: and his chiefe intent in this chapter, is to teach thoſe which feare God how they may bee aſſured of their owne adoption: And therefore this is the plaine doctrine of the place drawne out of this ſecond point, that it is poſſible for a Chriſtian man to know touching himſelfe, whether he be the child of God, yea or no. Conſider the words of my text, *Heereby* (ſaith the Apoſtle) *the children of God are knowne*, hereby are they made manifeſt, this is the ſigne and badge by which they are diſcerned. This kinde of ſpeech were to no purpoſe, if the attainement of this knowledge were vnpoſſible. And to my ſeeming, the Scripture is as plaine in this point, as in any whatſoeuer. *Giue diligence* (ſaith S. *Peter*) *to make your calling and election ſure* [g]. What is this to make our *calling and election ſure*? To make it *ſure* to or with God, is needleſſe, for *the foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his* [h]: ſo that with him the ſtate of thoſe which belong to the election of grace, is ſure enough already: therfore the Apoſtles meaning is, that wee ſhould make it ſure to our owne vnderſtanding, that from knowledge that our *calling* is effectuall, we may ariſe to the aſſurance of *election*. Now wherefore is this aduice giuen, if the attainement of the thing commended to our care bee impoſſible? *Reioyce* (ſaith our Sauiour) *that your names are written in heauen* [i].

How can a man reioyce in a matter of vncertainety? Imagination and fancy may breed a certaine flaſhing ioy, but there is no perpetuity, no ſetlednes of reioycing, where there is doubt of hauing that which is made the matter of the ioy. In this Chapter [k], *Iohn* ſpeakes very confidently: *Now are wee the ſonnes of God, and we know that wee are tranſlated from death to life*. Theſe are no ſpeeches of coniecture, they are phraſes of reſolution: and in them *Iohn* ioyneth others with himſelfe, and deliuereth theſe markes as common directions for all beleeuers. The words of the Creede, *I beleeue, &c.* if they haue nothing in them but an aſſent to the Doctrine and generall truth of the Articles, wherein is the faith of a Chriſtian, more excellent then the faith of Diuels? for euen they alſo doe beleeue the generalities [l]. If we conſider the properties of ſauing faith, deſcribed in the Scriptures, it muſt needs follow, that faith doth apprehend a mans owne perſonall intereſt into Chriſt. It is ſaid to be our *victory* [m], and to *quench all the fiery darts of the wicked* [n]. Who ſo hath experience of Satans bickerings, knoweth that hee will not, nor cannot, be put to flight with meere ſuppoſals.

c Eph. 5. 11.
d Mat. 7. 13.
e Act. 8. 23.
f Verſe 22.
g 2 Pet. 1. 10.
h 2 Tim. 2. 19.
i Luk. 10. 20.
k Ver. 2. & 14.
l Iam. 2. 19.
m 1 Ioh. 5. 4.
n Eph. 6. 16.

o Rom.5.3. Againe, faith is said to make to *reioyce in tribulation* o, to cause the godly to *loue the Lords appearing* p, and euen to *sigh in themselues*, for that time q. Who can desire these things, that hath not receiued the *earnest of that inheritance* r which God hath prepared for his chosen? Lastly, two speeches of *Pauls* are worthy the noting: one, in that he saith, that iustification by *Faith* makes vs to *reioyce, and euen to boast vnder the hope of the glory of God* s. Now what an idle thing is it, to boast of that, whereof a man hath no assurance? *Salomons* reason, why a man should not *boast of to morrow*, is, because he cannot tell *what a day may bring forth* t: shewing therein, what a folly it is to boast of vncertainties. *Pauls* other remarkeable speech is, that he calleth the *hope* of a Christian, a *hope which doth not make ashamed* u: now it must needs make *ashamed*, if it should breed in a man the expectation of that, which in the end he faileth to obtaine. A man hath great cause to be confounded in himselfe, and to hang downe his head for shame, if he shall professe to expect such or such a mans inheritance, and giue out, that he lookes for it, and yet at last when it commeth to the point of enioying, shall be put beside it. Therefore I conclude this point as I began it, that for a Christian to know himselfe to bee a Christian, and the *childe* of God by grace, and an heire with Iesus Christ, is no matter of impossibility, but a thing rather, which the elect of God all of them in some degrees may come vnto.

p 2 Tim.4.8.
q Rom.8.23.
r Eph.1.14.
s Rom.5.2.
t Pro.27.1.
u Rom.5.5.

Now this Doctrine touching assurance of a mans owne saluation, is to be deliuered and receiued not without some caution. For we doe not teach such a resolued certainty, as is neuer intermixed with any doubting. Nay, wee say, that there is no man so assured of his election, but that at sometimes he doubts thereof, especially in the time of temptation: according as wee may see in *Dauids* example, *I said in my heart* (said he) *I am cast out of thy sight* x: and what a combate he felt within himselfe, betwixt faith and doubting, appeares by these his speeches. *Will the Lord absent himselfe for euer? Is his mercy cleane gone? hath hee shut vp his tender mercies in displeasure* y? *Why art thou cast downe my soule, and vnquiet within me* z? But this wee teach and maintaine, that in the children of God, sooner or later, faith gets the victory against doubting, and assurance preuailes against staggering. And albeit perhaps euen the very last conflict which some one Christian hath, bee so exceeding sharpe and violent, (Sathan hauing then alwaies the greatest *wrath*, when he hath the shortest *time* a) that the issue may seem to others by reason of some passionate and perplexed speeches, and sad gestures, to be rather against, then with him: yet certaine it is, (the continued goodnesse of God considered, who is alwaies wont to *performe* good things where hee doth *begin* b them) that in the very vpshot of all, there is sweetly felt, a certaine secret pledge of Gods vnchangeable fauour (as it were an arme reached out to a man ready to bee drowned) which getteth the hand against all discouragements, making a man say to himselfe as *Dauid* did, when the gulfe was euen now ready to ouerwhelme him, *I will yet giue him thanks, he is my present help, and my God* c: and with *Iob, Loe, though he slay me, yet will I trust in him* d. Thus much for the cleering of this doctrine, let vs now come to the vse.

x Psal.31.22.
y Psal.77.7,8,9.
z Psal.42.5.
a Rev.12.12.
b Phil.1.6.
c Psal.42.5.
d Iob.13.15.

The Vse. This Doctrine discouereth vnto vs first, the errour of the pretended Catholike Church of Rome, which teacheth, that no man can knowe by the certainty of faith, such as cannot bee mistaken, that hee hath attained the fauour of God e, that he is of the number of the predestinate f, and shall certainly persever to the end g. This Doctrine is directly against the *Scripture*, as appeareth by that which hath beene said, and is indeed a most desperate and comfortlesse doctrine, holding the soule continually in suspence, and affording no certainetie for a perplexed conscience to rest vpon. And therefore I am of his mind h, who said, that if there were no other errour in the Popes Doctrine, besides this, by which it teacheth, that wee must bee wauering and doubtfull of the remission of our sinnes, of the grace of God, and of our owne saluation: yet this one were

e Conc. Trid. Sess 6. cap. 9.
f Ibid can. 15.
g Can. 16.
h Luth. in 41. Gen.

cause

cauſe enough why wee ſhould finally renounce the ſame.

2. This point makes to the reproofe of two euils in the common ſort: the one is blindnes & miſconceit, who (being as euery naturall man will ſoone be, Papiſts euen without a teacher) doe vnder a colour of ennity to preſumption, count it a matter impoſſible, for a man to be ſo far of Gods counſell, as to know what ſhall be the future eſtate of his owne ſoule. Truth is, that for a man to enquire ſo far, without warrant, were preſumption, but not to take notice of that which God vouchſafeth to reueale, were vnthankfulnes. It is true alſo, that there is no means in man (as from himſelfe) to grow to a reſolution herein. For true is the ſaying of the Apoſtle, that as *no man knowes the things of a man, ſaue the ſpirit of a man which is in him: euen ſo knoweth no man the things of God, but the Spirit of God*[h]. But if that *Spirit which ſearcheth all things yea the deepe things of God*, bee giuen vnto vs, *that we might know the things that are giuen to vs of God*[i], ſo that wee haue the very *minde of Chriſt*[k], What impoſſibility is there for vs, to know that our ſinnes are forgiuen vs, and that nothing *ſhall be able to ſeparate vs from the loue of God, which is in Ieſus Chriſt our Lord*[l]? Now if any doubt be made, whether the children of God be thus endued with his Spirit, there can be no fuller proofe of it, then that ſaying of S. *Paul, If any man hath not the ſpirit of Chriſt, the ſame is not his*[m]. So that all that are the Lords haue his *Spirit*, and it is impoſſible, that this *Spirit* knowing (as was ſaid) *the deepe things of God*, and being by office a *Comforter*[n], ſhould vterly be ſilent in a matter of that comfortable importance. The ſecond euill reprooued by this doctrine, is negligence. Maruelous is mens care in the matters of this preſent life. Their aſſurances for lands, and the things of that nature, are very diligently looked into: This Lawyer and the other muſt peruſe them: euery word and euery clauſe muſt be throughly ſcanned: ſomewhat is too ambiguous, and muſt be cleered: ſomewhat too obſcure, and hath need to be explained: in this there is too much reſtriction, in the other too much liberty. This and farre greater then this, is mens care, for the aſſuring of that, of which, when they haue done all, they can haue no aſſurance but this, that they are ſure to forgoe it. But as for *for the good part, which ſhall not be taken from*[o] thoſe which haue it: I am woe to conſider mens careleſneſſe, how therein, any groundleſſe ſurmiſes, any idle ſuppoſals, any flaſhing imaginations can content them, neuer *communing with* their *owne hearts*[p], *neuer prooning themſelues*[q], *neuer ſearching nor trying* their *wayes*[r]: to ſee whether their repentance be ſincere, and their *faith vnfained*[ſ], and their *hope* ſuch as will not make them *aſhamed*[t], in the end. This ſecurity is the very bane of mens ſoules, and it is one of Satans principall buſineſſes, to rocke men aſleepe in it, becauſe he knowes that ſo long as they are in this *ſnare*, he may *take* them, and diſpoſe of them at his *will*[u]. To cure both theſe euils, as well as to diſcouer them, this doctrine (God ſo bleſſing it) may be very effectuall. Wee ſee by it, that the grace of adoption may be knowne, and that there is a certaine means and courſe to diſcerne it: why ſhould we then either be ſo corrupt in iudgement, as to deeme it vnpoſſible, or ſo careleſſe in our courſe, as to account it a matter not worthy to be laboured in?

h 1 Cor. 2. 11.
i Verſe 12.
k Verſe 16.
l Rom. 8. 38.
m Rom. 8. 9.
n Ioh. 14. 16.
o Luk. 10. 42.
p Pſal. 77. 6.
q 2 Cor. 13. 5.
r Lam. 3. 40.
ſ 1 Tim. 1. 5.
t Rom. 5. 5.
u 2 Tim. 2. 26.

Now followeth to ſpeake of the difference which is betwixt *the children of God* and *the children of the Diuell*. This difference is twofold, either generall, or particular. The generall is, the doing or not doing of *righteouſneſſe*: the negatiue is here only named, but in it as in all negatiue rules the affirmatiue is included: For if he *who doth not righteouſnes is not of God*, then he who *doth righteouſnes is of God*: and indeede this is a ſure argument, euen as the pronouncing of *Shibboleth* to know an *Ephramite* from a *Gileadite* *. Let vs endeauour to finde out the ſenſe: firſt what is meant by *righteouſnes*; then what it is to *doe righteouſnes*.

Doctrine 3.

* Iudg. 12. 5, 6.

By *righteouſneſſe*, is vnderſtood that holy and religious courſe, which God requireth of vs, whether in generall, as wee be Chriſtians: or in particular according to our places and callings allotted vnto vs by God. The rule of *righteouſ-*

neſſe

neſſe is the Scripture: in it the Lord hath *ſhewed what is good*[x], that onely deſerues to bee entertained as our *Spirituall Counſellor*[y], that alone is able to *make a wiſe man vnto ſaluation*[z]. The doing of *righteouſneſſe*, is twofold. 1. *Legall*, and 2. *Euangelicall*. The *Legall doing*, is the perfection of all duties, both in manner and forme, both for the number and meaſure of them: which kinde of *Doing* was neuer found in any meere man, ſince the fall of *Adam*. The Euangelicall *doing*, is mingled with much weakeneſſe, and is good onely in acceptation with God by *Ieſus Chriſt*[a], hee being pleaſed for his take, to *ſpare* them which *feare* him, and *thinke vpon his name, as a man ſpareth his owne ſonne that ſerueth him*[b], and to meaſure their obedience, rather by the ſincerity of their affection, then by the fulneſſe of performance[c]. Of this *Doing* the *Spirit* of God ſpeaketh here: and (that we may the better conceiue it) it conſiſts vpon the concurrence of theſe following particulars. 1. A caring and ſtudying *to preoue what is the good will of God*[d], how hee will be ſerued, and wherewith hee will be pleaſed. *Dauid* calleth this *a ſeeking the Lord, with the whole heart*[e], *a hiding*[f] of Gods word: therfore he prayeth, *O Lord teach mee thy ſtatutes*[g], *teach mee good iudgement and knowledge*[h]. 2. An vnfained loue and affection to that *righteouſneſſe* which is pleaſing vnto God. *Paul* tearmeth this, *a delighting in the law of God, concerning the inner man*[i]: and *Dauid* intends it in thoſe ſpeeches, *I haue had as great delight in the way of thy Teſtimonies, as in all Riches*[k], *I will delight in thy ſtatutes*[l], *Oh how I loue thy Law*[m]. 3. A deſire, that if it were poſſible the whole courſe of the life and conuerſation might be ſutable thereunto. *Oh* (ſaith *Dauid*) *that my wayes were directed to keepe thy ſtatutes, Then ſhould I not bee aſhamed when I haue reſpect to all thy commandements*[n]. This was the writer to the Hebrewes his *Deſire, in all things to liue honeſtly*[o]. 4. A firmeneſſe of reſolution, to frame and ſet the whole and continuall endeauour to the performance of it: *I haue ſworne* (ſaith the Prophet) *and will performe it, that I will keepe thy righteous iudgements*[p]. This was meant by the *ſure couenant* which *Nehemiah* and the reſt made[q]. 5. A ſpeedy applying of ones ſelfe therein: *I made haſte and delayed not to keepe thy commandements*[r]. 6. A carefull catching of all opportunities to helpe forward this good purpoſe: *Walke circumſpectly* (ſaith the Apoſtle) *not as fooles, but as wiſe, redeeming the time*[s]. 7. A diligent ſuruey of ones owne courſes: *Let vs ſearch and try our wayes* (ſaith *Ieremy*[t]) and, *I haue conſidered my waies* (ſaith *Dauid*[u].) 8. A bitter bewailing of ſlips and infirmities, together with a kinde of holy indignation at ones ſelf, that he ſhould ſo groſly and ordinarily ſinne againſt the Lord[*]. Thus *Dauid* groaned out many accuſations againſt himſelfe, *Againſt thee, againſt thee haue I ſinned, &c*[x]. *Enter not into iudgement with thy ſeruant*[y]. Thus *Hezekiah chattered like a Crane, and mourned like a Doue*[z]. Thus *Peter went out and wept bitterly*[a]. 9. An encreaſe of care (after a foile receiued) and of watchfulnes, together with a feare of running afreſh into the ſame or like offence. This is that *care* and *feare*, which *Paul* commends in the Corinths as badges and ſignes of their true repentance[b]. This doing of *righteouſneſſe*, ſpoken of here by *Iohn*, diſcouereth it ſelfe by theſe ſpecialties; and indeed they are ſuch, as being duly conſidered, muſt needs be ſignes and teſtimonies of adoption. For the nature of man conſidered, how *he deſpiſeth all Gods counſell*[c], and *hates to be reformed*[d]: how hee *flattereth himſelfe in his owne eyes, not abhorring euill*[e]: how he *drinketh iniquity like water*[f]: how *ſweet wickednes is in his mouth*, how *he hides it vnder his tongue, and fauoureth it, and will not forſake it, but keepes it cloſe in his mouth*[g]: hee is euen *reprobate to euery good worke*[h]: theſe things conſidered, it is vnpoſſible that any of the forenamed qualities ſhould bee found in any that is not borne againe by the ſecret working of Gods Spirit. And as theſe things cannot bee in an vnregenerate perſon, ſo they cannot but bee in thoſe whom the Lord hath choſen to be his. For if it bee true which *Paul* hath ſaid, that he which hath not *ſpared his owne Son, cannot but with him giue vs all things alſo*[i]: How can the beloued of God be vtterly empty of theſe graces, they being indeed

x Mich.6.8.
y Pſal.99.24.
z 2 Tim.15.
a 1 Pet.2.5.
b Mal.3.16,17
c 2 Cor.8.12.
d Rom.12.2.
e Pſal.119.2.
f Verſe.11.
g Verſe 12.
h Verſe 66.
i Rom.7.22.
k Pſal.119.14
l Verſe 10.
m Verſe 97.
n Verſe 5.
o Heb. 13.18.
p Pſa.119.106
q Neh.9.38.
r Pſal.119.60.
s Eph.5.16.
t Lam.3.40.
u Pſal.119.59
* 2 Cor.7.11.
x Pſal.51.4.
y Pſal.143.2.
z Iſa.38.14.
a Luk.22.62
b 2 Co.7.11
c Pro.1.25.
d Pſal.50.17.
e Pſal.36.4.
f Iob 15.16.
g Iob 20.12,13
h Tit.1.16.
i Rom 8.32.

indeed those same *spirituall blessings in heauenly things* [k], wherewith as with *comely ornaments and chaines* [l], the Lord is wont to enrich and beautifie his chosen? Thus we see both the truth, and the meaning of this doctrine: namely, *That the children of God are knowne by doing righteousnesse.*

k Eph.1.3.
l Pro.1.9.

The vse must needs be this, to presse vpon vs the triall of our selues, by this doctrine, if our desire be (as it ought) to vnderstand the truth touching our owne estate. Let vs thinke well vpon these necessary parts of this great worke of *righteousnesse*: If we can finde certaine euidence of any one of them, we cannot prize it at too high a rate, it being a pledge of so glorious an estate, as is the state of adoption, and the earnest of such a royall inheritance as is the kingdome of heauen. They are so linked one within another, that where any one of them is, there they all are, in certainetie of being, although not alwaies at one and the same instant in the like cleerenesse of perceiuing: And as they are each twined in other, so they are all so vndiuidedly tyed to that *sure foundation* [m] of Gods election, (being indeed no other but dependances vpon it) that there can bee no surer kinde of reasoning, then from these to conclude adoption, from adoption to inferre the certainty of election, and from all to grow to an vndoubtednesse of eternall glorification in heauen. Who would not esteeme such vndeceiuing engagements of Gods vnchanging loue? whose heart would not euen leap within him for ioy, to feele in himselfe such gracious beames, issuing from that *Sunne of righteousnes* [n] the Lord Iesus? We reade how iocund that wretch *Haman* was, when he told his wife and friends *all the things wherein the King had promoted him* [o], and yet it was not long before he was stript of all his fauours, and hanged on a tree which he had prepared for another [p]: what ioy (think we then) should we be euen rauished with, if we can perceiue in our selues any of these euidences of Gods loue? which are not only not taken away after the first bestowing, (*For the gifts of God are without repentance* [q]) but encreased daily, *grace for grace* [r]: *For vnto euery man that hath, it shall be giuen, and he shall haue abundance* [s]. Let this then be our care, so many as desire comfort in our owne soules, euen busily and curiously to examine our selues vpon these points, that so what graces tending to the doing of *righteousnes*, we perceiue in our selues, these wee may cherish, and labour to encreate: those which we perceiue not, we may desire to feele, and out of the truth of our desire and feeling, may grow by little and little, to bee able to say, *Behold what loue the Father hath shewed on vs, that we should be called the Sonnes of God* [t].

The Vse.

m 2 Tim.2.19
n Mal.4.2.
o Est 5.10.11.
p Cap.7.10.
q Rom.11.29.
r Ioh.1.16.
s Mat.25.29.
t Ioh.3.1.

The

The second Sermon.

In this are the children of God knowne, &c.

HAuing, in handling the generall difference betwixt the *children of God*, and the *children of the Diuell*, shewed what it is to *doe righteousnes*, it is necessary (for the discouery of the craftinesse of the times) that it be taught what it is, not to *doe righteousnes*. The former doctrine being remembred, cannot but giue some light vnto it, yet it shall be profitable to speak of it somewhat more expressly. In one word then, hee is said not to *doe righteousnes*, who maketh no conscience of the practice of those holy duties which God requireth of all his seruants in his Word. That this generall speech may be the better vnderstood, we may deuide those who are guilty of the neglect of holy duties, into two companies: the one are such, who know not what these duties are: the other are such as know them in some measure, yet haue no care to yeeld obedience to them: both sorts are as yet the *children of the Diuell*, and in the estate of perdition: my text doth plainely affirme it. Of the former sort there are also two degrees: some are ignorant for want of teaching: others are ignorant for want of will to bee taught: they haue (as *Salomon* saith) a price in their hand, they cannot complaine that they want the meanes, but they haue no *heart to get wisedome* [u]. And these also are of two sorts: for some are careless and neglect knowledge, they consider not the worth of it, and so passe by it as a matter not to be esteemed; others are obstinate, scorners, men either wedded to their owne blindnesse, or wise in their owne conceit, and they doe *despise Knowledge and hate it, and will none of it* [*], they *cast it* [x] at their heeles. The second company are (as I said) such, who knowing good duties, yet care not to practice them: these are likewise of two sorts: some haue gotten some knowledge by occasion, euen against their wils, according as many who come to heare for fashion sake, yet whether they will or no, doe now and then learne something; like vnto a man thrust violently into an apothecaries shop, who cannot chuse but smell the Spices there, and carry away some of the sauour with him in his cloaths. Some againe, because knowledge is a pleasing thing, and they be also loath to be accounted ignorant, are therefore careful to know, but yet goe no further, being like to many rich mizers, who hauing much, fare as hard, and goe as neere the winde as the meanest; so they knowing much what ought to be done, yet liue as vilely and loosely as the most ignorant. Now as it is true of both these sorts, that they *doe not righteousnes*, so it is true of them also, that they are *not of God*, they are as yet in the very *Bond of iniquity* [y], and in the state of condemnation, which as my text auoucheth in expresse termes, so the Scripture doth sufficiently confirme it, as shall appeare in particulars.

Doctrine 1.

u Pro. 17. 16.

* Pro. 1. 22. 25

x Psal. 50. 17.

y Act. 8. 23.

First, touching those who are ignorant through want of the meanes, howsoeuer, their case is more tollerable, and their punishment shall be lesse, yet they are inexcusable. *He that knew not his masters will, and yet did commit things worthy of stripes, shall be beaten, &c* [z]. *Paul* saith of his persecuting the *Saints*, that *albeit hee did it ignorantly*, yet it was Gods *Mercy* [a] that hee escaped condemnation. It is one of the same Apostles rules, *That as many as haue sinned without the Law*, that is, not inioying, as the Iewes did, the benefit of the written *Law* and of *Moses* his

z Luk. 12. 48.

a 1 Tim. 1. 13. 16.

his teaching, *shall perish also without the Law* [b]. Secondly, for those which are wilfully ignorant, their offence is doubled by their wilfulnesse, and they *heape vp wrath vnto themselues against the day of wrath* [c], by their contempt: *If I had not come and spoken to them, they should not haue had sinne*, that is, they had beene free from this high sinne of contempt, *but now they haue no cloake for their sinne* [d]. The vse of that speech, *they shall know that there hath beene a Prophet among them* [e], what doth it argue, but the encrease of vengeance, where the Lord hath richly vouchsafed the meanes of knowledge? What a heauy chalenge is that to *Ierusalem? How often would I haue gathered thy children together, &c. and ye would not* [f]. Thirdly, they which know and yet make no account to practice, that falleth on them which Christ spake, *That seruant which knew his masters will, and did not according, shall be beaten with many stripes* [g]: to which agreeth that of *Peter, It had beene better not to haue knowne the way of righteousnes, then after they haue knowne it, to turne from the holy commandement giuen vnto them* [h]: so that if the Scripture bee true, both the one sort and the other, those which know not *righteousnes*, and which knowing it, doe for all that neglect to practice it, are not of God, but in the very high way to destruction. It is true of them both, that they make no conscience of *righteousnes*, the one in ignorance cannot, the other in froward dissolutenesse, will not. To make the matter yet more apparent, that the Doctrine well prooued, may be the surer ground for the vse and exhortation following, let me yet further prooue to you, that men ignorantly or wilfully neglecting *righteousnesse*, cannot bee of God, but in the state of condemnation. Touching those which are of God, and are in his eternall counsell *ordained vnto life* [i], thus much the Scripture hath reuealed. First, that at one time or other, sooner or later, God calleth them: *For whom hee hath predestinate, them also hee calleth* [k].) It is said of *Corinth*, that God had *much people in it* [l]; and therefore in his prouidence he sent *Paul* to preach there. So that where there are any soules belonging to God, there the Lord doth finde some meanes or other, to bring them out of darknes to the knowledge of the truth. Secondly, as the Lord more or lesse affoords the means of sauing knowledge to all that are his, so hee doth also open their hearts and make them willing to receiue it: he enlighteneth their minds, that they may vnderstand it. *So God opened* Lydia *her heart* [m], so he *shined vnto the Corinthians hearts* [n]. And therefore it is a true and vndoubted principle of our Sauiour, *Hee that is of God, heareth Gods word* [o]: euer in the children of God there is a desire of instruction. Thirdly, those which are the Lords, looke how God affoords them the meanes, and furnisheth them with inward graces to profit by the meanes, so he doth also frame their hearts to yeeld *obedience vnto the forme of doctrine* [p], wherein they haue beene instructed; so that their desire is, to haue their *conuersation such as becommeth the Gospel* [q], and to *walke with God* [r] *in newnesse of life* [s]. This is that which God speaketh by the Prophet, *I will put my Spirit within you, and cause you to walke in my statutes, and yee shall keep my iudgements, and doe them* [t]. These things the Scripture reports to bee fulfilled in all those which belong to God: and therefore it must be a truth, that they which doe not doe *righteousnes*, either because they are blinde, and know it not, or because they are wilfull and dissolute, and desire it not, the same are not *of God*; they are (as yet) the children of Satan, aliens and strangers from Gods kingdome. Thus farre I haue proceeded in this point: I haue shewed you in generall, what it is, not to doe *righteousnes*: I haue opened to you how many sorts of men are guilty of not doing *righteousnesse*: I haue giuen you two sufficient reasons to prooue it to bee true which *Iohn* here saith, that they which *doe not righteousnes*, are none of Gods. It followeth next, to make vse of all vnto our selues.

b Rom. 2. 12.
c Rom. 2. 5.
d Ioh. 15. 22.
e Ezek. 2. 5. 33. 33.
f Luk. 13. 34.
g Luk. 12. 47.
h 2 Pet. 2. 21.
i Act. 13. 48.
k Rom. 8. 30.
l Act. 18. 10.
m Act. 16. 14.
n 2 Cor. 4. 6.
o Ioh. 8. 47.
p Rom. 6. 17.
q Phil. 1. 27.
r Gen. 5. 22.
s Rom. 6. 4.
t Eze. 36. 27.

I told you in the last Sermon, that it is not for any man to take vpon him to iudge of another mans future estate, as to say certainly, that he is damned, or is a *The Vse.*

reprobate, it is more then wee haue warrant for: yet to say of some, that for the present, they are in a wretched condition, and shall, except they repent, perish vndoubtedly, is not vnlawfull. Nay, so much the Ministers of Gods word ought to say. The words of the text are plaine, *He that doth not righteousnes is not of God.* If it be found vpon enquiry made, that it is true of many of vs that wee doe not *righteousnesse*, surely hee that shall forbeare to speake the truth as it is, shall but dissemble with vs, and thereby both sinne against God, and by his flateries hurt vs also. There be (as hath beene said) two sorts guilty of not *doing righteousnes*: First, those which know not the duties of *righteousnesse*: Secondly, those which knowing them, seeke not to performe them. Let vs looke to our selues, how wee can shift our selues out of one of these two companies: sure I am, that for persons vnskilfull in the waies of *righteousnesse*, it shall not be hard to draw forth a great troupe, men and women, wofully ignorant in those very things, without the knowledge whereof they cannot be saued, without any conceit euen in the very *first principles* [a], and *in the beginning of Christ* [b]. Alas, how can wee doe *righteousnesse*, if we doe not know it? Ignorance and obedience cannot dwell together. Thinke vpon it you whom it toucheth; it concernes you neerly: and that so much the rather, because our ignorance is inexcusable; God is not wanting to vs for the means, only this, we are wanting to our selues. The knowledge of *righteousnes* offereth it selfe daily vnto vs, and is an earnest suter to bee entertained: if it were not for our owne vnwillingnesse, we could not possibly be ignorant. I pray God open our eyes to see the danger of it, and stir vp our hearts to labour quickly to come out of it. As the number is great of people ignorant in the holy duties of *righteousnes*, which God hath reuealed in his Word, so there are as many, who knowing somewhat, yet doe vtterly neglect the carefull and conscionable practice of that which they doe know. Those that are the greatest enemies to the exercises of the Word, and speake worst both of the Preacher and Doctrine, and when they are here, sometime sleepe, sometime scorne, sometime busie their mindes about other things; yet whether they will or no, something they heare, yea they so heare it, so conceiue it, and so see the expresse truth of it, that although they faine would, yet they are not able to deny it. The swearer heareth swearing reprooued, and cannot deny the iustnesse of the reproofe. The contemner of the Word, heareth the necessity of the ministery of it vrged, and cannot tell how to say against it. The vsurer full sore against his wil, heareth plain reproofes against vsury, and goeth away with a conuicted conscience. The Sabbath-breaker, and he who curtalleth the worship of God, & serues him by halfes, he also heareth the expresse doctrine of the Sabbath, and hath not in the world, wherewith to reproue it. So the superstitious person, the adulterer, the drunkard, the disordered and riotous liuer, all these comming to heare, what face soeuer they set vpon it, yet that which they are taught sticks by them, & they know they should do otherwise: So that (I say) how sleepily, or scornfully, or carelesly soeuer men heare, without any purpose to learne, yet at vnwares something droppeth in, and some generall taste they haue of the duties of *righteousnes*. Yet for all this, though men are brought to know, that such and such holy duties God requireth, such and such grosse sins he disaloweth, few notwithstanding make any conscience either of framing themselues to the performance of the one, or of striuing to keepe themselues vnspotted of the other: but as though it were nothing to sinne against knowledge, to sinne against conscience, they rush on in their accustomed manner of behauiour; the scorner in contemning, the swearer in blaspheming, the Sabbath-breaker in neglect of Gods worship, the adulterer in viciousnesse, the drunkard in excesse, the lyer in falshood, the vsurer in oppressing, the malicious in vncharitablenesse. Is this to doe *righteousnesse*? can these things raigne in those that are *of God*? No, it is vnpossible. Wee shall but

[a] Heb. 5. 12.
[b] Heb. 6. 1.

deceiue

deceiue our owne ſoules, if wee thinke we may doe theſe things, and yet be the Lords. Many haue their priuate and perſonall exceptions againſt their teachers, but wee ſtand not in the Pulpit to perſwade you to beleeue vs, but to entreate you to giue credit to the Lord. It is his Word which wee handle, it is his ſaying, it is not ours, that he which doth not *righteouſnes is the childe of the Diuell*: whatſoeuer we be in your opinions, yet this is the truth, and this you ſhall finde true, when as all your pleading againſt vs ſhall not profit you; the word which is ſpoken now and at other times, ſhall iudge both you and vs at the laſt day: and therefore laying aſide all by-reſpects, which Sathan rayſeth vp in his policie, that we may not regard the truth, let vs heare and beleeue him who hath ſaid, *Hee that doth not righteouſneſſe is not mine*: and let vs aſſure our ſelues, that theſe common courſes of ignorance, of hatred of the Word, of neglect of Gods worſhip, of taking Gods name in vaine, of miſ-ſpending his holy day, of cruelty, of oppreſſion, of falſhood, of vncleaneſſe, of drunkenneſſe, of riot and ſuch other, which are the common diſeaſes of the times, are not the *doing of righteouſneſſe*, are not fruits beſeeming the Saints of God: the doers whereof, if they hold on as they begin, cannot inherit the *Kingdome of God*[x]. It will bee thought of ſome perhaps, that I am alwaies in one matter. To thoſe that ſo thinke, I make this anſwer: I haue but two things to teach; faith toward God, and a holy life: in one of theſe two I muſt ſtill inſiſt, and ſo long as ſinne ſheweth it ſelfe ſo apparantly, and the times are ſo full of ſuch fooles as *Salomon* ſpeakes of, [y] *which make a mocke of ſinne*, and to whom it is but a *paſtime to doe wickedly* [z], woe ſhall be to mee if I keepe ſilence; if euill will not bee reformed, yet it muſt be reproued, that the committers of it may bee left without excuſe. Thus much for this generall difference betwixt the elect and the reprobate, the *children of God*, and *the children of the Diuell*, *Hee which doth not righteouſneſſe, is no of God*. He that maketh no conſcience of thoſe holy duties which God requires, whether hee doe it ignorantly, or wilfully, he is in the ſtate of deſtruction, and hell ſhall be his portion, except he repent.

x Gal. 5. 21.
y Pro. 14. 9.
z Prou. 10. 23.

Wee come now next to ſpeake of the ſpeciall and more particular difference, out of theſe words, (*neither hee that loueth not his brother.*) To make it vp a whole ſentence, it muſt bee taken thus, *He that loueth not his brother is not of God.* Let vs vs firſt looke out the meaning. The name of *brother* is diuerſly taken in the Scripture. Firſt, for one that is borne of the ſame parents; thus *Cain* was *Habels brother* [a]. Secondly, for one of the ſame kinne: thus *Abraham* and *Lot* were tearmed *brethren* [b], *Abraham* beeing indeede *Lots* owne vncle [c]: ſo *Iames* is called *the Lords brother* [d], becauſe hee was of his alliance in the fleſh. Thirdly, for one of the ſame nation and countrey, So *Moſes* ſaid to the Iſraelites which were ſtriuing together, *Sirs, yee are brethren* [e], you are of one nation, *why doe yee wrong? &c.* Fourthly, for any man whomſoeuer: *Let no man* (ſaith *Paul*) *oppreſſe or defraud his brother* [f]: that is, Let him oppreſſe or defraud no man. Laſtly, for one that maketh one and the ſame ſincere profeſſion of Religion. *If any that is called a brother*, that is, who hath taken on him the profeſſion of the ſame holy truth with you, bee a *fornicator* [g], *&c.* In this ſenſe the word *brother* is often taken in *Pauls* Epiſtles, and in this of Saint *Iohn*. Now out of all theſe ſenſes of this word *brother*, we muſt examine which is meant in this place. It cannot bee ſo properly meant of the two former, for to loue thoſe which are of our owne blood, it is a naturall thing, *doe not the Publicans euen the ſame* [h]? and a man may doe ſo, that hath no ſparke of grace within him: the like I may ſay of louing thoſe to whom ciuill reſpects hath linked vs. But now the intent of the Apoſtle heere, beeing to note out a maine difference betwixt the *children of God*, and the *children of the Diuell*, there muſt bee ſome further matter in it; therefore the word muſt be taken in the latter ſenſes, partly of a *brother* by

a Gen. 4. 8.
b Gen. 13. 8.
c Gen. 11. 31.
d Gal. 1. 19.
e Act. 7. 26.
f 1 Theſ. 4. 6.
g 1 Cor. 5. 11.
h Mat. 5. 46.

creation, in as much as *wee haue all one Father*[i], partly a *Brother* by Religion, in that we profeſſe *one Faith*[k]: and then the word being ſo taken, affoordeth this firſt Doctrine: That hee who is an vncharitable perſon, the ſame is none of Gods children: the wordes bee plaine, *Hee that loueth not his brother is not of God.* By an vncharitable man, I vnderſtand ſuch an one whoſe heart is poſſeſſed with a ſetled malice: for otherwiſe, euen the beſt, as they are ſubiect to other infirmities, ſo ſometime they fall into thoſe euills which are breaches of Charitie: ſo that he is to be termed an vncharitable perſon, not who is ſometime ouer-carried by paſſion apprehending an iniury ouer-quickly, (though that alſo bee a ſinne and to bee repented of) but hee which hath euen reſolued with himſelfe to hate there where hee hath once conceiued a diſlike, rather taking pleaſure in maliciouſneſſe, then ſtriuing with himſelfe to ouercome it. This humor diſcouereth it ſelfe by two things chiefly: Firſt, deſire of reuenge: Secondly, an vnwillingneſſe to bee reconciled. For the vncharitable perſon deſireth nothing more then the hurt of him whom hee hates, and can away with nothing leſſe, then to heare of meanes tending to true Chriſtian agreement. Now who ſo is of this diſpoſition, giueth this teſtimony of himſelfe, that hee is none of Gods. And for that cauſe *Paul* reckoning vp the *workes of the Fleſh the doers whereof cannot inherite the Kingdome of God*, and *the fruits of the Spirit*, which are arguments of grace: among the former reckoneth vp *Hatred*: among the latter, *Loue*[l]. *By this ſhall all men know* (ſaith Chriſt) *that yee are my Diſciples, if yee haue loue one to another*[m]. Loue then is the badge of Gods children, and vncharitableneſſe the marke of the reprobate. This Epiſtle hath ſundry ſpeeches tending to the confirmation of this point[n]. All which being put together, prooue this to bee a truth, That the vncharitable perſon, whatſoeuer hee may bee hereafter, if God giue him repentance, yet for the preſent he is not of God, but in the ſtate of condemnation. Let this aduiſe vs to looke to our ſelues.

i Mal.2.10.
k Eph.4.5.
Doctrine 2.
l Gal.5.20. 21,22.
m Ioh.13.35.
n 1 Ioh.3.15. cap.4.8,20.

The Vſe. The number of hating and vncharitable perſons is not ſmall. Who is there (almoſt) who beſides petty diſlikes and priuy grudges, doth not maintaine euen wars, and ſome deadly feud againſt ſome one or moe? Some houſes there bee, and ſtockes and kinreds, who are at a kinde of profeſſed enmity; neuer haue agreed, doe not now accord, neither yet deſire to liue at vnity. Many there bee whoſe ordinary pretence for their not comming to the Lords table, is the malice and rancour which is grounded in their hearts againſt others. A common thing for men to reioyce at the harmes, loſſes, and diſgraces of others, to be glad when they haue an opportunity, cloſely to doe that miſchiefe which they haue plotted, and to exerciſe to the full, that malice which they haue a long time conceiued in their hearts. What a ioy is it to many to ſeeke to obſcure the good name and credit of thoſe whom they hate, nay though ſometime their hatred bee without a cauſe? how many bee there who being at variance, doe ſo much pleaſe themſelues therein, that either it would be a griefe to them for any man to goe about to worke a reconcilement, or elſe, if they doe by perſwaſion, or vpon ſome other reſpects hearken to articles of agreement, it ſhall bee done ſo deceitfully, ſo ſuperficially, ſo from the teeth outward, that the leaſt occaſion which may happen, ſhall bee the fuell of as much miſlike, and the beginning of as great a contention, as before? If any who heareth this ſpoken, be therein guilty, let this preſent ſpeech of the holy Ghoſt make him afraid, and bee a warning to him to take heed how he goes on. The words are plaine, and the ſpeech is terrible, *He that loueth not his brother, is not of God.* A heart full of venome, a mouth full of euill ſpeaking, a tongue dipped in bitterneſſe, a courſe tending to reuenge, be the pretence what it will, theſe things cannot be in thoſe whom the Lord hath choſen to himſelfe. Sathan indeed was a *Murtherer from the beginning*[o], and hee is euen

o Ioh.8.44.

uen made of malice: So that where he rules, there is a rancourous heart, and a rayling tongue, there malicious and virulent courſes cannot be wanting. If this will not perſwade vs, nothing can mooue vs; If it be a fearfull thing to haue as it were this marke ſet vpon any of vs, *This man is none of Gods:* then let vs take heed of vncharitableneſſe. The Lord hath ſpoken it, hee hath witneſſed it with his owne mouth, that he hath no intereſt in a malicious perſon.

Secondly, by *Brother* in this place is meant alſo (yea and indeed principally) a man that feareth God, and maketh conſcience of his wayes. So it will appeare by the tenth verſe of this Chapter: There, the Apoſtle proſecuting this note, touching *Loue* and *Hatred*, bringeth in *Cain* for an example: of him it is ſaid, that he hated and *ſlew his brother* Habel, *becauſe his owne works were euill, and his brothers good*: his brother was more reſpectiuely carefull in the worſhip of God then he. The text ſaith, *Cain brought an oblation to the Lord of the fruit of the ground.* It is well noted, that he brought *of the fruit*, not *of the fruits*, meaning that hee brought ſparingly, hee thought (no doubt) any thing might ſerue the turne well enough: but *Habel brought of the firſt fruits of his ſheepe, and of the fat of them* [p], and is therefore ſaid by the Apoſtle [q], to haue *offered a plentifull ſacrifice.* So that the bringing in of *Cain* for an example, whoſe malice againſt his brother was for religion ſake, doth make it plaine, that a *Brother* profeſſing religion, is chiefly intended in this place: and thereto accords that in 14. verſe, *Wee know that we are tranſlated from death to life, becauſe we loue the brethren.* So that then the ſecond inſtruction which this laſt clauſe affoords, is this: That he which doth not loue a man, though hee haue no other outward cauſe or reſpect to mooue him to it; yet for his religion, and for his honeſt care to know God, and to liue in his feare, that man is not the childe of God. I remember what is ſaid of our Sauiour, that conferring with one, in whom he ſaw ſome good things, *he beheld him and loued him* [r]. And ſo indeed euery true Chriſtian hath the ſame affection. The probabilities of ſincerity and of the feare of God doe draw him to loue, there where there is no other outward occaſion to allure him. It is with the children of God in this caſe, as it is with men borne in one nation, when they meet by chance in a farre and ſtrange countrey, though they neuer knew each other before, yet their being countrimen is a ſufficient cauſe of acquaintance, and it vſually breeds a readineſſe to doe any kindneſſe each for other: So the ſonnes and daughters of God are *ſtrangers and pilgrims here in the earth* [t], and *whiles they are at home in the body, they are abſent from the Lord* [u]; ſo that it is a great comfort to them to conuerſe together: and albeit they be ſtrangers each to other, in reſpect of ciuill bonds, yet they cannot chuſe but loue one another euen for profeſſion ſake, that one thing will be a ſufficient motiue, though there bee no other. And to ſhew how acceptable a thing it is to God, to loue a man for his profeſſion ſake, appeareth by that of our Sauiour [*], *He that receiueth a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man: and whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of cold water onely, in the name of a diſciple, verily I ſay to you, hee ſhall not loſe his reward.* The Lord will not forget, no not the ſmalleſt *worke of loue*, which is *ſhewed toward his name* [x]. Now then this being the diſpoſition of the children of God to loue each other *in the truth* [y], it muſt needs be, that who ſo is otherwiſe affected, is not *of God.*

Doctrine 3.

p Gen. 4. 3, 4.
q Heb. 11. 4.
r Mat. 10. 21.
t Heb. 11. 13.
u 2 Cor. 5. 6.
* Mat. 10. 41, 42.
x Heb. 6. 10.
y 2 Ioh. 1.

The Vſe.

There is a very good vſe to bee made of this point. They are none of Gods which loue not a man for his profeſſion ſake, becauſe he ſeemeth to be one that would faine pleaſe God in a holy conuerſation. What ſhall then become of them, and in what number bee they, who hate a man for his profeſſion, which deſpiſe him for his zeale and forwardneſſe in good things, according as the world is full of ſuch? A Preacher is hated of many, euen becauſe hee is a Preacher: a man who is carefull to heare, willing to learne, and ſeemeth to bee *a-*

z Pſ.119.120. *afraid of Gods iudgement* [z], and to make conſcience of ſinne, let him liue as peaceably and quietly as hee can, yet for his very courſe ſake, hee ſhall not want enemies; he ſhall haue reproaches, mocks, and ſlanders, and indignities, the world will not endure him. Hee that did neuer hurt vs more or leſſe, yet hee is hated, becauſe it ſeemeth that hee hath more religion then wee. Indeed it is no maruell: *The world* (ſaith Chriſt) *will loue his owne* [a], and there will bee enmitie betwixt the *Serpents ſeede and Chriſts* [b]. Onely let this bee added; Whoſoeuer thou bee whoſe conſcience telleth thee, that thou ſetteſt leſſe by ſuch or ſuch a man, thou loueſt not his company, thou regardeſt not his acquaintance, becauſe hee is one who maketh conſcience of many things which thou regardeſt not, pleaſe not thy ſelfe in this humour, thou art *none of Gods*, if thou loue not thoſe which deſire to know God, and to approoue their courſe and conuerſation vnto God.

a Ioh.15.19.
b Gen.3.15.

THE

THE PLATFORME OF *Obedience.*

The first Sermon.

Rom. 6. 12, 13.

Let not ſinne reigne therefore in your mortall bodie, that yee ſhould obey it in the luſts thereof. Neither giue yee your members as weapons of vnrighteouſnes vnto ſinne, but giue your ſelues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteouſnes vnto God.

WE haue heard out of Saint *Iohn*, that hee which *doth not righteouſnes, is not of* God, but is as yet in the ſtate of condemnation, and in the broad path which leadeth to deſtruction. This being ſo, I know not what fitter matter now next to commend vnto you, then this counſell of S. *Paul*, which to mee ſeemeth, to follow very directly vpon the former doctrine. For ſeeing the neglect of *righteouſnes* is ſo full of danger, what can bee more behouefull for vs, then by all meanes to ſtriue and to ſet our ſelues againſt *Sinne*? Thus it appeareth briefly, how the laſt text and this doe well agree: the former was as it were the ground of this, & this may ſerue to ſet an edge vpon the former.

Now for the place it ſelfe, you may briefly vnderſtand thus much. The Apoſtle hath prooued in the foregoing verſes of this Chapter, That it is vnpoſſible for thoſe which are Chriſts, and are by Baptiſme engraffed into him, to be giuen ouer to the obedience and ſeruice of *ſinne*. The point being laid as a ſure foundation, he proceedeth to take that courſe, which muſt be held in all good teaching; namely, with the truth of Doctrine to ioyne the power and force of exhortation. Therein (I ſay) hee keepeth that courſe, which by all diſcreet teachers muſt be obſerued. For whereas we haue two things to doe; one to plant knowledge, another to beget conſcience in our hearers: ſoundnes of doctrine ſerueth to inſtruct, and vehemency of exhortation is profitable to reforme, and to worke men vnto godlineſſe. He which exhorteth, without good ground before laid, may (perhaps) for the preſent mooue the affections, but it ſoone vaniſheth, being without knowledge to guide it; and hee againe which deliuereth matters of Doctrine, albeit he doth well, yet his paines not beeing preſſed by exhorting, commeth not to ſo good perfection. Therefore the Apoſtle, *according to the wiſdome giuen vnto him*[a], coupleth both together in this Chapter.

The Connexion and ſcope of the place.

Νῦν καὶ διδασκαλίαν. Apiph. in Anch.

a 2 Pet. 3. 15.

For the order in handling this Scripture, you may take it thus; that there is in theſe verſes a double exhortation, the one inhibiting, *Let not ſinne therefore, &c. Neither giue ye your members, &c.* the other perſwading, *But giue your ſelues vnto God, &c.* Touching the former, the inhibiting or forbidding part, the ſubſtance of it is contained in this clauſe, *Let not ſinne reigne in your mortall body*: the two clauſes following ſerue onely as an expoſition to it; for if any man demand, what it is, not to *let ſinne reigne*, the anſwer is, not to *obey it in the luſts thereof*. If it be asked further, what it is not to *obey it*; the anſwer is alſo further, not to *giue the members as weapons, &c.* This is the order of the firſt part. Let vs examine the

The diuiſion of the Text.

ſenſe, and labour to finde out the true meaning; as namely, firſt *what ſin* is, then *what mortall body* is, laſtly *what to reigne* is.

b 1 Ioh.3.4. In generall, by *Sinne* is vnderſtood the *Tranſgreſſion of Gods Law* [b]. But here it hath a more ſpeciall meaning: For whereas *Sin* is twofold, the one called *Originall ſin*, the other *Actuall*; the one the *Sin of Nature*, in which we are all *conceiued* [c], the other the *Sin of Practice*, which is the fruit (as it were) of that bitter root: in this place the Apoſtle meaneth that in-bred corruption of our Nature, which we all brought with vs into the world. It is in the Scripture ſometime called the *Old man* [d], ſometimes the *Fleſh* [e], ſometimes the *Law of the members* [f], and it is nothing elſe but that hereditary euill and ſtaine of Nature ſpread ouer all the parts and powers of the ſoule, which firſt maketh vs guilty of the wrath of God, and then alſo bringeth forth in vs thoſe fruits which the Scripture calleth, *The worke of the Fleſh* [g]. For this is a ſure thing, that from *Adam* was conuayed ouer vnto vs both the guilt of that his *ſin*, (ſo that it is as much accounted ours as if we had in act and in our owne perſons committed it) and alſo the puniſhment of it, which is that ſame *Corruption* with which the whole *Man* is infected: ſo that the very *Wiſedome* (that is, the very beſt that is in him) *is Death* [h], and the very *Minde*, (the moſt diuine part) is become *Fleſh* [i]; nay the very *Spirit of the mind* needs *renuing* [k]. Hence it is ſaid, that *Adam begat a childe in his owne likenes* [l], that is, a ſinner like himſelfe, and ſo we all ſucceſſiuely from *Adam*, are of the ſame condition, and muſt confeſſe with *Dauid*, that *we were borne in iniquity*, and that *in ſinne our mothers haue conceiued vs* [m]. So then by *ſinne* is meant here, that which S. *Iames* calleth *Concupiſcence* [n], the corruption and defiledneſſe of nature, which man brings with him into the world, which is in him the begetter and perſwader, and ſetter forward of all other ſinnes in act whatſoeuer.

c Pſal.51.5.
d Eph.4.22.
e Gal.5.17.
f Rom.7.23.
g Gal.5.19.
h Rom.8.7.
i Col.2.18.
k Eph.4.23.
l Gen.5.3.
m Pſal.51.5.
n Iam.1.14.

Doctrine 1. The interpretation of this word may teach vs thus much, that *Concupiſcence* is a *ſinne* properly in the regenerate, and in it owne nature, making them lyable to eternall death. See how this is here prooued. The Apoſtle we ſee writeth to the Romans, and what were they? *Beloued of* God, *called to bee Saints* [o], ſuch whoſe *Faith was publiſhed throughout the world* [p], & yet he exhorteth euen theſe ſo highly commended by him, holy and faithfull perſons, to take heed that *ſinne reigne not in them*: hee confeſſeth it will remaine, but he would not haue it to beare rule: But what *ſinne*? It is plaine that he meaneth Originall *ſinne*, our naturall corruption: For of *ſinne* in act he ſpeaketh afterwards. *Neither giue vp your members, &c.* So that here hee meaneth that ſpring and fountaine of *ſinne*, which is in euery one by nature, and this in expreſſe tearmes he calleth *ſinne*. In like manner ſpeaking of himſelfe elſe where [q], he ſaith thus: *It is no more I, but the ſinne that dwelleth in me*: where, by *ſinne* dwelling in him, he meaneth the ſtaine and corruption of his nature. And that this is a *ſinne* properly, thus appeareth: That which maketh a man miſerable, is *ſinne*: but we ſee *Paul* in reſpect hereof, calleth himſelfe *a wretched man* [r], and one entangled in *Death*. Beſides, we ſee infants to die the bodily death, which God could not in iuſtice inflict vpon them, if they had no *ſinne*; and what *ſinne* can they haue beſides *Originall ſinne*? withall, it is flatly againſt the laſt Commandement, *Thou ſhalt not luſt or couet*; the meaning whereof is, to condemne euen thoſe motions of the heart, vnto which the will giueth no conſent: for thoſe motions which are yeelded to in the will, are condemned in the other Commandements: So that either this tenth Commandement is ſuperfluous, or elſe the bare diſpoſition and proneneſſe of the heart to euill is forbidden by it, and is therefore truely *ſinne*. *Thou ſhalt loue the Lord with all thy thought* (ſaith the Law [f]:) the failing euen in a thought, yea albeit that *Thought* bee not approoued of, is in it owne nature *Sinne*, and a breach of Gods Commandement.

o Rom.1.17.
p Verſe 8.
q Rom.7.17.
r Verſe 24.
f Luk.10.27.

Vſe 1. The firſt vſe hereof is, to let vs ſee the groſſeneſſe and abomination of Popery, that thoſe which doe diſlike it, may more and more grow into deteſtation

of

of it: thoſe which loue it (if it be poſſible) may be reclaimed, or elſe convicted: they which are indifferent and in ſuſpence betwixt both, may bee ſetled. Vnderſtand therefore that the Papiſts to vphold ſome groſſe opinions of theirs, as namely, that a man may in this life, fulfill the law of God, and doe good works voyd of all ſinne, and by them bee iuſtified before God, doe teach that in the Regenerate, that which we call Concupiſcence, is not a ſinne properly, but only a certaine defect and weakeneſſe, making the heart fit and ready to conceiue ſinne; and therefore they haue in ther ſolemne Councell, decreed that hee ſhall be accurſed, whoſoeuer ſhall hold that it a *ſinne* truely and properly in the Regenerate [t]. And the Rhemiſts vpon this place, ſay that it is called a *ſinne, becauſe it is the effect, occaſion and matter of ſinne, otherwiſe it is not properly a ſinne, nor forbidden by Commandement.* How ſound this opinion is, I referre it to the iudgement of any indifferent man, that ſhall compare with it, that which hath beene ſaid: and how that can bee excuſed to bee no *ſinne*, which *Paul* ſo often calleth ſinne? fiue times at the leaſt in this Chapter, ſixe times in the ſeauenth, and thriſe in the eight, and of which it is ſaid ſo directly, that it is not *Good* [u], that it is *the ſinne which hangeth ſo faſt on* [*], that for it, *a man cannot doe the good which he would* [x], that it *luſteth againſt the ſpirit* [y], *and fighteth againſt the ſoule* [z], and muſt bee *mortified* [a]; how this I ſay can be freed from the nature of *ſinne*, let them looke, which will *ſpeake good of euill, and euill of good* [b]. True it is, that in the Regenerate, Concupiſcence is aboliſhed, but how? not in regard of beeing, but in regard of imputation [c]. And that iuſtification by Chriſt, whereof Baptiſme is both a figure and a pledge, ſtandeth not in perfection of vertues, but in remiſſion of ſinnes. So that this is the firſt vſe, to lay open to vs the vileneſſe of Popery, which dareth open the mouth, to ſay that it is no *ſinne*, which the Spirit of God both heere and elſewhere ſo expreſly calleth *ſinne*.

t Con. Trid. Seſ. 5.

u Rom. 7. 18.
* Heb. 12. 1.
x Rom. 7. 19.
y Gal. 5. 17.
z 1 Pet. 2. 11.
a Col. 3. 5.
b Iſa. 5. 20.
c Auguſt. de Nup. & Conc. l. 1. c. 25. non vt non ſit, ſed vt non imputetur.

Vſe. 2.

The ſecond vſe is, to further vs in the practice of Repentance. The firſt ſtep to repentance is *Humiliation*, and the ſpeciall meanes to worke humiliation, is the ſight of our owne miſery. Now if wee ſhall well remember, that beſides many, yea innumerable ſinnes, which wee haue in Act committed againſt God, ſome in thought, ſome in word, ſome in deed, we haue ouer and aboue the corruption and ſeed of all *ſinne* within vs, and a naturall proneneſſe and diſpoſition to commit any euill, which of it ſelfe is (in the Iuſtice of God) ſufficient to condemne vs: this muſt needs, if we haue any ſparke of grace, beate vs downe and humble vs, and make vs with griefe of heart, caſt downe our ſelues before the Maieſtie of God, earneſtly and importunately ſuing to bee receiued into his fauour and mercy in Chriſt Ieſus.

The 2. thing to be examined, is, what is meant by *mortall body*. By *body* in this place the Apoſtle doth not vnderſtand that commonly wee ſo call, this our outward and viſible feature, made of fleſh, and bones, and skinne; but thereby hee meaneth the whole Man, the Soule as well as the Bodie: and therefore it is all one, as if he had ſaid, *Let not ſinne reigne in you.* If the reaſon be asked why the Apoſtle ſtileth euen the ſoule by ſo groſſe a name, conſidering that it is a more diuine and excellent ſubſtance; the anſwer is, that he ſo tearmeth it, becauſe though the ſoule were in it owne nature a moſt pure and ſpirituall ſubſtance, yet now by *ſinne* it is become nothing but groſſeneſſe, and corruption; and for this cauſe God himſelfe calleth Man by this name, *Fleſh* [d], becauſe through the corruption of *ſinne* hee is altogether earthly and ſenſuall, a very maſſe and lumpe of vncleaneſſe. So *Chriſt* ſpeaketh alſo, *That which is borne of Fleſh, is fleſh* [e]: there the word *Fleſh* is vſed in the ſame ſenſe: And indeed there is no kinde of ſpeaking more common in the Scripture. For *man* hauing by his diſobedience, clean ſtript himſelfe of that diuine Nature which God gaue him in the beginning, and made himſelfe euen a *Beaſt* [f], before him, hee doth not deſerue any other name, but of carnall, and earthly, and bodily, and fleſhly, he hauing left in him no ſpirituall

d Gen. 6. 3.

e Ioh. 3. 6.

f Pſa. 49. 14.

Goodneſſe

g Rom.7.18. The 2. Doct. with the vse of it.

Goodnesse[g], in the world. Now to this word *Body*, the Apostle addeth *mortall*, to shew thus much, that the nature of *man* is nothing but euen a *compound*, a thing made of these two, *Corruption* and *Death*: there is nothing in it but euill, and there is nothing due vnto it but destruction. Out of which (by the way) wee may learne thus much, what is the state and condition of the best of vs all by nature. For though the greatest part bee secure, hauing no conceit of their owne naturall wretchednesse; and others, popishly affected, thinking themselues to haue free-will, and a naturall disposition to good, yet the truth is, that wee are of our selues no better, but euen a grosse *Body of Death*, a confused masse of corruption, our vnderstanding nothing but ignorance and dulnesse, our will nothing but obstinacy, our affections nothing but misorder, our members *weapons of vnrighteousnesse*, our selues nothing but the base vassals of *sinne*. This is the state of the greatest Monarches in the world, no man or woman is exempted, but the same hath a share in this common misery, and happy were wee, if we did truely feele this, and woe will be vnto vs, vntill wee doe vnfainedly and throughly acknowledge it: then will Gods mercy be sweet vnto vs; then will the Doctrine of saluation in Christ be hearkened after by vs. Therefore let vs remember this short Lesson; sowre indeed at the first, but yet full of sweetnesse in the vse, and let vs often thinke vpon it; that we are in nature, as wee come out of the loynes of our parents, no better then a very lumpe of rottennesse and corruption. If thou shouldest see a man, that from the *sole of his foot to the crowne of his head*, had nothing *whole in him: but wounds and swellings, and sores full of corruption*[h], he could not but seeme a very loathsome creature vnto thee: yet know this whosoeuer thou art, be thou neuer so well descended, neuer so rich, wise, beautifull, &c. thy soule is through sin a thousand times more odious and abominable before God. Thinke well on this, *commune with thine owne heart*[i] *about it, it will make thee abhorre thy selfe in dust and ashes*[k], *and count all things, to be dung, that thou mightest win Iesus Christ*[l].

h Isa.1.6.

i Psal.77.6.
k Iob 42.6.
l Phil.3.8.

The third thing to be enquired into, is, what is meant by *Reigne*. I told you before that the following clauses are an exposition to the first, and so it is true. For *sinne doth then reigne, when wee giue our members as weapons of vnrighteousnesse vnto it*: yet for their sakes who are not so well acquainted with the language of the Scripture, this will require some better opening. Know this then (to take all the three clauses together, *reigne, obey in the lusts, &c. giue vp your members, &c.*) that the Apostle doth in this place compare the *sinne* and corruption which dwelleth in vs, to some Emperour or great Commander, who laboureth by all means to establish his owne soueraignty, and to bring all into obedience vnder him. This great man to try the obedience of those whom hee desires to command, sendeth foorth his Edicts, maketh Lawes, publisheth Proclamations, enioyneth such and such things to be put in practice. Now they which are his vassals, and doe feare him, presently apply themselues by all meanes to put those things in execution which hee commands. Such a tyrant is *sinne*: being within vs, it striueth by all meanes to haue dominion ouer vs: Euill motions, lusts and prouocations to iniquity, they are (as it were) the lawes of *sinne*, whereby *sinne* trieth our obedience, and seeketh to keepe vs within bondage. Now the wicked and vngodly, who are the seruants of *sinne*, they be like souldiers vnder pay, who be alwaies in armes, and as soone as the watch-word is giuen, presently set themselues to the doing of that which their leader commands; so they *giue vp their members*, and employ all the powers and faculties both of their soules and bodies, for the outward practice of that euill, whereunto their secret *sinne* doth perswade. *Sinne* then it said to *reigne*, when as it hath that interest into a man, that hee doth both study with his minde, and labour with his body to set forward that whereto the in-borne corruption of his nature doth encline. This beeing well obserued, the meaning of *Paul* in his first exhortation, will soone bee discouered,

uered, and it will be found to be all one, as if the Apoſtle had ſaid thus: *Beloued, I know that ſo long as we liue here in this world, ſinne and corruption will continue in vs, and in many things, doe we what wee can, wee ſhall be ouertaken; yet it becommeth vs to ſtriue, and to giue all diligence, that ſinne may not haue the maſtery ouer vs: we ſhall feele many ſecret allurements, and inticements, and prouocations vnto euill; yet let vs not ſo enthrall and enbondage our ſelues vnder our owne luſts, that we ſhould giue vp our ſelues to the fulfilling of them. Let it not be ſaid, that our wits, and minds, and ſtrength, and ſuch other outward meanes, as we are able to make, are nothing elſe but the Inſtruments and weapons of vnrighteouſnes.* This is the true ſenſe of Saint *Paul* in this place. Let vs ſee what profit we may make of this perſwaſion.

It doth teach vs this Leſſon, That a Chriſtian man ought by all meanes to oppoſe and to ſet himſelfe againſt *ſinne*, to fight and to ſtriue againſt the ſecret corruption of his owne heart. This is the ſubſtance of the preſent exhortation; this is the Leſſon which it teacheth vs: and it is a point which requireth no great proofe, although a man might collect eaſily many reaſons to confirme it. Firſt, *ſinne* is the breach of Gods will, diſhonourable to him, an impeachment of his glory, a meanes to enlarge Sathans kingdome: and in that reſpect, euery good Chriſtian muſt hold himſelfe bound in duty by all meanes to endeauour to ſuppreſſe it. Secondly, *ſinne* is the bane of the ſoule, the way to hell, the gate which openeth to deſtruction, the *wages* of it is eternall *Death*[m], therefore in wiſdome euery man who tendereth the good of his owne ſoule, muſt ſtriue to weaken it: the ſtronger *ſinne* is, the faſter hold Sathan hath of him: the weaker *ſinne* is, the neerer is the ſoule vnto ſaluation. So that it is a plaine caſe, that whether wee conſider what we owe in duty to God, or what we are to do in wiſedome for our owne good, *ſinne* muſt be laboured againſt, the yoke thereof muſt bee ſhaken off, the dominion and tyranny thereof muſt not be endured. Seruilitie and thraldome is a thing which the nature of man abhorreth; euery man deſireth freedome: now no man can imagine a ſeruitude more baſe & ignominious then the thraldome of *ſinne*; nothing more vile then *ſinne*: nothing therfore more odious then the ſeruice of *ſin*. So that if it be but for our owne credits ſake, that a man would not be ſaid to be a ſlaue to a vile thing, euen in that very reſpect it is meet to ſtriue againſt *Sinne*. *Doct. 3.*

m Rom. 6. 23.

Well, becauſe the duty thus treated of, is a little too generall, and ſomething more is requiſite both for the well vnderſtanding, and for the good performance of it: therefore for the benefit of thoſe which are deſirous to be freed from the tyrannie of *Sinne*, the Apoſtle teacheth them the meanes to ſhake off this yoke, and to ſet themſelues at liberty: and that is this; to withdraw their obedience from the luſts and enticements of *ſinne*, and not to ſet themſelues to ſtudy about the practice and committing of iniquity. The Scepter (as it were) of the kingdome of *ſinne* is Concupiſcence; the ſtrength of his authority ſtands in the ſecret allurements and prouocations to euill in the luſts of the fleſh: If they bee entertained and hearkened vnto, his kngdome is promoted, his glory is aduanced: if they be withſtood, his power decaieth, & his authority is ouerthrowne. Therefore the onely way to be deliuered from the tyrannie of *ſinne*, is to ſet ones ſelfe againſt the beginnings of ſin, againſt the luſts and motions vnto ſin. *Paul* calleth the *luſts of the fleſh* by this name, *The meſſenger of Satan*[n], or the harbinger of Satan: if that be harboured, made much of, and delighted in, Satan himſelfe hopes alſo to haue entrance: if that be withſtood, Satans hope is cut off; *Sin* cannot preuaile where the *luſts of the fleſh* are not obeyed. And indeed this is the maine difference betwixt the children of God and the reprobate: *Sin* is in both, they are both corrupt, both haue in them the root & ſeed, and (as it were) the ſpawne and beginning of euery euill, though it be neuer ſo groſſe, neuer ſo notorious. But in this ſtands the difference: *Sin* reigneth in the one, it is weakened in the other; it is obeyed by the one, it is withſtood by the other; it is yeelded vnto by the one,

n 2 Cor. 12. 7.

it is striuen against by the other: it is delighted in by the one, it is lamented by the other; it is a pastime to the one, it is a burthen to the other; it is a pleasure to the one, it is a sting to the other. *Paul* complaineth, bewaileth, and crieth out of it in the bitternesse of his soule, That he is *led captiue vnto the law of sinne*[o]. It may seeme, that there can be no more said of the most vngodly, and yet there is this difference. Suppose two men taken prisoners & bound with chaines, & carried away into a strange country: the one, he yeelds himselfe, and is contented, & goeth as quietly as it is possible: the other, he striues and laboures, and sweates, and puls a contrary way to those which lead him, yet it may bee, that doe what hee can, he is carried too. Here you see, that howbeit they are both carried captiue yet it is not all after one fashion: so the godly and the reprobate are both carried captiue to the Law of *sinne*: but the one he is as forward to goe, as *sinne* is to draw him: he is as ready to obey *sinne*, as *sinne* is to command him: the other laboureth and strugleth against *sinne*, it vexeth his soule, that hee cannot haue the maistry. Here is now *sinne* in both, but not after the same fashion; the one is a slaue to it, the other an enemy to it; the one fights for it, the other fights against it: So that this maketh the difference: God measureth *sinne*, not by the outward act, but by the inward obedience. As for example, that I may vse another similitude. In the Time of a ciuill Rebellion or Tumult, a Drum is strucken vp, a Trumpet is blowne to gather men together: well, some are glad of it, and are eftsoones in armes, ready to doe any mischiefe: another, hee would helpe it, but cannot; whether he will or no, by the violence and of the vnruly multitude he is carried away, and made to ioyne with the rest, and to draw sword in an vnlawfull quarrell. At last, when the battell is ended, to the eye, he which was drawne in by violence, seemeth to bee in as bad a case, as far in, and in as great danger as the rest: yet a mercifull Prince, duely vnderstanding the truth of the matter, will vouchsafe to pardon him. So in this case, *sinne* prouoketh vs to rebell against God: it vseth the lusts of the *Flesh*, to set vs on: one man forthwith sets himselfe to that, whereto *sinne* secretly doth solicite him; another he fights and labours to withstand it: yet it may be infirmity preuaileth, and some grosse *sinne* is committed. The Lord (I know) might in iustice punish him with the former; but in this case, it pleaseth him to measure the matter by the intent, and to pardon him whose heart he (which seeth the heart) knoweth to be free from the obedience and willing yeelding vnto *sinne*. This is an excellent and a comfortable point to all those which duely consider it, and can tell how rightly to apply it. Thus farre then I haue proceeded: Euery Christian, albeit he cannot whilest he liueth in the world, be freed from *sinne*, yet his duty is to set himselfe by all meanes against *sinne*: He which would shake off the yoake of *sinne*, must labour to withhold his obedience from the lusts & motions of *sin*: he must remember the rule, of *not taking thought for the flesh, to fulfill the lusts thereof*[p]. Now the benefit of withstanding the *lusts of the flesh*, is this; it is the badge of a Christian, and a pledge to our consciences, that we are the Lords free-men.

Vse 1. The first vse of this point, is to shew the folly and vanity of many mens hearts, when the word of God is preached and many good & holy duties there perswaded, many wordlings begin by & by to snuffe, & to say to the Preacher, as *Korah* and his complices did to *Moses* and *Aaron*[q]: *You take too much vpon you*: and say of his Sermon as was said of *Amos* his[r], *We be not able to beare them*: and as they of whom the Psalmist speaketh[s], counteth obedience to Christ, *bands and cords*, so they hold it a slauery and bondage to be kept within compasse. Thus vnder a pretence of enioying their owne liberty and freedome they breake the bonds, and scorne the rules of all true Christian obedience. Now their folly appeareth by this place, because howsoeuer they seem desirous of freedome and make shew to disdaine it (as the Iewes did) *to be bound to any*[t]: yet in the meane time they forget to pluck their necks out of the yoke of *sinne*, but suffer that to *reigne* in them,

and

o Rom 7.23.

p Rom.13.14.

q Num.16.3.

r Amos 7.10.

s Psal.2.3.

t Ioh.8.33.

and are altogether in bondage thereunto. They account themselues iolly fellowes, because they can *talke presumptuously, and set their mouth against Heauen* [u], and can say, *Who is Lord ouer vs?* Setting all instruction at naught, and making a iest of euery good thing. But for all that, the matter being well looked into, they will proue themselues the veriest slaues, and the baseſt vassals vnder heauen. For what baser thing then *sinne?* And how base then are they, which giue themselues ouer thereunto, who as soone as they feele their corrupt hearts prouoke them to any thing, doe presently set themselues to performe the same? Many such slaues euery place is full of. The Adulterer is a slaue to his sin, he is wholly at the command thereof, he is many times studying and musing how to compasse it, how closely to carry it, and to satisfie his vncleane and beastly desires. The Drunkard is a vassall to his sin, because it is his life and businesse to set himselfe to the committing of it, to get money to bestow on it, to gather company, that he may haue fellowes in it, *to rise early to follow it* [x], to make his body *strong and mighty* [y] to beare it. The couetous person is a drudge to his money, he is such a seruant to it, as the Centurions seruants were to him [z]. If money say to him, *Goe*, he trudgeth strait: if it say *Come*, it hath him at a becke: if it bid him, *Doe this*, be it neuer so vile, vniust, or vnlawfull, he doth it by and by. So the scorner and scoffer at the Word, is euen a villen to his own profanenes, he cannot secret his contempt, his heart is full, if the Diuell bid him speake, hee cannot be silent, he must needs *shoote the arrowes of bitter* and disgracefull *words* [a], against Gods truth. So the malicious man, the vncharitable person, his poyson raigneth in his *mortall body*, all his *members are weapons of vnrighteousnesse*, his tongue to raile, and all that euer he can do to worke reuenge. Many such particulars might be insisted vpon [b], but the briefe of all is this, that albeit men think themselues at liberty when they can liue licentiously, yet if we wil iudge righteous iudgement, there is no gally-slaue in the world liueth in greater seruility then he which liues in bondage to his owne corruptions. If men therefore doe desire liberty and affect freedome, let them then labour for this chiefly, to bee freed from the bondage of *sinne*: and let vs all learne this; to take heed of secret taking pleasure, and of delighting in the lusts and allurements of *sinne*, of studying and deuising with our selues, for the accomplishment of *Sin*. It is the Lords request, that we should giue him our *Hearts* [c]: though we may sometime be ouercaried by infirmity, and fall into euill, yet beware of suffering our hearts to be ensnared with the *pleasures* [d] and *deceitfulnesse of sinne* [e]. *Woe vnto them* (saith the Prophet) *that imagine iniquity vpon their Beds* [f], such doe make *sinne* their very Trade, and are called the *seruants of sinne* [g].

[u] Psal 73. 8, 9. * Psal. 12. 4.
[x] Isa. 5. 11.
[y] Verse 22.
[z] Mat. 8. 9.
[a] Psalme 64. 3
[b] See Preachers Plea.
[c] Prou. 23. 26.
[d] Heb. 11. 25.
[e] Heb. 3. 13.
[f] Mich. 2. 1.
[g] Ioh. 8. 34.

Secondly, out of that which hath bin spoken, there may be a good vse made in regard of the trial of euery mans estate. He which would know for his comfort, how it fareth with him in respect of his soule, let him sift and examin himself, how he stands affected towards *sin*. The chiefe seate of the kingdom of *sin*, is the heart; if he hath lost that, the strength of his kingdome is taken from him: If thou seest thy secret corruption in some good measure, & loatheſt it, & laboreſt against it, and desireſt to be deliuered from it, & art woe with thy selfe for the power and preuailing of it: oh, it is a good signe; these fruits are to be found in none but in Gods children. If when thou heareſt so much spoken of the abundant corruption that is in mans heart, thou maruelleſt what it meaneth, hauing in thy selfe no feeling of any such thing: or if seeing some things amisse in thy self thou lamenteſt them not, thou groaneſt not vnder the burden of them, thou laboureſt not to reforme them, thou haſt no reason to be glad of this, or to take contentmēt in it; it is so with none, but only with the slaues of *sin*, & the bondmen of iniquity: and to thee which art thus enthralled, I say as *Salomon* doth to him, that hath snared himselfe with rash suretishipe [h], *Giue no sleep to thine eyes, nor slumber to thine eye-lids*: get thee out of this bondage as soone as it is possible.

The 2. Vse.

[h] Prou. 6. 4.

The second Sermon.

But giue your ſelues vnto God, as they that are aliue from the dead, and giue your Members as Weapons of Righteouſneſſe vnto God.

WEe are now come to the perſwading part of the Text: For that is the order of the Scripture: Firſt, to teach vs to *eſchew Euill*, and then to enforme vs how *to doe good*[a]. So the Apoſtle hauing aduiſed vs to diſclaime and renounce the ſeruice of *Sinne*, now frameth his ſpeech to the ſtirring of vs vp to conſecrate our ſelues to obedience and ſeruice of God: *But giue your ſelues, &c.*

a Pſal. 34. 14. Iſa. 1. 16, 17. Rom. 12. 9.

The diuiſion of the words.

For order in handling this latter Exhortation, wee are to take it thus: That the drift and ſcope of it being to preſſe holy obedience, there are in it ſet down two degrees of obedience: the firſt is, *to giue our ſelues to God*; the ſecond is, *to giue our members*: Betwixt both theſe are inſerted a reaſon to enforce them both (*As they that are aliue from the dead.*) Of theſe in order. The great degree of holy Obedience, *is to giue our ſelues vnto God.* Out of the Greeke[b] it ſignifieth properly thus much, *to preſent our ſelues vnto God*, or, *to tender our ſeruice and duty vnto him.* It is a ſpeech borrowed from the manner of faithfull and dutifull diſpoſed ſeruants, who are wont to offer themſelues into the preſence of thoſe whom they follow, thereby making ſhew, that they are preſt and ready to vndergoe what ſeruice ſhall bee enioyned them. For this cauſe, in the Scripture ſeruants are deſcribed by ſuch a kind of ſpeaking; as in the ſpeech of the Queene of *Sheba* to *Salomon*, *Happy are theſe thy ſeruants which ſtand euer before thee*[c]: that is, which are euer at hand to doe thee ſeruice. So of *Gehazi* it is ſaid, *Hee went in and ſtood before his Maſter*[d]: that is, he went to ſee whether his maſter had ought whereabout to employ him. So alſo in the Pſalme, *The eyes of ſeruants* are ſaid to *looke vnto the hand of their maſters*[e], which kindes of geſtures are teſtimonies and ſignes of great attendance. To this kind of faſhion, the Apoſtle alludeth here in this place, and his meaning is, *That as true and wel-affected ſeruants are wont to offer themſelues to the ſight and preſence of their maſters, therein making ſhew of forwardneſſe to doe their beſt ſeruice, according as they ſhall be employed; ſo we ſhould alſo ſet our ſelues before God (as it were) ſeeming deſirous to haue ſome occaſion giuen vs, to performe ſome part of that duty, which we perſwade our ſelues we owe vnto him.* This is the true meaning of this firſt branch: *Giue our ſelues vnto God.*

b παριστάνε.

c 1 Kin. 10. 8.

d 2 Kin. 5. 25.

e Pſal. 123. 2.

Being thus expounded, it preſſeth vpon euery good Chriſtian, who would be thought Gods ſeruant, two duties: firſt, willingneſſe to be employed in the matters of duty and ſeruice to God: ſecondly, contentedneſſe to bee directed in the ſame. For ſo hee that yeeldes himſelfe to the ſeruice and command of another (if he be as he ought) is ſo diſpoſed, that hee is both glad to doe ſeruice, and content alſo to frame himſelfe to ſuch directions as are giuen him for the order and manner of his ſeruice. Euery maſter which hath others vnder him, wiſheth theſe two qualities in his ſeruant: firſt, that hee ſhould be willing to doe him ſeruice: we are wont to ſay many times, that we would as liefe not haue a thing done, as not to haue it done willingly: ſecondly, that hee ſhould bee content to bee ordered: for each man in authority claymeth it as a priui-

lede

ledge, to haue matters done according to his owne minde. So that in common reason, this *Giuing vp our selues vnto God*, doth require of vs these two fore-named duties: of which I will speake apart.

The first thing is, *that there must be willingnesse to bee employed in any part of obedience and seruice vnto God.* It is the chiefe thing which the Lord requireth: *My sonne giue me thy heart*[f]. It is the first thing he looketh for, that our secret and inward parts doe take a kind of delight and pleasure in obedience. Wee heard before, that whereas the children of God in many things are trespassers aswell as the vngodly, the difference is, that the one sinneth willingly, the other with striuing: and this difference in the secret disposition maketh a difference in the *sinne*: so also it is in this case: In many things to the eye and opinion of *man*, the *wicked* goe as far as the most *religious*: all the difference is, in the intent and affection of the heart: the one doth it affectionately, the other formally; the one for loue of the duty, the other for some by-respects. Like to that which the Apostle speaketh of the Preachers of his time, *some preach Christ through enuie and strife, and some of good will*[g] The outward action was in both kindes alike, they both *preached Christ*, but in the affection of the heart, they were most vnlike. That which is said of giuing Almes, *The Lord loueth a cheerefull giuer*[h], *may bee well applied to all other parts of Christian obedience: The Lord loueth a cheerefull hearer, one who is swift to heare*[i]: *hee loueth a cheerfull keeper of the Sabbath*, one that calleth that day a delight to *consecrate it*[k]: Hee loueth a cheerefull commer to the *Sacrament*, that is euen glad within himselfe of such an opportunity: he loueth a cheerefull Suter, who out of the abundance of his heart powreth out *his soule before him*[l]: he loueth a Magistrate that hath courage for the *Truth*[m], that hath a kind of felicity in vsing his authority to the maintenance of Gods glory: he loueth a Minister, who *feedeth the flocke which dependeth on him, caring for it not by constraint, but willingly, and of a ready mind*[n]. This willing mind is a thing so pleasing vnto *God*, that it supplieth a great many of other defects: *If there be first a willing mind* (saith the Apostle) *it is accepted according to that a man hath, and not according to that he hath not*[o]. We pray daily, that Gods will may be done by vs here in *Earth*, as it is in *Heauen*[p]. Now the Angels in heauen doe the will of God, willingly, speedily, and faithfully[q]. I remember what *Dauid* saith of the Sunne, that being placed in the heauens, and hauing his going appointed him from the one end to the other, hee hath as it were, a kind of alacrity and cheerefulnesse in him, to run the course, and to doe the office which is appointed him, *He reioyceth like a mighty man to runne his race*[r]. Now as *Salomon* would haue vs learne somewhat euen of *the Pismire*[s], and Christ of the *Foules of the aire*[t], and of the *Lillies of the field*[u], so we may not vnfitly bee bidden, to goe to the *Sunne*, to behold him in the firmament, and thereby to learne this lesson, that there should be a gladnesse and a reioycing in vs, to *do the will of God* in any thing whatsoeuer hee shall bee pleased to enioyne. These things may serue for the proofe of this doctrine.

The 1. Doct.

f Prou. 23.26.

g Phil. 1.15.

h 2 Cor. 9.7.

i Iam. 1.19.

k Esa. 58.13.

l 1 Sam. 1.15, 16.

m Ier. 9.3.

n 1 Pet. 5.2.

o 2 Cor. 8.12.

p In the Lords Prayer.

q Psal. 103.20.

r Psal. 19.5,6.

s Prou. 6.6.

t Mat. 6.26.

u Verse 28.

The chiefe vse of this point is, to reproue our heauinesse and lumpishnesse, our want of quickenesse and of spirit in the performance of those duties which God requireth of vs. Some things (good in themselues) we doe, but it is as in a kind of necessity, and (as it were) by constraint, to satisfie law, or to keepe custome, but the life which ought to be in the seruice of God, that is wanting. Many heare the word, but they take no pleasure in hearing. Many apply themselues to the outward duties of the Sabbath, but it is not their delight, it is not the ioy of their soules to keepe it holy. In prayer, many *come neere vnto the Lord with their mouth, and honour him with their lips, but remoue their hearts far from him*[*]. There be which giue somewhat to those which want, but they doe it *grudgingly*[x], they be not (as the Apostle saith) *ready to distribute*[y]: there be men in office, who sometime looke to some mis-orders, but it is a burthen to them to bee so employed

The Vse.

* Esay 29.13.

x 2 Cor. 9.7.

y 1 Tim. 6.18.

they cannot abide to be ſo encombred. There be miniſters that preach, but they doe it not of a *ready mind*; it is not their *good will to deale* vnto their people *the* [z] 1 Theſſ. 2. 8. *Goſpell of God*[z]. Thus I ſay, though ſome outward duties required, are done by ſome, yet the heart is not poſſeſſed with the loue of that which is done; which is indeed the chiefe grace and beauty of the action. Let this then bee the firſt thing which we learne hence: the firſt part of Chriſtian obedience is, for a man to *giue vp himſelf vnto the Lord*, to tender and make proffer of his ſeruice to him: againe, the firſt thing required *in giuing our ſelues to God*, is a certaine inward reioycing, that there is occaſion and opportunity offered vnto vs, to teſtifie and make knowne the good affection of our hearts by outward obedience.

The 2. Doct. *The ſecond thing comprehended vnder this duty of giuing our ſelues vnto the Lord, is* (as hath been ſaid) *contentednesse to bee ordered and directed by him in all things.* So much the very maner of ſpeaking neceſſarily doth imploy: for it doth inſinuate this, namely, that we are to reſigne ouer all the right which wee may ſeeme to haue in our ſelues, vnto the Lord, and to reſt wholly at his diſpoſing, taking no courſe but only ſuch as he ſhall be pleaſed to allow vs. This is *to giue our ſelues to* [a] Luke 9. 23. *the Lord. If any man* (ſaith Chriſt) *will be my Diſciple, let him deny himſelfe*[a]. The firſt Leſſon to be learned by him, which will be one of Chriſts followers, is the deniall of himſelfe: he muſt learne to diſclaime his owne will, to renounce his owne affections, to leaue off to be led by his owne priuate diſpoſition, and to yeeld vp himſelfe to bee guided and ordered by the Lord. How often did *Da-* [b] Pſal. 119. 10. *uid* make that prayer: *Let me not wander from thy commandement*[b], *O Lord teach* [c] Verſe 12. *me thy ſtatutes*[c], *Make me to vnderſtand the way of thy Precepts*[d], *Teach me the way* [d] Verſe 27. *of thy ſtatutes*[e]. *Direct me in the path of thy Commandements*[f], *Incline my heart to thy* [e] Verſe 33. *teſtimonies*[g], *Direct my ſteps in thy word*[h]? They who are acquainted with *Dauids* [f] Verſe 35. Pſalmes, cannot but bee priuy to *Dauids* deſires herein: namely, that hee was [g] Verſe 36. growne to this reſolution, both in the matters of Gods worſhip, and in the [h] Verſe 133. things which did concerne his ordinary conuerſation, to ſubmit him wholly to the Lords diſpoſing. *Paul* ſaith of the children of God, that they are *not their* [i] 1 Cor. 6. 19. *owne*[i]: the Lord hath an intereſt in them by creation, but more eſpecially by Redemption: and hereby they are bound to ſubiect all that is in them, euen from the firſt and more ſecret thought of the heart, to the laſt act of outward performance, to that courſe which he (in whoſe ſole & abſolute power we are) ſhall be pleaſed in his wiſedome to preſcribe. The ſame Apoſtle ſaith of himſelfe; That when it pleaſed God to reueale Chriſt vnto him, *hee communicated* [k] Gal. 1. 16. *not with Fleſh and Blood*[k], he ſtood neither to the aduice of his owne heart, nor to the direction of others, but preſently conformed himſelfe to that which was appointed him. When God firſt called *Abraham*, and bad him to *get him out of* [l] Gen. 12. 1. *his country, and from his kindred and from his fathers houſe*[l], if *Abraham* had then communed with his owne heart concerning this point, hee ſhould haue found many fleſhly reaſons to haue kept him from obedience. It would haue come into his mind, that he was now in yeers, and therefore vnfit for trauaile: that here he had been borne and bred, and brought vp; here he had ſome thing to liue vpon: and therefore it could bee no wiſdome for him to leaue a certainty for an vncertainty, to goe hee knew not whither, among a ſtarnge people: yet it is recorded of him, and left as a commendable example to all poſterities, that hee neuer ſtood to debate the matter, but euen at the firſt forſooke all and departed. Thus did *Abraham giue* himſelfe *vnto God*: agreeable to this was [m] Math. 4. 20. the obedience of *Simon* and *Andrew*[m]: *They ſtraightway* (ſaith the Text) *leauing* [n] Math. 9. 9. *their nets, followed Chriſt*. The ſame is ſaid of *Matthew*[n], *Ieſus ſaid to him, Follow me; and he aroſe and followed him.* Theſe are very fit examples of this doctrine, and confirme this point; that it is a maine and ſpeciall part of Chriſtian obedience, for a man to *giue* ouer himſelfe wholly to the Lords diſpoſing, to remember, that beeing now become a Chriſtian, hee is in the ſtate of a ſouldier,

who

who hauing receiued preſt mony, is no more his owne man, but is alone at the ordering of his Captaine, and ſo is he likewiſe in the Lords power, and muſt ſtriue to frame himſelfe only to his will.

The vſe of this point is, to let vs ſee how farre we deceiue our ſelues in our imagination. We will needs be thought to be the Lords ſeruants, and to haue giuen our ſelues ouer wholly vnto him: but yet when we are looked into, wee ſhall be found to faile in a principall part of ſeruice. For why? We will be ſaid to be his ſeruants, yet we will be led by our owne diſcretion: we would be indeed but as it were Gods retayners. Retayners (wee know) are willing to belong to a Gentleman, but yet it is but for their owne priuate aduantage, for their countenance, or for the auoyding of ſome other charges; in the meane time they would haue their owne liberty, to follow their owne buſineſſes, to liue at their own houſes, to come and goe at their owne pleaſure: ſuch ſeruants men generally would be to the Lord; willing they be to ſhroud themſelues vnder that name, becauſe they thinke, that in the end it will goe well with ſuch; and it may be alſo, they thinke it a diſgrace to be ſaid to be of no Religion: yet for all that, they are loth to be tied, they deſire to be free ſtill, and to be (as it were) at their owne diſpoſing. Thus (I ſay) there be many, that will needs bee reputed to be the Lords, yet are but as in the nature of Retayners: when the Lord lookes for ſeruice, then are they to ſeeke, and are employed in the doing of themſelues ſeruice. Hence it is, that in the matters of Gods worſhip, men (termed Gods ſeruants) will by no meanes bee perſwaded to enquire after what faſhion Gods pleaſure is to be ſerued: but looke how they thinke good, how the cuſtome hath been, and how the moſt doe, ſo he ſhall be ſerued; if that ſeruice like him not, hee is like to haue no other at their hands. So in other things, tell them; thus it is written, thus hath God commanded, this is his holy pleaſure, this is that which hee requireth, this hath he reuealed, this is his will; they make no reckoning of it, they looke no further then their owne priuate, either profit, or delight, or credit amongſt men. Now iudge in indifferency, how the Lord ſhall account vs to be his, when, albeit wee profeſſe ſo much, yet wee liue as if wee were our owne, and did owe neither homage nor duty, nor any manner of obedience vnto him. Let any man meaſure it by his owne caſe. Imagine thou hadſt a ſeruant that liued in thy houſe, and did eate at thy Table, and receiued wages from thee: if thou command this, or that, he notwithſtanding makes light of it; if it be fitting to his owne humour, perhaps he will not ſticke to do it, otherwiſe he will altogether neglect it: what wilt thou ſay or thinke in ſuch a caſe? If a neighbour aske thee, and ſay; what? is this your man? thou wilt ſay; Truly I know not well, whether I may ſay he is my man, or no: here he liueth with me, and hath meat, and drinke, and wages of me, but nothing is there which I can get him to doe for mee further then himſelfe liſteth, he taketh himſelfe for a wiſer man then I, and refuſeth to doe that which I command him; and therefore I meane to rid my hands of him as ſoone as it is poſſible: This is true in mens affaires. It is true alſo in the matters of God; for *if I be a maſter, where is my feare, ſaith the Lord of Hoaſts* °. So that if thou calleſt thy ſelfe Gods ſeruant, and ſayeſt, thou hopeſt that God hath a part in thee, be ſure he doth not ſo account of thee, ſo long as thou refuſeſt to be ruled by him: If thou wilt follow thine owne wayes, and be led by the luſtes of thine owne heart, doing nothing which he calleth for at thy hands, but only ſo farre forth as it ſorts with thine owne humour; well thou mayeſt ſay, thou art his, but certenly the Lord diſclaymeth thee: thou mayeſt preſumptuouſly terme thy ſelfe one of his ſeruants, but be ſure in the day of triall he will neuer owne thee. Remember we then this Inſtruction, that as we muſt be willing and glad to doe God ſeruice, ſo wee muſt alſo yeeld our ſelues to follow ſuch directions for his ſeruice, as hee in his Word ſhall bee pleaſed to preſcribe: this is *to*

The Vſe.

° Mal. 1. 6.

giue our ſelues vnto him. Let vs conſider what the Apoſtle ſaith, *As many as are*
p Rom.8.14. *led by the Spirit of God, they are the ſonnes of God* p. Onely they are the Lords, who ſubmit themſelues to his guidance: He who maketh either cuſtome, or Law, or Time, or his owne profit, or his vaine delight, or his idle and ſuppoſed eſtimation, to be the rule of his courſe, the ſame is none of Gods. It is ſaid by the
q Iſa.30.21. Prophet q, that *the Eares* of Gods people *ſhall heare a word behind them, ſaying; This is the way, walke in it, &c.* All who are the Lords, heare this direction, and make conſcience to follow it to the vtmoſt. And thus much for the firſt part of Chriſtian obedience, *Giue your ſelues vnto God:* which (as wee haue ſeen) diuideth it ſelfe into two branches; the one, willingneſſe to be employed in the Lords buſineſſes: the other, contentedneſſe to be ordered by him in the following of his buſineſſes.

I come to the ſecond degree of obedience, which is, *to giue our members as Weapons of Righteouſneſſe vnto God.* This degree doth eſpecially concerne the practiſe of holy duties. The former is but (as it were) a teſtification of a mans purpoſe to doe God ſeruice; this is the very act and perfection of Obedience. The manner of ſpeaking here vſed by the Apoſtle, is quickly vnderſtood, if wee remember what hath been ſaid before, in the opening of the former part; For as hee is ſaid to *giue his members as Weapons of Vnrighteouſneſſe vnto ſinne*, who employeth all his powers and faculties in the furtherance and execution of that euill, whereunto the corruption of his owne heart ſecretly doth encline; ſo hee is ſaid to *giue his members as Weapons of Righteouſneſſe vnto God*, who ſets himſelfe by all meanes to bee a practiſer of that good, to which the Spirit of God dwelling in him, priuily doth perſwade. This is the true meaning.

The 3. Doct. The Inſtruction which the place affords, is this: *That it is the duty of euery obedient Chriſtian to turne his whole ſtrength, to employ all that euer is in him, either in ſoule, or body, in the performance of that righteouſneſſe which the Lord hath reuealed and made knowne vnto vs in his Word.* This is the ſumme of that which wee are taught hence: How good reaſon there is for it, it is no hard thing to diſcouer.
r 1 Cor.4.7. The Apoſtle ſaith r; *That whatſoeuer wee haue, wee haue receiued it.* It is the Lord who hath furniſhed vs with Vnderſtanding, Will, Memory, and Affections. It is hee who hath giuen vs bodies adorned with ſundry faculties, of Seeing, Hearing, Going, ſpeaking, &c. It is hee which continueth the ſtrength and wel-being of all theſe for our vſe and benefit. Now in reaſon, that which is receiued from him, ought to bee employed for him: Our conceit and vnderſtanding to know his will; our memory, to hold faſt the matters which doe concerne his Kingdome; our affections to embrace that which he commands, and to abhorre that which hee forbids; our eyes to behold his creatures, thereby to be ſtirred vp to glorifie him; our eares to liſten to his Word: our tongues to ſound out the praiſes of his Name, to pray to him, to giue thankes for his bleſſings: our hands to reach out to the neceſſities of our brethren; our feete to carry vs to the places of Gods ſeruice: ſo that (I ſay) euen in common reaſon, ſeeing all our powers and parts are from him, they are to be giuen vp to him, and to be thought then beſt employed, when any thing is vndertaken by them, which may tend to the aduancement and furtherance of his glory. Wee know the tenor of the commandement; *Thou ſhalt loue the Lord thy God with all*
ſ Luk.10.27. *thine heart, and with all thy ſoule, and with all thy ſtrength, &c* ſ. The Lord hath giuen all, he hath reaſon to require all: and looke what treachery it were for a ſouldier in the field, hauing regiſtred his name, and taken wages, and furniſhed himſelfe with weapons, to flie to the aduerſe part, and to vſe thoſe very weapons againſt him, from whom he firſt receiued them; the ſame is it in him, who hauing giuen his name vnto Chriſt in Baptiſme, and there promiſed to fight manfully vnder his banner againſt *ſinne*, yet after falleth backe, and diuerteth

teth all his ſtrength and skill to the aduancement of Sathans kingdome, and to the promoting and furtherance of iniquity.

The vſe of this doctrine, is, as to vrge vpon vs that duty which we of right owe vnto the Lord; namely, of giuing the ſtrength and power of all that is in vs vnto him, ſo to condemne our generall defect herein. For marke how vnwilling and backward men for the moſt part are in this duty. How hard a matter it is to perſwade them to imploy their iudgements and conceits, and that power of vnderſtanding which God hath giuen them, to the ſearching out of Gods Truth, and to the getting of ſound knowledge and good iudgement in matters of religion? What a death is it to the moſt to beate their heads, or to trouble themſelues with the matters of that quality? How loath are they to labour to make their memories ſtore-houſes of good things? You ſhall haue many that will take a great deale of paines to learn Ballads and idle Songs, who would grudge to learne a few Queſtions and Anſwers of a Catechiſme. How liuely and quicke are mens affections in matters of vanity, matters of profit, matters of no moment in compariſon: and yet how dead, and vterly without life in the beſt occaſions, how dul and without Spirit in matters of Religion? How apt are mens tongues to talke of the things of this world? How euen eloquent is euery man in matters of that nature; you ſhall ſee few who want words to expreſſe that which they haue conceiued: but (alas) how mute, how barren, how harſh, when they come to ſpeake of Gods matters? How able are mens feete to trauell, and their bodies to endure iourneyes, for their profit, or delight? how little reckoning they make of wayes or weathers vpon theſe occaſions? But how ſoone bee they weary, and how quickly doth weather and way diſcourage them, when their bodies and legs are to be imployed in repairing to the publike places of Gods ſeruice? How eaſie is it with ſome to keepe their eyes open, euen whole nights ſometimes, at idle gaming; and how hard for the ſame perſons to hold vp their head one poore houre at the hearing of a Sermon? How quickly doe men liſten when any matter of profit is related to them? how *dull of hearing*[t], when the holy Word of God is preached vnto them? How open are mens hands, in taking whatſoeuer they can lay hold of? one for bribery, another for vſury, another for falſe gaine in buying and ſelling; another in pilfering, euery man for his aduantage: but (alas) how faſt fingered and cloſe handed are they, when any thing ſhould come from them to a good purpoſe? How ready are many to be at charges, not caring what they ſpend; ſome in hawking, ſome in reuelling, ſome in brauery for their backs, and yet murmure at a penny to be beſtowed to a charitable vſe? This is not to *giue our members as Weapons of Righteouſneſſe vnto God*, but rather as Weapons of Iniquity againſt God? Let vs then end this point, and let this bee the concluſion: You ſee what wee are all here commanded, euen to imploy all to the ſeruice and honour of him, from whom wee haue receiued all. God hath giuen vs power to conceiue, let vs giue that power to the learning of his will: he hath enabled vs to remember, let vs imploy that faculty to the hoording vp of good things. He hath giuen vs hearing, let our eares be open to receiue Inſtruction, and to *hearken what the Lord God will ſay*[u]: Hee hath vouchſafed vs many good parts both of body and minde, let vs conſecrate them all to the carefull and religious practiſe of holy duties. Thou who haſt been a ſwearer, let not thy tongue be any more a *Weapon of ſinne*, to blaſpheme God, and to abuſe his *glorious and fearefull name*[*], but let it be an Inſtrument of honouring God. Thou who haſt been an Adulterer, let not thy body bee any more a ſinke of vncleanneſſe, but labour to *poſſeſſe thy Veſſell in holineſſe and in honour*[x]. Thou who haſt been a Drunkard, make not thy ſtomacke a receit of riotous ſuperfluity, and a waſter of Gods good creatures, but vſe Gods bleſſings ſo, that thou mayeſt bee the fitter for Gods ſeruice. Thou who art a Sabbath-breaker,

The Vſe.

[t] Heb 5.11.

[u] Pal.85.8.

[*] Deut.28.58.

[x] 1 Theſſ.4.4.

whose feete are wont to carry thee from the house of God, sometime to the Ale-house, sometimes to viewing thy grounds, sometimes to places of misorder, and sometimes through thine owne backwardnesse, haue vtterly denied to do their office, and haue stayed thee loytering at home, let them hereafter bring thee cheerefully to the worship of thy God.

In a word, let euery man enter secretly betwixt God and his own soule into a vow, that hereafter hee will deuote all the intention of his minde, all the strength and power of his body, first to the vnderstanding, and then next to the practise and execution of those holy duties, which *God hath ordained, that we should walke in them* [y]. This is, to *giue our selues to God, this is, to giue vp our members as weapons of holinesse to the Lord.*

[y] Ephes. 2. 10.

Now followeth the reason inserted by the Apostle, to presse and perswade those two degrees of Obedience: *As they that are aliue from the dead.* By *Dead*, the Apostle vnderstands, the death of *sinne*, in which we are all by nature *dead* [z]. For albeit to speake properly, in regard of our forwardnesse by nature to commit *Sinne*, wee may be truly said to *liue in sinne*: yet inasmuch as the wages of *sinne is death* [a], and we so long as we are vnconuerted, are nought else but a very *body of death* [b]: Therefore the scripture speaking of our naturall estate, saith, we *are dead in sinne*: So that by men *aliue from the dead*, the Apostle meaneth, men quickened by the spirit of grace, men begotten againe into a new life by the Gospell, and (as himselfe also speaketh) *aliue to God in Iesus Christ our Lord* [c].

[z] Eph. 2. 2.
[a] Rom. 6. 23.
[b] Rom. 7. 24.
[c] Rom. 6. 11.

This new life is in all who are the Lords, inasmuch as *his power towards those that beleeue, is according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead* [d]. The fountaine hereof vnto the faithfull, is Iesus Christ. For as *God the Father hath sealed him* [e], *to saue his people from their sins* [f]; so he is *the life* [g], and he *quickeneth whom he will* [h]. The inward and secret agent in enliuing the dead soule of man, is the Spirit of God, who is therefore called the *Spirit of Life*, freeing those which shall be saued *from the Law of Sinne and of Death* [i].

[d] Eph. 1. 19, 20
[e] Ioh. 6. 27.
[f] Math. 1. 21.
[g] Ioh. 14. 6.
[h] Ioh. 5. 21.
[i] Rom. 8. 2.

The outward Instrument herein, is the Ministery of the Word, which is for that cause termed, *An immortall Seede* [k], *and the Word of Life* [l]. *Now the force of Pauls reason in a word is this, that wee are therefore to consecrate our selues, our soules, and our bodies, vnto the holy obedience and seruice of God, because we are by grace brought into a more excellent estate then we were in by Nature; and therefore it will be a shame for vs to yeeld our selues to the seruice of sinne, being by the power of Gods Spirit freed from the death and captiuity of sinne.*

[k] 1 Pet. 1. 23.
[l] Acts 5. 20.

The 4. Doct. The doctrine then rising from hence, is this; *That their very conuersion it selfe from the state of condemnation into the state of grace, doth vrge the practise of new obedience vpon those which thinke themselues to be Gods seruants.* This is cleere by the course and carriage of this place: It is *Pauls* reason, why *sinne* is to bee withstood, and obedience with the fullest intention of our endeauour to bee giuen vnto God, because if wee be Christians indeed, wee bee freed from the bondage and death of *Sinne*, and by the power of the resurrection of Iesus Christ are raised vp to the life of Righteousnesse: It is the same with that in the beginning of this Chapter [m], *Shall wee continue still in sinne? God forbid: How shall we that are dead to sinne, liue yet therein?* That is; If the power of Christs death hath killed *sinne* in vs, and euen deaded the strength and vigour of our naturall corruption, how shall we then, nay, how can we yeeld vp our selues to the practise of it, and take delight in committing it? This point, namely, that a different manner of conuersation from their former, is expected of those which professe Religion, and will be reputed Christians, is as plaine and as expresse in the Scripture as any can bee. It is the principall Argument of this present Chapter, and *Paul* in all his Epistles aymeth at it. Iustification and Sancti-

[m] verse 1, 2.

sanctification, freedome from the guilt of *sinne*, and freedome from the filth of *sinne*, deliuerance from the damnation of *sinne*, and deliuerance from the dominion of *sinne*, are still by him brought in, and taught as companions vndiuided. And it is worth the nothing, how all the particulars belonging to saluation, are vsed in the Scripture as inducements to holinesse and obedience. What is the scope of our election? *that we should be holy, and without blame before God in loue* [n]: why were we redeemed? that wheras heretofore our *minds were set on euill works*, we might *now be made holy* [o]; & renouncing our former *vaine conuersation* [p], *might both in our bodies, and in our spirits glorifie God* [q]. To what hath the Lord called vs? not to *vncleanesse, but vnto holinesse* [r]. *As he which hath called you* (saith Saint *Peter*) *is holy, so be yee holy in all manner of conuersation* [s]. What is the drift of all preaching? that they which are *asleepe in sinne should awake, and stand vp from the dead* [t], and *bring forth fruites worthy amendment of life* [u], *liuing not after the lusts of men, but after the will of God* [x]. Whereof is Baptisme a pledge and symbole vnto vs? that being *grafted with Christ, to the similitude both of his death, and of his resurrection also, we should henceforth not serue sin, but walke in newnesse of life* [x]. And why is the Lords Supper? Euen (as the Passeouer of old to the Israelites) *to bee a signe vnto vs, and a remembrance betwixt our eyes, that the Law of the Lord may be in our mouth* [y]. What doth our adoption vrge vpon vs? That we should *be followers of God as deare children* [z], and *passe the time of our dwelling here in feare* [a]. Our vnion with Christ, by which we are become euen *of his flesh, and of his bones* [b]: What doth it require? That *we should seek those things which are aboue, and mortifie our members which are on earth* [c], *not taking the members of Christ* [d], to make them instruments of vngodlines. Whereas the *Spirit of God dwelleth* [e] in those which are the Lords, what are wee thereby put in mind of? That our *bodies as the Temples of the holy Ghost* [f], and that therefore wee must *mortifie the deeds of the body* [g], and *not fulfill the lusts of the flesh* [h]. What worke hath faith in those that beleeue? *It purifieth their hearts* [i], and it *worketh by loue* [k]; making them in whom it is, *to bee neither idle nor vnfruitfull in the knowledge of Iesus Christ* [l]. The loue which wee professe to beare to God, what doth it bind vs to? *To hate euill* [m], *and to keepe that which God commandeth* [n]. That hope which ariseth out of true faith, what doth it teach? *Euery man that hath it in him, to purge himselfe* [o]: and in as much as hee *lookes for a Sauiour from heauen, to haue his conuersation in heauen* [p], and to *liue soberly, righteously, and godly in the present world* [q]. In one word: the profession which wee make, what doth it presse vs to? euen this in briefe, that wee should *depart from iniquity* [r]. Thus you see how euery specialty in the course and order of our saluation, confirmeth this doctrine of the Apostles: namely, that being now become Christians, and in our own perswasion *deliuered from sin, we should liue in righteousnesse* [s]. And indeed (vnlesse all the Scripture shall bee made vntrue) who so is careless of this duty, of manifesting the *purgation of his conscience from dead workes*, by a liuely *seruice of the liuing God* [t], hath no assurance of Election, no certainty of redemption by Christ, no testimony of an effectuall calling, hath not profited by preaching; his Baptisme is to him but a naked signe, he is an vnworthy commer to the Lords board, a bastard, and no true child of grace, an alient from Christ, a man void of Gods Spirit, without faith, without loue, without hope, and in briefe, a meere dissembler, one whose portion shall be among *Hypocrites* [u], in as much as *hauing a shew of godlines, he hath vtterly denied the power thereof* [x].

This point of Doctrine, meeteth full with the common euill of these times. Men take vpon them to professe religion, and to be called Christians [y], but yet are not in their conuersations, as men *aliue from the dead*, as *new creatures* [z], as persons *free from sinne, and made the seruants of righteousnes* [a], there is no testimony that their affections are dead to the *pleasures of sinne* [b], or that they are led by the Spirit

The Vse.

n Ephes. 1.4.
o Coloss. 1.22.
p 1 Pet. 1.18.
q 1 Cor. 6.20.
r 1 Thess. 4.7.
s 1 Pet. 1.15.
t Ephes. 5.14.
u Math. 3.8.
x Rom. 6.4,5,6.
y Exod. 13.9.
z Ephes. 5.1.
a 1 Pet. 1.17.
b Ephes. 5.30.
c Col. 3.1,5.
d 1 Cor. 6.15.
e Rom 8.11.
f 1 Cor. 6.19.
g Rom. 8.13.
h Gal. 5.16.
i Acts 15.9.
k Gal. 5.6.
l 2 Pet. 1.8.
m Psal. 97.10.
n Deut. 11.1.
o 1 Ioh. 3.3.
p Phil. 20.
q Tit. 2.12,13.
r 2 Tim. 2.19.
s Rom. 6.18.
t Heb. 9.14.
u Mat. 24.51.
x 2 Tim. 3.5.
y Rom. 6.18.
z 2 Cor. 5.17.
a Rom. 6.18.
b Heb. 11.25.

Spirit of God [a]. Looke how they were wont to liue in the *seruice of lusts and diuers pleasures* [b], *in the vanity of their mind* [c], bringing forth no fruits but the *vnfruitfull workes of darkenesse* [d], so they liue still, they *turne euery one to their race, as the horse rusheth to the battell* [e], as though Christianity were nothing but a title, and it were enough to saluation, to bee able to name *Christ Iesus*. Whereunto may I liken this generation? They are like vnto certaine galley-pots, and painted boxes, standing vpon the outside of Apothecaries shops, on which (to draw customers) are written the names of such and such spices and confections: but if you looke into them, you shall find nothing in them, but dust, or cob-webs, or waste and vnprofitable papers; such are they, by their profession they haue (as it were) written vpon them, *holines to the Lord*: but look further into them, behold and marke them in their callings and conuersation, what truth, what faithfulnes, what mercy, what bowels of compassion, what meeknesse, what humility, what peaceablenes, what withdrawing their desires from the world, may bee found amongst them; alas, you shal see little that is answerable to the outward shew. It may be truly said of them, as it was of the Church of *Sardi*; They haue *a name that they liue, but they are dead* [f], they are said to be Christians, but to speake of any true goodnesse, of any life of grace, of any quickenesse of Religion, they are euen starke dead, vtterly quailed; and euen now ready to *bee cast off as a branch* [g], and to bee left as fuell for that *vnquencheable fier* [h]. Let all hollow and fruitlesse professours thinke vpon this: In the day of Christ it is not a name and a profession that shall excuse vs; if we haue not *broken off* our old *sinnes* [i], but lye still dead and groueling in them, bee our opinion now and conceit what it will, God will *plucke vs out of his Tabernacle, and root vs out of the land of the liuing* [k]; and wee shall neuer *see the felicity of his chosen* [l]. Learne a similitude from outward things. An husbandman or master of an orchard, howbeit hee may beare with the nakednesse of a tree, in the winter season, hoping that yet there remaineth some life in the roote, which in conuenient time will shew it selfe; yet when the Spring is come, and the Sunne breaketh forth in his strength, cherishing the creatures on earth, and drawing out the heate which is hid in the rootes, into euery branch, if yet then it remaineth barren, shewing no buds, nor giuing no hope of fruit, hee beginneth to bee cleane out of conceit with it, and resolueth, that it shall trouble the ground no longer, but shall make wood for the fier: Euen so the Lord, who (as Christ saith) is the grand-*Husbandman* [m] of his Church, though hee might seeme in a sort to beare with vs in the daies of our former ignorance, when we had little or no meanes to draw vs on, but were euen like trees in a hungry soyle, hauing neither Sunne to warme vs, nor showers to refresh vs, yet now, the Spring being come, the light of knowledge shining cleerely vnto vs, and the Lord watering vs from heauen with the sweet deawes of his most blessed Word, if yet wee continue in our wonted barrennesse, without any buds of grace, without any fruits of holinesse, how can wee thinke that the Lord should possibly forbeare vs, how should wee escape the Axe of his Iustice to bee hewen downe, and prepared for the fier? Againe, to vrge it yet further: If the husbandman come the first yeere looking for fruite, and finde nothing but leaues, hee may perhaps impute it to the vnseasonablenesse of the yeere, or to the want of dressing; and so, bestowing more cost, may liue in hope for the next yeere, or the third yeere: but if still his expectation bee answered with leaues onely; or, if there bee some poore fruit, it bee, when it is tasted, soure and vnsauorie, hee is soo much the more discontented with himselfe, that hee hath so long forborne it, neither shall any man perswade him any longer to endure it. So the Lord our God, viewing and beholding vs here, which come to this place, although yet hitherto the greatest part of vs haue brought foorth nothing

a Rom. 8. 14.
b Tit. 3. 3.
c Ephes. 4. 17.
d Ephes. 5. 11.
e Ier. 8. 6.
f Reu. 3. 1.
g Ioh. 15. 6.
h Mark. 9. 43.
i Dan. 4. 24.
k Psal. 52. 5.
l Psal. 106. 5.
m Ioh. 15. 1.

nothing but a few thinne leaues, a certaine bare profeſſion and name of Religion, may in his patience and mercy ſuffer vs yet a little longer, yet within a while the fier of his Indignation will breake out ſuddenly and finally to conſume vs.

Conſider the Parable in the Goſpell [n]: The owner of the *Figge-tree* was content at the requeſt of the *Dreſſer*, to beare with the fruitleſneſſe thereof foure yeeres together; yet at laſt, if after a new *digging round and dunging*, *it beare no fruit*, then that Sentence, *Cut it downe*, muſt fall vpon it: A heauy doome! If the Lord would but cut it, and prune it, and pare it; yea, though it were very neere the quicke, yet there were ſome hope; but, *Cut it downe*, away with it, *it keepeth the ground alſo barren*: This is as *the roaring of a Lyon* [o], or like the *meſſenger of Death* [p], and woe be vnto him that doth not feare it. Let this be a motiue to vs, like men *aliue from the dead*, to ſhew our *Repentance from dead Workes* [q], by the fruits of holy obedience in our liues.

[n] Luke 13.6. &c.

[o] Prou. 16.12.
[p] Prou. 10.14.
[q] Heb. 6.1.

THE SPIRITVALL SONNE-SHIP.

By *Samuell Hieron.*

Psal. 87.3.

Glorious things are spoken of thee, O Citie Of God.

AT LONDON
Printed by *John Beale*, for *Joyce Macham* widow. 1624.

THE SPIRITVAL LOVE

To the Right VVorship-

full, and my much respected friend, Sir *Iohn Pointz, Knight, one of his Maie-*sties Pensioners.

SIR, *be pleased I beseech you, to accept from me this small present; small in respect of the matter of it, for no man can treate of a more worthy subiect,) but in regard of my manner of handling it, who liuing here by Gods prouidence, in a Country Congregation, haue bound my selfe to study so to speake, as that I may not exceede the conceit of common hearers. It may be, notwithstanding, that this my plainnesse (through Gods mercy, who doth* make his power perfect through weaknesse[a]) *may something further your vnderstanding, and enkindle your affection in and towards that great grace of Adoption, the conueiance whereof vnto vs, was the very end for which the Sonne of God did debase himselfe to become a man*[b]. *If my endeauour herein, shall be blessed of God, (according to the desire of my soule) to the edifying of you in that honourable* Faith[c], *which dwelt sometimes in your worthy Father, and which I am verily perswaded* dwelleth in you also[d], *I shall much reioyce, and glorifie God in that behalfe. If it fall out otherwaies, that some defect in my workmanship, doe make this heauenly matter to be lesse effectuall, yet giue leaue I pray you, to these papers to lie by you, as a testimony of my desire, to shew my selfe (for your vndeserued respect vnto me) not vnthankeful. So forbearing, to interrupt you further, I againe intreate you to receiue this messenger of my duty, and to keepe him with you, as a pledge of my setled purpose, both to labour to deserue your loue, and to be a continuall petitioner to the throne of grace, that you may bee* kept by the power of God through faith vnto saluation[e].

[a] 2 Cor. 12. 9.
[b] Gal. 4. 4, 5.
[c] Iude 20.
[d] 2 Tim. 1. 5.
[e] 1 Pet. 1. 5.

From Modbury,

Your Worships in the Lord, much bound,

SAM. HIERON.

1 Iohn. 3. 1.

Behold what loue the Father hath shewed vnto vs, that we should be called the Sonnes of God.

I Remember the holy policy vsed by *Paul* being at Athens [a], seeing among them an altar inscribed, *To the vnknowne God*: and finding their humor of hearing *newes*, hee tooke aduantage thereby to further his purpose of preaching to them the true Iehouah: *Whom ye then ignorantly worship* (saith he) *him shew I vnto you* [b]: You pretend worship to an vnknowne God: behold, here a God, whom you haue not knowne: you listen for newes; see here that which before this time you haue not heard of. My desire is in this to bee a follower of *Paul* at this time. Great is mens readines (chiefly in these vnsetled and giddy times) to gaze vpon strange and vncouth sights, to run to see things that are either rare, as hauing been seldome seen, or else exquisite, as abounding with Art, and full of inuention: I haue thought it fitting therefore, to quicken your attention vnto me this day; by promising some kind of satisfaction vnto this seeing humour; and haue therefore chosen out this text; by the very first word whereof, as by some solemne proclamation, we are called to the viewing of a matter, which is without all president; the worth also whereof is such, that we may well with a kind of astonishment and amazednesse admire it, but the eloquence of no man aliue, is able fully and effectually to expresse it. *Behold what loue the Father hath shewed vnto vs, that we should be called the Sonnes of God.* I beseech you afford me your heedfullest obseruation, while I shall point my finger vnto those particulars which are most remarkable in this sentence.

[a] Acts 17.

[b] Verse 23.

And first I will open the words, and then secondly the Doctrines and iustructions rising out of the words. In the words there are two things chiefly: first, what this meanes, *sonnes of God*; secondly, what this, *To be called the sonnes of God.* First, *sonnes of God*, is a title vsed diuers waies; the *Sonne of God* is either by nature, or by creation, or by participation, or by a general profession, or by adoption. The *Son of God* by nature, is Iesus Christ alone, who is therefore termed Gods *only begotten Sonne* [c], and his *proper Sonne* [d]. The regenerate also are said to be *borne of God* [e]; but that is a borrowed speech, spiritually to be vnderstood of a new creation, but not of any naturall descent. *Sonnes* by creation, are all both Angels and men: so the Angels are termed *the children of God* [f]. And, that God is the Father of vs all by creation, is proued by that of the Prophet, *Haue wee not all one Father, hath not one God made vs?* *Sonnes of God* by participation, are all Magistrates and men intrusted with the sword of ciuill authority [h], because God dealeth with them as Princes with their children, to whom they communicate some part of their owne Maiesties. *Sonnes* by generall profession, are all which liue in the visible Church, and haue a shew of Godlines, and professe to worship God in Christ; so the people professing true Religion before the flood are called the *Sonnes of God* [i]. *Sonnes by adoption*, are sonnes chosen thereunto, not being so by nature: thus *Moses* may be said to haue been the adopted child of *Pharaohs* daughter: *he was as her sonne* [k]: and he *refused to be called the son of Pharaohs daughter* [l]. And so *Hester* was *Mordecai* his adopted child; *Hee tooke her for his own daughter* [m]. Now, when this Sonne-ship by adoption, is applied to those whom God chooseth, there are two kinds of it mentioned in Scripture: The former of which is but a resemblance and figure of the latter. Of it is that

The order in handling this Scripture.

[c] Iohn 1.18.
[d] Hos 1105. Rom. 8.32.
[e] Iohn 1. 13.
[f] Iob. 1.6.
[g] Mal. 2.10.
[h] Psal. 82.6.
[i] Gen. 6.2.
[k] Exod. 2. 10.
[l] Heb. 11.24.
[m] Hest. 2.7.

speech of God to *Moses* as a part of his embassage to *Pharaoh*, *Israel is my son*,
n Exod. 4.22. n *&c.* which very priuiledge *Paul* calleth by the name of *Adoption*o. By it, is no
o Rom. 9.4. other thing meant, but Gods choosing that people out of all nations vnder heauen, to be his peculiar people: which albeit it were an high fauour (the glory whereof did euen dazle the eies of all the world), yet, it was not properly a spirituall blessing, but a type & a shadow of that *Adoption* which *Paul* calleth
p Gal. 4.5. the *Adoption of sonnes* p, which is that grace of God, by which he is pleased to take vs for his children in Christ, and to make vs heires together with him of eternall glory: and this is that which Saint *Iohn* speaketh of in this place: not of the first kind, for such we cannot be; not of the second, nor third, nor fourth; for, so are many the sonnes of God, which shall not be saued.

The second thing is, what it is, to be called the sonnes of God. It must not be so taken as though this, of being the sons of God, were a matter of title onely without substance, as when a man hath a word of respect cast vpon him, only for complements sake: but, to be called the sons of God, and to be the sons of God, are here all one: so the Scripture speaketh otherwhere; *That holy thing*
q Luke 1. 35. *which shall be borne of thee, shall be called the sonne of God*q. It shall be as it is called, and it shal be so called as it is: and after, *Thou child shalt be called the Prophet of the*
r Verse 76. *Highest*r, *&c.* This then is the sense: *Behold and see, and let vs enter into a serious me-*
The sense of the words. *ditation of this point, what an infinite, and vnconceiueable loue the Lord hath shewed vs, that wee should bee honoured both with the substance and with the title of his sonnes and daughters, adopted and chosen vnto himselfe in Christ Iesus.* The generall points
The points to be handeled. which are first, as lines to be drawne forth, and then after to be set out euery one with his proper filling, are these: First, that the state of Gods adoption is a glorious estate. Secondly, that it is an estate, of which it is possible for him that is inuested into it, to be assured in his own soule. Thirdly, that it is an estate vnalterable. Fourthly, that the alone spring and beginning of it is Gods loue: My text is the stocke, branching it selfe into these foure: how the life of each is deriued thence, and what fruit groweth vpon euery one, for the refreshing of our spirituall man, I shall (by Gods assistance) let you see by course.

The 1. Doct. How the first point is grounded vpon this Scripture, appeares by the admiration, which the Apostle breakes out into, wondring at the infiniteness of Gods mercy, who should vouchsafe vnto the sons of men such a prerogatiue, and prouoking other to ioyne with him therein, as though it were a matter singular from all example, that we should be aduanced to so great an honour to be the *Sonnes of God*. See (saith he) what an euidence God hath giuen of his loue, and consider we well, whether any of our thoughts be able to comprehend the hight, and length, and depth, and breadth thereof, that wee, euen we, the children of wrath, the heires of Hell, and sons of the diuell, should now be stiled and entituled the children of God. Thus the manner of the Apostles speaking, who is like a man rauisht in spirit, and strucke with astonishment; at the beholding of this fauor, doth iustifie my first collection touching the glory and dignity of *adoption*. Vpon this point my meaning is now a little to insist, not out of any hope I haue to set out at the full a benefit so inestimable (*for the tongue*
s 1 Cor. 13. 1. *of men & angels*s cannot reach it) but out of a desire somwhat to help your conceit, and to let you see (as God said to *Moses* of himselfe) as it were the *Back-*
t Exod. 33.23. *parts*t of that, the perfect glory wherof, the dimnesse of our minds, who (as the
u 1 Cor. 13.12. Apostle saith)u *doe see but in a glasse darkely*, be not able to behold. For which cause I will first assure you, that when I shall haue said all that possibly I can deuise touching it, I shall be as farre from the infiniteness of the benefit it selfe, as when I began first to declare it.

x Heb. 12.1. I could easily collect euen a *cloud* x of circumstances for the enlarging the glory and worth of this estate; I will reduce all to three heads, lest by multiplying of points, I should confound your memories. The first is the excellency

of

of the meanes to procure it to vs. The ſecond is the maieſty of the perſon, by whoſe name (through our adoption) we are entitled. The third is, the prerogatiues and priuiledges that are belonging to it. Theſe three rightly weighed in the ballance of the ſanctuary, will bring vs to ſome vnderſtanding of the *ſurpaſſing and exceeding weight of glory* [y] that we are called vnto, when we are called *the ſons of God*. Firſt, if the worth of a thing be to be meaſured by the price giuen for it, wel then may the *Son-ſhip* of Gods elect be valued at the higheſt rate, for which there was paid ſuch a matchleſſe price. It was not obtained like the Romane Burgeſhip, *for a great ſum* [z]: nor for an *hundred fore-skins of ſome vncircumciſed Philiſtims*, which was *Dauids* dowry for his wife to king *Saul* [a]: nor for 30 *ſheets and* 30 *change of garments* [a], the appointed reward for him that could vnfold *Sampſons* riddle [b], no nor yet for ſuch a Crown as was taken from the king of Rabbah, *which weighed a talent of gold with precious ſtones* [c] (*the redemptiõ of ſoules was much more precious* [d]): but the price was this, the Sonne of God muſt debaſe himſelf to become the *Son of man: God ſent his Son made of a woman, that we might receiue the adoption of ſons* [e]: neuer, a perſon of greater ſtate (he is one that thinkes it *no robery to be equal with God* [f], nay he is very *God* [g]: Neuer, a debaſement of lower pitch; in this, he *made himſelfe of no reputation* [h], *a worme, and not a man, a ſhame of men*: who is then able ſufficiẽtly to admire the dignity of this eſtate (*to be the Son of God*) which was vnprocurable, ſaue only by this infinit price, the making of him to become nothing, by whom God in the beginning made euery thing?

Secondly, touching the Maieſty of him whoſe name we beare being adopted, it is *God* (*the ſons of God*). *Seemeth it* (ſaith *Dauid*, being vrged by the Courtiers to entertaine the offer of *Sauls* daughter), *a light thing to you to be a kings ſon in law* [k]? and it is regiſtred as an euident proofe of *Moſes* faith, that he ſhould preferre the *rebuke of Chriſt, before the title of the Sonne of Pharaohs daughter* [l]. Between God and *Saul*, what compariſon? betweene the Lord of heauen, and the daughter of *Pharaoh* what proportion? Is it no light thing to bee the ſonne of *Saul*? is it no petty honour to be called the ſon of *Pharaohs* daughter? and ſhall we thinke it a ſmall prerogatiue to be the *ſon of God*? *Dauid* might be the ſonne in law of *Saul*, and yet not thereby entitled to the Crowne. *Moſes* might be the reputed ſon of *Pharaohs* daughter, and yet be ſtill but in the ſtate of a ſubiect: *All the ſons of God*, though they be as the ſeed of *Abraham*, *like the ſtarres whom none can number* [m], yet they be heires euery one: *If we be ſonnes, wee are alſo heires* [n]: *It is your Fathers pleaſure to giue you the kingdome* [o]. *Dauid* might haue been a King by the donation of *Saul*. *Moſes* a peere of Egypt, by the procurement of *Pharaohs* daughter: yet both of their eſtates had been lyable to hazard, *for God looſeth the cellar of Kings, and powreth contempt vpon Princes* [p]; and the houſes of the greateſt are but as the *houſe of the ſpider*, ſuddenly ſwept away with a broome [q]: but this kingdome is a *kingdome that cannot be ſhaken* [r]: he that is once ſeized of it, cannot be remoued.

Thirdly, the priuiledges annexed to it. Priuiledges, and immunities, & charters for the confirmation of them, are things amongſt men much gloried in; In townes incorporate, & ſocieties of that nature, they be not a little ſtood vpon: but farre more honourable things are ſpoken of thee thou child of God. *Iacob* made *Ioſeph* a coate of many colours, *becauſe he loued him* [s]: and God hath cloathed thee with many beautifull prerogatiues, becauſe he had a fauour vnto thee. To number them all; I may ſay with the Apoſtle [t], *the time would be too ſhort*, it is hard for a mans memory diſtinctly to comprize them. I will as out of a garden ſtored with beautifull flowers, gather vp two or three of the faireſt and preſent them vnto you. Only before hand let me this admoniſh you, not to looke to heare of any ſuch prerogatiues as carry with them a worldly pompe (for the *kings daughter*, though *all* to be glorious, yet it is *within* [u]) and it is that which Saint *Peter* calles the *hid man of the heart* [x]; which I muſt ſpeake of. Now

y 2 Cor. 4. 17.
z Acts 22.28.
a 1 Sam. 18.27
b Iudg. 14.12.
c 2 Sam. 12.30
d Pſal. 49.8.
e Gal. 4. 4, 5.
f Phil. 2.6.
g 1 Iohn 5.10.
h Phil. 2.7.
i Pſal. 22.6.
k 1 Sam. 18.23
l Heb. 11.24.
m Gen. 15.5.
n Rom. 8.17.
o Luke 12.32
p Iob 12. 18, 21.
q Iob 8.14.
r Heb. 12.28.
s Gen. 37.3.
t Heb. 11.32.
u Pſal. 45.13.
x 1 Pet. 3.4.

theſe prerogatiues are to be diſtinguiſhed thus: to be either in this life, or hereafter. Touching this life, I will name you onely two: The firſt is an intereſt into Gods particular and ſpeciall prouidence. God hath a generall prouidence ouer all things: *Thou openeſt thy hand, & filleſt all things liuing of thy good pleaſure*[y]: Yea, ouer the beaſts, *Thou Lord doeſt ſaue man and beaſt*[z]: Yea, ouer the wicked, [a]*The eyes of the Lord in euery place behold the euill and the good*: Yea, ouer the diuels themſelues[b]; *Hell and deſtruction are before the Lord* Now there is in him a ſpeciall prouidence ouer his adopted ſonnes: *They are moſt precious vnto him*[c]. *His chiefe treaſure*[d]. *He that toucheth them, toucheth the apple of his eye*[e]. *He dwelleth with them*[f]. *He followeth them whither ſoeuer they goe*[g]. *He ſtands at their right hand*[h]. *He holds them vp by it*[i]. *Hee keepes their feet*[k]. *He counteth their wandrings*[l]. *Hee numbreth their haires*[m]. If they doe but *ſigh*, he obſerues it[n]. *He giues his Angels charge ouer them*[o]. *They are all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſalnation*[p]. If we haue any *fauour of the things of the ſpirit*[q], we muſt needs adiudge this to be a great prerogatiue: For what can he want that hath ſuch a keeper? *The Lord is my Shepheard, I ſhall not want*[r]. All comforts, whether inward or outward, for body or ſoule, this is that liuing ſpring from which they proceed. If my wants be outward, here is my heauenly Father ſtanding by me, *he knoweth what I need*[ſ], and he cannot *forget me*[t]. If my defects be from within, he is that *God of all grace*[u], and ſhall *fulfill all my neceſſities*[x]. Need I comfort? he is the *Father of mercies, and God of all conſolation*[y]. Want I direction in matter of godlineſſe? *he will teach me the way that I ſhall chooſe*[z]. Am I ſcant in holy duties, and would faine be furthered? *Hee will make me perfect in all good workes*[a]. Am I falling backe, and would be confirmed? *He will ſtabliſh me in euery word and good worke*[b]. Am I almoſt ouertaken with ſome great offence? *He will keepe me from preſumptuous ſinnes*[c]. Haue I fallen by occaſion into a fault? *I ſhall not be caſt off, he will put vnder his hand*[d]. Am I full of infirmities, and feare the rigour of his Law? *He will ſpare me, as a father ſpareth his own ſonne that ſerueth him*[e]. Am I caſt downe with ſickneſſe? *He will turne all my bed in my ſickneſſe*[f]. Haue I receiued loſſe? *He will teach me how to haue want*[g]. Is my eſtate but low? *He will make a little to be better vnto me, then great riches vnto the mighty*[h]. Am I loded with reproches for righteouſneſſe ſake? *His ſpirit of glory ſhall reſt vpon me*[i]. In a word whatſoeuer may happen, *All things ſhall worke together for the beſt vnto me*[k]. This priuiledge of Gods eſpeciall prouidence, is that *riuer of God*[l], out of which flow theſe ſtreames to make glad the adopted of God.

The ſecond prerogatiue in this life, is the free vſe of Gods creatures, both for neceſſity, and for delight: This is a true ſaying, The charter anciently giuen by that great Lord of all at our firſt creation, touching the vſe of his creatures, was forfeited into the hands of the Doner by *Adams* fall, all our teeth were ſet on edge with that ſower grape of his firſt tranſgreſſion. It is reſtored and renewed by Chriſt, and only to thoſe who are honoured with the adoption of ſonnes, onely the heires of heauen are the right inheritors of the earth, all the reſt are but vſurpers. Be their titles to their eſtates neuer ſo good, and firme by the lawes of men; yet when matters come to ſcanning in the higheſt court of equity and Chancery before God, they ſhall all be condemned for intruders: the *ſubſtance* which they haue *deuoured, they ſhall vomit vp, for God ſhall draw it out of their belly*[m]; their very eating and ſleeping, and drinking in the aire, if they had not other ſinne, ſhall be able to condemne them. Thinke then what a priuiledge it is to be a *ſonne of God*, a man to be aſſured in his ſoule, that that which he hath, be it little, be it much, yet it is that which is his, by a renewed donation from the Lord, and that euery creature *of God is good, and not to be refuſed by him, if it be receiued with thankſgiuing*[n].

Now for the prerogatiue of the ſonnes of God, appertaining to the life to come, which way ſhall I beginne to expreſſe it, when neither *eye hath ſeen*,

nor

y Pſal. 145. 16.
z Pſal. 36. 6.
a Prou. 15. 3.
b Prou. 15. 11.
c Exod. 19. 5.
d Pſal. 135. 4.
e Zach. 2. 8.
f Iohn. 14. 23.
g Ioſua 1. 9.
h Pſal. 121. 5.
i Pſal. 73. 23.
k 1 Sam. 2. 9.
l Pſal. 56. 8.
m Mat. 10. 30.
n Pſal. 38. 9.
o Pſal. 91. 11.
p Heb. 1. 14.
q Rom. 8. 5.
r Pſal. 23. 1.
ſ Matth. 6. 23.
t Eſay 49. 15.
u 1 Pet. 5. 10.
x Phil. 4. 19.
y 2 Cor. 1. 3.
z Pſal. 25. 12.
a Heb. 13. 21.
b 2 Theſ. 2. 17.
c Pſal. 19. 13.
d Pſal. 37. 14.
e Mal. 3. 17.
f Pſal. 41. 3.
g Phil. 4. 12.
h Pſal. 37. 16.
i 1 Pet. 4. 14.
l Rom. 8. 28.
k Pſal. 46. 4.
m Iob 20. 15.
n 1 Tim. 4. 4.

nor eare hath heard, nor hath it come into mans heart, what God hath prepared for those that loue him [o]? I remember what is registred of a certen painter, who being to expresse the sorrow of a weeping father, hauing spent his skill before, in setting out the sad passions of his children, thought it the best to present him vpon his table, to the beholders view, with his face couered, that so he might haue that griefe to be imagined by them, which he found himself vnable to set out at the full. The like must I do in this case; the glory of that glory which the sonnes of God shall hereafter enioy, I must commend it to you with a kind of silent admiration, that so you may with your selues suppose that to be infinit, which you see that I will not aduenture to expresse: yet giue me leaue to set before you, for the furtherance of your priuate meditations, a little shadow thereof, betwixt which and it, there is notwithstanding as much difference as is betwixt a drop of water, and the huge ocean Sea. When *Haman* was willed to speake by *Ahashuerosh*, *what should be done to the man whom the king would honour*, he (supposing that the king had no meaning to honour any but him,) said thus, *Let them bring forth for him royall apparell, which the king vseth to weare, and the horse that the king vseth to ride on, and that the Crown-royall may be set vpon his head, and let the horse, and the rayment be deliuered by the hand of one of the kings most noble princes, and let them apparell the man, whom the king will honour, and cause him to ride vpon the horse through the streete of the City, and proclaime before him, Thus shall it be done vnto the man whom the King will honour* [p]: So shall it be to the sons of God at the day of iudgement. First, there shall be put vpon them royall apparell, such as the King of glory, Iesus Christ was vsed to weare: *Long white robes* [q], *the garment of saluation, the robe of righteousnesse* [r]. Secondly, the horse which the King rideth vpon, *I will grant them* (saith Christ) *to sit with me in my Throne* [s]. Thirdly, the Crown-royall shall be set on their heads, *Hence forth* (saith *Paul*) *is laid vp for me a crowne of righteousnesse* [t]. Fourthly, this glory shall bee furthered by the hands of the kings most noble princes: for, *His Angels shall gather together the Elect at that day* [u], and then shall be verified the prophecy of the Psalme, this *honour shall be to all his Saints* [x]; so shall it be done to the men whom the Lord will honour. Thus I haue giuen you a glimpse of that future glory, leauing it to be enlarged in your priuate thoughts. And thus also I haue laboured for the iustification of my first point, to proue the glory and the dignity of the estate of *Adoption*, which is that *Mystery which the Angels themselues doe desire to beholdy* [y]; touching which, I will now adde no more, only as I haue giuen you a bill, as it were of particulars, so I will now in a word tender vnto you the grand sum of all, as I find it drawne vp by the Apostle *Paul*, where speaking of the adopted of God, he thus saith, *All things are yours, whether it be* Paul *or* Apollos, *or* Cephas, *or the world, or life, or death, whether they be things present, or things to come, euen all are yours, and yet Christs, and Christ Gods* [z].

What should now be the vse of this Doctrine, or wherefore hath this dignity of adoption been set before vs, but to stirre vs all vp to say in our hearts, as Christs hearers did, when he had spoken to them of the bread of life, *Lord* (said they) *euer more giue vs this bread* [a]? So you, I beseech you, say euery one in the strength of your best desires; *Is the state of Adoption such an honourable estate? Lord euermore giue vs this dignity.* And how happy might I bee, if by my labour this day, I might either enkindle this desire, where hitherto it hath not been, or might enflame it, or adde heate vnto it where it is? Thinke we wel with our selues what there is of most force to sharpen, and to set egge vpon our affections, and see whether it be not here offered to vs in abundance. Is it honor we affect? Why what greater dignity? Is it profit? What commodity is herewith to be compared? All other profits perish with the vse, this, the more it is vsed, the more it encreaseth, and can neuer be wasted. It is pleasure we are in loue with? What pleasure is not vile, in respect of that peace of conscience, that *ioy in the*

o 1 Cor. 2. 9.

p Est. 6. 8, 9.

q Reu. 6. 11.

r Isa. 61. 10.

s Reuel. 3. 21.

t 2 Tim. 4. 8.

u Math. 24. 31.

x Psal. 149. 9.

y 1 Pet. 1. 12.

z 1 Cor. 3. 21, 22, 23.

The Vse.

a Iohn. 6. 34.

b Rom.14.17. *the holy Ghoſt*[b], which accompanieth the knowledge & certainty of adoption? But with what words ſhould I diuiſe to aggrauate and to ſet forth the generall error of our iudgements, the vileneſſe of our affections, the baſeneſſe of our thoughts, who like ſwine, would rather ſnort in a dung-hill, then in a bed of downe, & like the cocke in the fable, would rather haue a corn of barley then a iewell of price, the onions, and garlick and pepons of *Egypt*, rather then the
c Heb.12.16. commodities of Canaan; a *meſſe of red pottage with Eſau*[c], rather then a birth-right? This is the great, the common, the far-ſpreading, the crying ſin of this generation. Let vs looke a little vpon the buſineſſe of the times, and vpon the courſes of the greateſt part, and ſee how farre they be from the purſuit of this rich grace, the grace of adoption. Thoſe three things which our Apoſtle *Iohn*
d 1 Iohn 2.16. ſpeaketh of[d], *The luſt of the fleſh, the luſt of the eyes, the pride of life*, haue the principality almoſt in euery mans endeauours: ſome haue no tune but that of the
e Prou. 30.15. horſeleaches daughter, *giue giue*[e], their *deſires are enlarged like hell*[f], they can
f Hab.2.5. neuer ſay, it is enough: ſome are all for honour like *Haman*, and nothing ſticketh ſo much in their ſtomacke, as that all may not bow to them; and as was
g Gen. 37.7. ſaid in *Ioſephs* dreame, euery mans *ſheafe doe reuerence to their ſheafe*[g]: ſome haue
h Phil.3 19. no God but their belly[h], *to drinke wine in bolles*[i], and to *fare deliciouſly euery day*[k],
i Amos 6.6. there is their felicity: *Euery day muſt be a day of ſlaughter*[l]: ſome are in a humour
k Luke 16 19. of cloathes, in the *ſtrange apparell* which *Zephaniah* ſpeaketh of[m], the *tires and*
l Iames 5.5. *toyes* which *Eſay* numbreth[n], theſe are their ſtudy, in theſe is their happineſſe:
m Zeph.1.8. ſome be drinking like *Elah, till they be drunke*[o], ſome ſicke with *Ammon* for luſt[p],
n Iſa. 3. 19. ſome going by troups *into harlots houſes*[q], ſome encouraging themſelues in wick-
o 1 King.16.9. ked purpoſes, *and communing together to lay ſnares priuily*[r]: theſe and the like, be
p 2 Sam.13.6. the grand-employments of the times; in the meane time (let your own hearts
q Ierem.5.7. tell me) who thinkes vpon this great *loue which the Father hath ſhewed vnto vs,*
r Pſal.64.5. *that wee may be called the Sonnes of God?* This, in our ſeeming, hath neither forme nor beauty, when we ſee it, we can conceiue nothing in it that we ſhould deſire it; the mercy of God offring it vnto vs, is vſed by vs, euen as the old man at *Gi-*
ſ Iudg.19.18. *beah*[ſ], it is forced to take vp its lodging in the ſtreet, for no man receiueth it to houſe: I cannot but admire Gods patience, notwithſtanding the intollerable ſcorne which is caſt vpon his gracious offer in this behalfe. Tell vs of beeing the ſonnes and daughters of God, of the dignity of adoption, of the glorious inheritance of the Saints, it is as welcome (according to *Salomons* phraſe) as is
t Prou.26.1. the *raine in haruеſt*[t], our palat findes no more taſte in it, then *Iobs* could in the
u Iob 6.6. *white of an egge*[u]: He that hath no other matter to tell vs but this, we will ſay to him as *Felix* did to *Paul*, when he began to diſcourſe of *righteouſnes & temperance and iudgement to come*; *Goe thy way for this time, and when I haue conuenient time*
x Acts 24.26. *I will call for thee*[x]. Which of vs will not condemne the idle excuſes of thoſe in
y Luke 14.18. the Goſpell[y], who being bidden to the marriage of the kings ſon, would ſuffer themſelues to be detained by ſuch vaine imployments? *I haue bought a farme* (ſaith one) *I muſt needs go ſee it: I haue 5 yoke of oxen*, (ſaith another) *I muſt needs go proue them, I pray haue vs excuſed.* Is any man (will we think) ſo mad, as to loſe the fauor of a Prince for the ſight of a farme? is it a meet excuſe to reiect the kindnes of a king, for the triall of a yoke of oxen? who durſt ſend the Lord of his land ſuch an anſwer? I dare make you iudges of their brutiſhnes, how then ſhall we anſwer for our own fault, who offer the Lord a greater indignity? we are not ſent for by the king to be his geſts, but to be his ſons: we are not ſimply inuited to a dinner, but to an inheritance; yet oxen, & farmes, & ſhips, and vaine pleaſures, nay the duſt in the ſtreet ſhall be more eſteemed: we be ſtill rooting, and digging in the earth like Wants, beating our braines, ſpending our ſpirits, waſting our time, ſhortning our liues, by carking & caring for the traſh of this preſent world; and yet what is all the wealth in the world to the riches in heauen? what are the poſſeſſions of the earth to the inheritance of that kingdom?

what

what is all the honour the world can heape vpon a man, in comparison of this, to be *the Sonne of God*? Were thou as beautifull as *Absolon*, in whose body *from the sole of the foot to the top of the head, there was no blemish* [z]: As rich as *Nabal*, who at his sheepe-shearing, made *a feast in his house like the feast of a king* [a]: As gloriously arraied as *Herod* [b]: As absolute in gouernment as *Ahashuerosh*, *who commanded* 127 prouinces [c]: As stately seated for dwelling as *Nebuchadnezzar* in *his royall pallace of Babel* [d]: As politique as *Ahitophel*, *whose counsell was like as one had asked counsell at the oracle of God* [e]: As gracious in court as *Haman* the Lord in a kingdome [f]; yet not being the sonne of God, thou shalt *perish as the Beasts* [g], *thou shalt be kept to the day of destruction, and brought forth to the day of wrath* [h]. On the other side, were thou as much afflicted as *Iob*, who was smitten *with sore boils from the sole of his foot vnto his crowne* [i]: As hard bested as *Lazarus*, who lay looking for the reuersion of another mans trencher [k]: As much perplexed as was he who ate ashes as bread, & mingled his drinke with weeping [l]: as much scorned as *Dauid* [m]; yet, being partaker of the adoption of sonnes, during thy life (as thou hast heard) the Lord shall bee euer with thee, and in thy end thy *Death shall be precious in his sight* [n], *thy soule shall be caried by the Angels into Abrahams bosome* [o], *where Christ is, there shalt thou be also* [p], *euen at the right hand of God, where there is fulnesse of ioy, and pleasures for euer more* [q]. Now, if this that hath been said hath wrought so deeply, as to discouer vnto vs this our great sin in neglecting (as *the Apostle speakes* [r]) *so great saluation*; I beseech you that it may preuaile also to beget in vs a holy resolution of reforming it: let vs as the people did in *Nehemias* time, vpon the discouery of a generall fault, *make a sure couenant, and seale vnto it*, euen that henceforth we will account all things but *losse and dung in respect of this, that we may be called the sonnes of God.*

a 2 Sam. 14. 25
b Acts 12. 21.
c Est. 1. 1.
d Dan. 4. 26.
e 2 Sam. 16. 23
f Est. 3. 1.
g Psal. 49. 12.
h Iob 21. 30.
i Iob 2. 7.
k Luke 16. 21.
l Psal. 102. 9.
m Psal 69. 12.
n Psal. 116. 15.
o Luke 16. 22.
p Iohn. 14. 3.
q Psal 16. 8.
r Heb. 2. 3.
s Neh. 9. 38.

And now, because to exhort to a duty, and not to shew the meanes of performing it, might haply worke some inclination to good, but could neuer produce any perfect worke, therefore it shall not be vnfitting (very agreeing I am sure it is to the matter, and to the text,) to open that point also a little, touching the meanes by which those that doe affect this prerogatiue of adoption, may attaine vnto it.

There are two places of Scripture especially, by which we may be rightly informed in this matter: The one is deliuered by way of a Doctrine; the other by way of an example. The former is, [t] *Yee are all the Sonnes of God by Faith in Christ Iesus.* The latter is, [u] *He gaue them this prerogatiue or power to be the sonnes of God, euen to them that beleeue in his Name.* Both put together doe make this good, that the meanes of adoption, is *Faith in Christ Iesus*, or (as Saint *Iohn* expounds it) *beleeuing in his Name.* Here are all by faith made capable of adoption, euen according to the saying, *Iew, Grecian, bond, free, male, female* [x]: Faith sets open the doore to all. That which I will speake herein, shall be drawn to these three particulars: First, what kind of faith it is which makes vs capable of adoption. Secondly, how it brings vs to be the sonnes of God. Thirdly, how it is wrought in the harts of the adopted. Touching the first, this I say, that the *beleeuing* or *faith*, which maketh a man the sonne of God, is *an action of the will, whereby a man knowing certenly out of the Scriptures, that Iesus Christ is the promised Sauiour of mankind, doth for the matter of his soule, settle his heart, and repose himselfe wholly and solely vpon him.* This is properly that faith which is called *Iustifying* or *sauing Faith.* An assent vnto the truth of God reuealed in Scripture, is necessarily required, as the roote and foundation of faith, but the very life, or (as wee speake in schooles) the forme of faith, is a resting vpon Christ a casting a mans selfe wholly vpon him, for the sauing of his soule: hence are these words of reference in the language of the Scripture touching faith; *To beleeue in Christ, to beleeue in the Name of Christ, &c.* For the second, that also is necessary to be rightly opened, because some men of corrupt minds, being such as *Paul* speaketh of,

t Gal. 3. 26.
u Ioh. 1. 12.
x Gal. 3. 28.

who

who would be Doctors, and yet vnderſtand not what they ſpeake, neither whereof they
y 1 Tim. 1.7. *affirme*y, doe thinke theſe ſpeeches, *Faith iuſtifieth, Faith adopteth, Faith ſaueth*, to bee derogatory to the glory of God, and to carry a contradiction to theſe, *Chriſt iuſtifieth, Chriſt adopteth, Chriſt ſaueth.* Vnderſtand we therefore, and bee not deceiued: One thing may bee ſpoken of diuers particulars in a different ſenſe; as for example, *God the Father adopteth, Chriſt Ieſus adopteth, the holy Ghoſt adopteth, Faith adopteth*: theſe are all true and without any mutuall contrariety: they bee not as the yong men which came forth out of the two armies before
a 2 Sam. 2.16. *Ioab* and *Abner*, euery one which *truſt his ſword in his fellowes ſide* [a], but ra-
b Pſam. 133.1. ther like the brethren that *Dauid* ſpeakes of, *They dwell together in vnity* [b]. *God the Father Adopteth, as the fountaine of adoption: Chriſt as the ground of adoption: the holy Ghoſt, as the applier of adoption: Faith as the inſtrument of adoption*; and ſo, in the caſe of iuſtification. Beſides, when in our common ſpeech, we ſay of ſome man, *his leaſe maintaines him*, is there any abſurdity in theſe words? No: for euery man doth conceiue, that it is not a parchment lined with a forme of words, and accompliſhed with a waxed labell, that that man liues vpon; but it is thus apprehended, that by his writing, ſuch or ſuch an eſtate is made ouer vnto him, & by the profits riſing out of that, he is maintained: ſo when I ſay, *Faith iuſtifieth, Faith adopteth*, I aſcribe not any ſuch power ſimply vnto faith; but this I intend, that *Faith coupleth me vnto him, by whoſe righteouſneſſe I am accepted with God, and by whoſe right, I receiue the adoption of a ſonne.* Thus then wee muſt vnderſtand this point; that faith, or beleeuing, brings iuſtification and adoption, not by any ſpeciall excellency that it hath in it ſelfe, but meerely and onely by that place and office which the Lord of his owne will and mercy hath aſſigned it,
c Acts 16.31. euen to be the condition on our parts: *Beleeue, and thou ſhalt bee ſaued* [c]. The ordinance of God makes a thing to haue that vertue in it, which of it ſelf it cannot haue. Put caſe *Naaman* the Syrian had of himſelfe gone and waſhed himſelfe in Iordan ſeuen times, ſhould hee haue been healed of his leproſie? No doubtleſſe: but being commanded by the Prophet, and ſo hauing a warrant from God, he waſhed, and his fleſh came againe, *like the fleſh of a little child, and*
d King. 5.14. *he was cleane* [d]. So, how if the Iſraelites being ſtung in the wilderneſſe with fiery ſerpents, had out of ſome priuate motion of their owne, ſet vp a ſerpent of braſſe vpon a pole, and looked on it, ſhould they haue been cured? It were idle to imagine it; but God appointing it, his ordinance gaue a bleſſing vnto it: *hee*
e Num. 21.9. *that looked, liued* [e]. I may truly ſay vnto you, that if wee of our ſelues (without a promiſe and warrant from God) ſhould haue caſt our ſelues wholly vpon the merits of Chriſt for ſaluation, it could not haue holpen vs: but the promiſe of the Lord, *Beleeue and be adopted*, giues ſtrength to the action, and faith by this, not by it ſelfe, vnites to Chriſt, and inueſts vs into the vſe and comfort of all his benefits. And thus is faith the inſtrument of adoption, not as it is a habite in vs, but as it is an act appointed by God, and bleſſed by him to ſuch a gracious purpoſe. The third point I vndertooke, was to ſhew how this faith is wrought in the hearts of the adopted. The ſupreame giuer of Faith is God, *Euery good*
f Iames 1.17. *gift is from him* [f]. *To come to Chriſt, and to beleeue in Chriſt, are all one* [g]: *Now none*
g Iohn 6.35. *can come to Chriſt, except God the Father draw him* [h]: *To you it is giuen for Chriſt to*
h Iohn 6.44. *beleeue in him* [i]. But now in as much as (according to the ſaying of the woman
i Phil. 1.29. of Tekoah to *Dauid* [k],) *God hath appointed a meanes*, what that meanes is we muſt
k 2 Sam. 14.34 enquire. It is plainly taught in thoſe well knowne words [l], *How ſhall they beleeue*
l Rom. 10.14. *in him of whom they haue not heard? and how ſhall they heare without a Preacher?* When we magnifie our calling, and ſhew the neceſſity of our miniſtry for the
m 1 Cor. 8.2. begetting of faith, ſome ſwelling ſpirits, who (as the Apoſtle ſpeakes [m],) *thinke they know ſomething, when they know nothing as they ought to know it*, cry to vs as *Korah* and his complices did to *Moſes* and *Aaron*: *You take too much vpon you, ſeeing all the congregation is holy, euery one of them, and the Lord among them, wherefore then*

lift

lift ye your ſelues aboue the congregation of the Lord[n]? and imagine that we rather ſpeake out of a deſire to ſet out our ſelues, that the world may thinke there is ſome vſe of vs, then ſpeake out of the truth of the thing. But, *let God be true*[o], and let there be no diſputing againſt his ordinance. Touching our ſelues, this we profeſſe freely, that we are but the *Miniſters by whom ye beleeue*[p]: and as *Peter* and *Iohn* ſaid touching the miracle vpon the creeple at the temple gate[q]: *we take not vpon vs by our own power and godlineſſe* to beget faith in any mans heart: *the opening of the heart is* in the power of another[r], euen in his who hath the *key of Dauid, which openeth and no man ſhutteth, ſhutteth and no man openeth*[s]: Woe bee vnto vs if wee ſhall encroach vpon the Lords peculiar: but if it be his pleaſure, *who makes his power perfect by weakeneſſe*[t], *and who chuſeth the weake things of the world to confound the mighty things*[u], to tender vnto vs ſuch a treaſure, as is faith in earthen veſſels[x], and *by the fooliſhneſſe of preaching, to ſaue them that beleeue*[y]; who art thou that thou ſhouldeſt diſpute with God? It is not my purpoſe to enter a diſcourſe of this matter; only this I ſay: when the Iſraelites deſiring a King, God had appointed *Saul* to be their Head, it is ſaid, *Wicked men deſpiſed him, and ſaid, ſhall he ſaue vs? But a Band of men, whoſe heart God touched, they followed him*[z]: ſo when God had ordained preachers to *gather together his Saints, though ſome deſpiſers writhe the mouth, and ſay in ſcorne, why ſhall theſe ſaue vs?* yet thoſe, ſo many as whoſe hearts the Lord hath touched, they will follow, and they to their comforts ſhall find this meanes to be *the power of God vnto ſaluation, when the deſpiſers ſhall vaniſh away*[a].

So then now I haue euen chalked you out the way to adoption. Is thine heart enflamed with the deſire of this glorious eſtate to be the ſonne of God? thou canſt not atchieue it but by faith: being a beleeuer, thy deſire in this cannot be in vaine. Could we haue deuiſed a more eaſie condition? wouldeſt thou beleeue? looke vp to the Father of lights; faith is his onely to beſtow: but forget not the meanes, the word of *faith which we preach*[b]. Though rauing dogges ſet open their mouthes, and baike againſt the Moon, yet *walke thou in this light, and it ſhall guide thy feete in the way of peace*: and when the word preached hath brought thy heart within thee to bee as the thirſty land, ſo that now like the Hart *for the riuers of water*[c], ſo, it *alſo panteth after Chriſt*, and thou wouldeſt thinke thy ſelfe happy, if thou mighteſt haue but one crumme of grace; know that then, euen then faith begins to peepe out in thee, and thou art in the direct courſe to be called *the ſonne of God*. I beſeech you let no odde opinions, or faintneſſe of ſpirit detaine vs from this courſe. When the people were in the wildernеſſe, in the way to the promiſed *Canaan*, they ſent ſpies to ſee the ſtate of the country[d]: At their returne, they brought of the fruit of the land, and acknowledged the goodneſſe and fertility of the ſoile; but (ſaid they) *the people be ſtrong, the cities be walled, the ſonnes of Anak be there*; vpon this, the people were out of heart: wel, *Caleb* ſtood vp and ſtilled them, ſaying, *Let vs go vp at once and poſſeſſe it, for vndoubtedly we ſhal ouercome it*[e]. It may be ſo in this caſe; we may be brought to confeſſe that it is an admirable thing to be the ſon of God, and we would wiſh to attaine it, but haply we will withall caſt many perils, and think with the ſluggard, *there as a lyon without*[f]; and ſo many things appertaining to it, that we ſhal neuer accompliſh it. I ſay therefore with *Caleb*, *Let vs vp at once, let vs not be wearied and faint in our minds, it is the Lords work, and he will proſper it.* And ſo, leauing the ſucceſſe of this exhortation to his bleſſing, I come to the 2. doctrine.

The ſecond Doctrine is, *That it is poſſible for him that is the ſonne of God, to bee aſſured in his owne ſoule that hee is ſo.* Doe you all iudge whether this be a forced collection from this place. I aske: ſpake the Apoſtle vpon his knowledge, or vpon ſuppoſals? *Behold what loue the Father hath ſhewed vnto vs, that wee ſhould be called the ſonnes of God*: and *now are wee the ſonnes of God*[h]. *Wee know that wee are tranſlated from death vnto life, becauſe we loue the brethren.* Neither doth the

n Num. 16.
o Rom. 3. 4.
p 1 Cor. 3. 5.
q Acts 3. 12.
r Acts 16. 14.
s Reuel. 3. 7.
t 2 Cor. 12. 9.
u 1 Cor. 1. 27.
x 2 Cor. 4. 7.
y 1 Cor. 1. 21.
z 1 Sam. 10. 26, 27.
a Rom. 1. 16. Acts 13. 41.
b Rom. 10. 8.
c Pſam. 42. 1.
d Num. 13.
e Verſe 31.
f Prou. 22. 13.
The 2. Doct.
g Verſe 2.
h Verſe 14.

manner of ſpeaking ſauour of ought, but certainty; neither could it agree with the grauity of an Apoſtle to ſpeake ſo indefinitely, ſo determinately of that, of which he had no ſetled ground. Doubtleſſe, the Apoſtle knew himſelfe to bee the *ſonne of God*. You will ſay, he might know it, but it followes not therefore that ſo may we. Yes verily. For, firſt, both here, and generally throughout the whole Epiſtle, he ſpeaks in the plural number (*we*) ſhewing that in theſe points he ſingleth not himſelfe out from the common ranke of beleeuers, but treats of matters common to them with himſelfe. Secondly, leſt any ſhould ſuppoſe, that though theſe things were common to other beleeuers with *Iohn*, yet they were appropriated only to the beleeuers then, & with *Iohn*, he giues vs a generall rule, that the doctrine of comfort by the mediation of *Chriſt*, which hee deliuereth, belongs not to him onely, and the beleeuers, to whom he wrote, *but to all throughout the world*[i]; ſo that, grant me of *Iohn*, that hee knew his owne adoption, I will inferre, that this knowledge is a priuiledge of all beleeuers, in their meaſure, as well as his. Now for the point it ſelfe, there is nothing for which the word of God doth affoord a more certaine proofe. To know that I am the ſon of God, *that my name is written in heauen, that my ſins are forgiuen*: theſe things are all one in effect; & therefore what proofe may be alledged for any one of theſe, the ſame pertaineth vnto all. *Reioyce* (ſaith Chriſt[k]) *not that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen*. I demand, who can reioyce in things vnknowne? Fooles may feed themſelues with idle hopes, and tickle their fancies with imagined contentments, but no man can ſoundly reioyce in that of which he hath no aſſurance. *Doe not boaſt of to morrow* (ſaith *Salomon*[l]) & why not of to morrow? *becauſe thou knoweſt not what a day may bring forth*. Wherefore it is vaine boaſting of that whereof there is no certainty. *Bleſſed is he whoſe wickednesſe is forgiuen, and whoſe ſin is couered*[m]: Can a man be bleſſed, and yet not perceiue it? can he be happy, and yet not know it? One maine part of happineſſe is, inward contentment: Ignorance of that vpon which my contentment is grounded, and contentment it ſelf cannot agree: *I beleeue the remiſſion of ſinnes* (ſaith the profeſſor of faith) in the Creede: Beleeueſt thou the doctrine of forgiueneſſe in a generality? thou doeſt well; but *the diuels doe ſo, and they tremble*[n]. I apprehend, and am perſwaded *of the pardon of mine owne ſinnes*: there is the right meaning of the article. I am charged to *giue all diligence to make my calling and election ſure*[o]: ſure to God I need not; I cannot: *The foundation of God ſtandeth ſure of it ſelfe*[p]: ſure to mine owne ſoule I may, or elſe this precept is in vaine. I am commanded by my Sauiour when I pray, to call God *Father*: how is hee to mee a Father, into whoſe preſence I may dare to come, and into whoſe lap I may be bold to vnfold my griefes, but as I am his adopted ſon in Chriſt? Shall I tearme him Father, and haue no aſſurance that I am his ſon? this were intollerable preſumption. What ſhould I multiply proofes in ſo plaine a caſe? Scripture proofes are not to be receiued by tale, but by weight, one as good as an hundred. To bring vs to the aſſurance of our adoption, is the drift of preaching, the ſcope of praying, and the intent of our adminiſtring and receiuing the Sacraments: all aime and driue at this, that we may learne to apply the generall ſweetnes of the Scriptures to our owne particulars.

But to cut off (as much as is poſſible) all miſtakings: here is a neceſſary queſtion to bee made touching this aſſurance of adoption that I now ſpeake of; whether it be ſuch an aſſurance which is ſo certen, that it is neuer intermixed, nor ouer-clouded, nor diſturbed with doubting? I anſwer: I dare not ſay it is ſuch an aſſurance: I know *Dauid* knew himſelfe to be the choſen of God: yet I know, that ſometime he thought *he was caſt out of Gods ſight*[q], and that the *Lord would ſhew no more fauour*[r]. I know that his tentations this way were long, ſo that *his eies failed for waiting for God*[ſ], and much adoe he had to maſter his own diſtruſt-

i 1 Iohn. 2. 2.
k Luke 10. 20.
l Prou. 27. 1.
m Pſal. 32. 1.
n Iames 2. 19.
o 2 Pet. 1. 10.
p 2 Tim. 2. 19.
q Pſalm. 31. 22
r Pſalm. 77. 7.
ſ Pſalm. 69. 3.

diſtruſtfulneſſe. *Why art thou caſt downe my ſoule, and vnquiet within mee? waite on God*[t], thrice there repeated: nay, I know further, & am aſſured, that they which neuer doubted of their adoption, did neuer beleeue it: For, as ſoone as faith lookes aboue the ground of the heart, Satan ſeekes to blaſt with a ſtorme of doubtings. What aſſurance then (will you ſay) is this you diſcourſe of? I anſwer, an aſſurance aiming & ſtriuing after aſſurance; an aſſurance wreſtling and combating with continuall doubtings; an aſſurance which lookes not to come to perfection, but by wauering. It is the wiſdome of God by this very meanes to ſettle the hearts of his choſen. A man that plants a tree, after that hee hath put it into the ground, and begun to throw earth thereon, euer and anon he is ſhaking it; why? not to ouerthrow it, but to feele it, how it ſtands, to make it ſinke deeper, and the rootes to lie cloſer to the ground: ſo the Lord giues leaue to the aſſurance of his children to be ſhaken, not to weaken it, but to confirme it, and to ſettle it ſo much the ſurer in the heart. Thus is the aſſurance of adoption euer ſtriuing with diſtruſtfulneſſe, ſometimes a little foyled, but ſoone reuiuing it ſelfe, & ſtill in the end crowned with victory: and who ſo ſhall ground his aſſurance vpon the many ſtormes of doubtings, that he hath endured, I am perſwaded he doth build it vpon a rule that ſhall not deceiue him. [t] Pſ. 42. & 43.

Firſt, this diſcouereth one grand error of Popery, which is (according to the Canons of the Councell of *Trent*), that no man can haue any aſſurance of his adoption in this life, other then coniecturall, vnleſſe it be made knowne vnto him by ſpeciall reuelation. He that will be a Papiſt indeed and compleate, is bound by the Rules of his owne Religion, euen to the very end and period of his daies, to be in ſuſpenſe of that, without the aſſurance wherof, the ſoule of a Chriſtian can haue no ſolid comfort. We ſay, a Chriſtian may doubt: it is poſſible for him to doubt: they ſay, hee muſt doubt, and hee is accurſed if euer he thinke, or endeauour for any grounded certainty. *Miſerable comforters they are all* (as *Iob* ſaid of his friends[u]:) and as in all their doctrines they rob God of his glory, which is his deareſt Iewell, ſo they depriue the ſoule of the aſſurance of faith, which is her chiefeſt comfort. But leaue we them, and come to our ſelues. *The 1. Vſe.* [u] Iob 16. 2.

Secondly, this meets with corruptions among our ſelues; two chiefly: the firſt is theirs, who condemne this doctrine as preſumptuous: what? for men to take vpon them to know ſo much of Gods ſecrets, as whether they ſhall be ſaued or no; whether they bee the ſonnes and daughters of God or no? *Anſwer.* To preſſe to know what God hath ſecreted, is preſumption, but to refuſe to take notice of that which God hath appointed a meanes to find out, that is vnthankefulneſſe. Truth is, of himſelfe no man can find out this ſecret, *for the things of God knoweth no man, but the Spirit of God*[x]: *But now* (ſaith he) [y] *wee haue receiued the Spirit which is of God, that we might know the things which are giuen vs of God*, and [z] *we haue the mind of Chriſt*. Let men beware, leſt vnder a pretence of not preſuming, they make themſelues guilty of contempt. The ſecond is theirs, who neuer labour after any certainty of reſolution in this particular: I haue often wondered at it, to ſee how in other things euery mans deſire is to deale vpon certainties, and yet how in this maine and important point, they can ſatisfie themſelues with meere ſuppoſals. For tenures of lands, for conueyances, for leaſes, for bonds, for indentures, (Lord) what adoe there is among men! how many draughts in paper, what ſcanning of words, what weighing of euery clauſe, as in a ballance, what counſelling with lawyers before engroſſing, then what care to keep them, what boxing them vp to preuent embezeling; and yet, what is all that is held, but euen a lumpe of the earth, for a man of clay? two things, which all the wit and policy of the world, be not able to combine. Come we to the point of our chiefe inheritance, and let mee proceed by poll, from man to man, and vrge him to ſhew his aſſurance: Alas, what wofull vncertainty! *I hope well*, ſaith one, *I truſt*, ſaith the other; *God* *The 2. Vſe.* [x] 1 Cor. 2. 11. [y] Verſe 12. [z] 16.

is merciſull, ſaith a third; *I ſhall doe as well as others*, ſaith a fourth: Surely, he that hath no better aſſurance of his houſe where he dwels, then the moſt haue, or care to haue of the promiſed inheritance of their ſoules, would thinke himſelfe in an euill taking. Alas, that wee which are ſo politique for our bodies, ſhould be ſo ſimple and ſilly for our ſoules! that wee which ſeeke to make that ſo ſure, which we are ſure to forgoe, are ſo remiſſe to lay a better foundation for the time to come! I would I were as able to reforme this groſſe fault, as I am to conuince it. Who is there amonſt vs able to pleade not guilty? either we vtterly neglect this duty, or we doe not plie it ſo diligently as we ſhould. I beſeech you ſuffer the words of exhortation, and let my counſell herein be acceptable vnto you. *Giue euen al diligence* to make this one point ſure, or elſe let mee ſpeake plainely vnto you; you haue nothing ſure but condemnation. You build now vpon I know not what hope, which indeed is no hope,
a 2 Kin. 18. 21. but meere preſumption, and is but as the *reed of Ægypt*[a], *on which if a man leane, it will goe into his hand and pierce it*, it will deceiue vs moſt, when by it we expect the greateſt comfort. *The eyes of the wicked ſhall faile* (ſaith the Scripture) *their*
b Iob 11. 20. *refuge ſhall periſh, and their hope ſhall be ſorrow of minde*[b]. When death, the *King of*
c Iob 18. 14. *feare* (as *Bildad* calleth him[c]) ſhall ſeize vpon them, *their candle ſhall bee ſuddenly*
d Iob 18. 6. *put out*[d], their former confidence *ſhall conſume like a rotten thing, and as a garment*
e Iob 13. 28. *that is moat-eaten*[e]. This may bee enough for the reproofe of this euill. Let me now with your good leaue follow the courſe in this which I held in the former point: I firſt perſwaded you to affect the dignity of adoption. I next directed you how to attaine it: ſo now, I haue mooued you to labour for aſſurance, let me teach you how to be reſolued. And this is indeed the very ſweet and marrow of a Religion, all man is but as an apprentice in Religion, he is neuer Maſter of his Craft, till hee is come to ſome skill and diligence in this particular.

It was one of the old rules of the Law, That in the *mouth of two or three wit-*
f Deut. 19. 15. *neſſes euery word ſhould ſtand*[f]. It is therefore the wiſedome of God, that the aſſurance of adoption ſhould be grounded vpon the teſtimony of two very ſufficient witneſſes, *The Spirit of God, and our owne ſpirit*
g Rom. 8. 16. [g]: *The Spirit of God beareth witneſſe with our ſpirit, that we are the children of God.* Concerning this teſtimony of the Spirit, it is a myſtery to fleſh & bloud, it is a thing more eaſie to feel, then to expreſſe. There be certaine ſecret inſtincts and impreſſions of nature, which no tongue or pen of any man can define; as who can determine the diſtinction of ſmell, by which the Ewe knoweth her owne Lambe from a ſtranger? or the difference of bleating, by which the one diſcerneth the other in a multitude, which to our eares doe make the ſame ſound? The ſame may be ſaid of theſe ſecret workings in the regenerate: they in whom they are, perceiue them, and make vſe of them; but the diſtinct and proper nature of them, it paſſeth the skill of the moſt exact artiſt to ſet down. This is verified in nothing more then in this teſtimony of adoption, by Gods Spirit: ſome circumſtantiall deſcription I may make of it, but to define it ſtrictly, is more then I can performe. The Spirit of God beares witnes of adoption, by applying to the heart in particular, the promiſes of God touching the remiſſion of ſinnes, and life euerlaſting by Chriſt, which are generally propounded by the publike miniſtry. The word ſpeaketh in large and vnlimited manner vnto all, the Spirit of God appropriates it to my ſoule, and conuerteth that to my perſonal comfort, which was commended in common to the whole aſſembly. *Eſay* calleth this a *word be-*
h Eſay 38. 21. *hind*[h], priuily aſſuring a mans ſoule of a more ſpeciall intereſt into generall fauours. The maine thing to be cared for about this teſtimony of the ſpirit, is how to diſtinguiſh it from an alluſion of Satan, from a diabolicall impoſture: It is truely ſaid that the diuill is Gods ape, and ſeekes to counterfait him almoſt in euery thing. There is a thing like repentance, which is not repentance indeed,

indeed, but only a worldly ſorrow, cauſing death: there is a thing like holines, which is not holineſſe, but hypocriſie: there is ſomewhat like prayer, which is not prayer, but lip-deuotion: ſo there is ſomewhat commeth very neere the teſtimony of the Spirit, which is not it, but meere colluſion. You haue ſcarſe a wholeſome herb in the garden, but you haue ſome hurtfull weed in the field which is like it; hee that is not skilfull, may be ſoone deceiued, as was he [i] that gathered *Coloquintida* for his pottage. Let vs learne a little then, how we may diſcerne betwixt the true teſtimony of the Spirit, and the hiſſing of the Serpent. Two ſpeciall markes there be, by which we may diſtinguiſh them: Firſt, that aſſurance of adoption, which is felt and perceiued in the heart, then when the heart is caſt downe, and is like *Dauids* heart, *My heart is like waxe, it is molten in the midſt of my bowels* [k], that ſame is vndoubtedly the voice of Gods Spirit, the teſtimony of the holy Ghoſt. My reaſon is this: In the day of a mans ſecurity, when hee hath little or no apprehenſion of ſinne, further then according to the common ſaying, that *we are all ſinners*, it is poſſible for his owne vnſanctified nature, to cheriſh him vp, and to feed him with a groundles hope, of I know not what. It is poſſible that Satan ſhould puffe him vp with a preſuming conceit, that no doubt he ſhall bee ſaued. But take me a man confounded in himſelfe with the conſcience of ſinne like *Ezra*, [l] *roaring for the griefe of his heart with Dauid* [m], *mourning as a doue with Hezekiah* [n], *hauing in him the arrowes of the Almighty, the venime thereof drinking vp his ſpirit, and the terrors of God fighting againſt him with Iob* [o]: Take me (I ſay) a man brought to this exigent, and ſeeming to feele the very ſcorching of hell fier; nature can afford him no refreſhng, but matter rather of more perplexity: the diuell will not then ſeeke to cheare him vp, but rather (if it be poſſible) to thruſt him forward into vtter deſpaire? That hope of fauour with God through Chriſt, then, which then ſprings vp in the heart, (as it were a hand ſuddenly caſt out to ſaue a man at the very point of drowning) muſt needs be the worke of Gods Spirit; becauſe it is contrary to the courſe and reaſon of nature, contrary to the ſpite and policy of the diuell, that a man ſhould then recouer any comfort. Let no Chriſtian ſoule then forget this diſtinction, as ſure a rule to know an illuſion of Satan, from a perſwaſion of the holy Ghoſt, as *Shibbolet* and *Sibboleth* was to know an *Ephraimite from a Giliadite* [p]. The ſecond marke is this: That teſtimony of adoption, which is begotten by the holy Ghoſt, is wrought in, and by the vſe of the meanes, preaching, reading, meditation of Gods word, prayer, the right and reuerent vſe of the Sacraments: For the Lord is euer a preſeruer and maintainer of that courſe which himſelfe hath ſanctified. If he appoint a meanes, he doth not (ordinarily) work, but by that meanes. The diuell laboureth the contempt, or elſe the careleſſe vſe of the meanes. *What need* (ſaith he) *ſo much hearing? to what end is a man ſo much buſying himſelfe about the word?* He is the author of cold, ſuperficiall, and ſeldome praying, of negligent reſorting to the Lords board, yet he buzzeth into a mans eare & heart, a confident expectation of life eternall. This then I ſay vnto thee: Art thou a diligent and carefull hearer? doeſt thou giue *attendance at the poſts of the Lords doore* [q]? Is his *word the ioy and reioycing of thy heart* [r]? Are the *promiſes of God ſweet vnto thy mouth* [ſ]? Is it a delight vnto thee to bee an often gueſt with the reſt of Gods people, at the heauenly banquet of his holy Supper? *Loueſt thou the poure out thy heart by prayer* before him [t]; and hath that hope of adoption which thou haſt, been wrought in thee by theſe helpes? And doeſt thou find it to be cheriſhed, and to be more ſtrong, and effectual, and liuely, by the diligent and conſcionable attending on them? Surely thou haſt Gods Spirit within thee, who hath giuen thee *that white ſtone of diſcharge* from the guilt of ſinne [u]: *He is come to remaine with thee* [x], *to be the earneſt of thine inheritance* [y], *and to ſeale thee vnto the day of redemption* [z]? But on the other ſide; Art thou like *Gallio, one that careſt not for theſe ſpirituall things* [a]? Or an *Athenian*, who when

i 2 King. 4. 39.
k Pſal. 22. 14.
l Ezra 9. 6.
m Pſal. 38. 8.
n Eſay 38. 14.
o Iob 6. 4.
p Iudg. 12. 6.
q Prou. 8. 33.
r Ier. 15. 16.
ſ Pſ. 119. 103.
t Pſal. 62. 8.
u Reuel. 2. 17.
x Hag. 2. 6.
y Eph. 1. 14.
z Eph. 4. 30.
a Acts 18. 17.

when thou beholdeſt a Preacher, thinkeſt, *what will this babler ſay* [b]? when God offereth knowledge vnto thee, doſt thou ſay in thy heart, *depart from me, I deſire it not* [c]? Art thou of opinion that it *is in vaine* for men to be ſo preciſe about ſeruing of God [d]? Art thou one that prayeſt but ſeldome, other then in ſome formall words without inward feeling? and who careſt for no other communicating at Gods board, then may keepe thee from the danger of a law? and yet, haſt thou a ſecret perſwaſion, that thou art the child of God, and ſhalt bee ſaued? I ſay vnto thee, this is but an illuſion of Satan; this is no teſtimony of the holy Ghoſt. The witneſſe of Gods Spirit, and the contempt of the meanes, doe neuer meete. And thus much for the former of theſe two witneſſes of adoption, *the Spirit of God.*

b Acts 17.18.
c Iob. 21.14.
d Malac. 3.14.

Now, we haue heard the verdict of the firſt witneſſe, let vs proceede to the examination of the ſecond, and that is, *our owne ſpirit*. But our owne ſpirit, is not meant our naturall heart: *For the imaginations thereof are onely euill* [e], *it is wicked aboue all things* [f]; *who can bring a cleane thing out of this filthineſſe* [g]? but thereby is meant, that which *Dauid* calleth *a right ſpirit* [h]: It is that *new ſpirit*, which God promiſeth to put within the bowels of his choſen ones [i], a ſpirit purified by the blood of Chriſt, renued and ſanctified by the holy Ghoſt, ſuch a *ſpirit* it is whoſe teſtimony we muſt hearken to. There is no truth by nature in our inward parts, and our owne ſpirit can teſtifie nothing but vntruth. The euidences of adoption ariſing out of a renued and ſanctified ſpirit, are many. I will name the moſt, and inſiſt vpon thoſe which I hold (conſidering the ſtate of the times) to bee moſt conuenient. They may be referred to two heads. Firſt, inward tokens: ſecondly, outward fruits. Inward tokens are either in reſpect of our owne ſins, or in regard of Gods mercy. Sinne beareth a threefold conſideration: either as it is paſt, or as it is preſent, or as it may come hereafter. The renued ſpirit which muſt be the true witneſſe of adoption, for ſins paſt and committed, is an vnfained lamenter, euen therefore becauſe they bee treſpaſſes againſt Gods Maieſty: This *is godly ſorrow* [k]. With ſinnes preſent it is an earneſt fighter, there is a continuall combat betwixt it and the fleſh [l]. Touching ſins to come, it is a continuall watcher, *keeping it ſelfe with all diligence* [m], *ſtriuing to bee kept vnſpotted of the world* [n], *and to fly the corruption which is in the world through luſt* [o]. Now for the mercies of God, ſuch as concerne ſaluation; the renewed ſpirit hath a double affection. Firſt, of longing, *My ſoule longeth* (ſaith *Dauid* [p]) *it thirſteth for thee* [q]. Secondly, of baſe eſteeming all things, in reſpect of it: *I thinke all things but dung, that I may winne Chriſt* [r]. Here is a glaſſe worth our looking in: If we cannot ſee by beholding it, and by prying into our ſelues, theſe euidences in the tables of our owne hearts, what ſhall I ſay? what? as *Ahabs Chaplaines*, *Go and proſper* [s], nay, firſt *let my tongue cleaue to the roofe of my mouth* [t]: I muſt ſay plainly, as *Peter* to *Simon Magus*; *your hearts be not vpright within you, in the ſight of God* [u]. And we haue reaſon to thinke vpon it: For (to touch it as by the way) where is ſorrow for ſinnes paſt, when it is ſuch a delight to many to record old vanities? ſuch a vexation to the moſt, to haue their euils by-paſt, by the word of God ript vp? where is combating with ſinnes preſent, when men giue themſelues as *ſeruants to obey them* [x]? where is care to preuent future euils, when men ſtudy to offend, and ſay of their ſinnes, as the drunkard of his, *wee will ſeeke them yet ſtill* [y]? Againe, where is longing for Gods mercy in Chriſt, when there is an vniuerſall flintineſſe in mens hearts, that the greateſt part of men know not what it is to need a Sauiour? where is an accounting all things vile in reſpect of grace, when men are ſo bewitched with the glory of earthly things, and ſo *hardened through the deceitfulneſſe of ſinne* [z], that nothing is in ſo little grace, as the grace of God? Flatter we not our ſelues, the want of theſe euidences of adoption, ſhall be a ſufficient euidence to prooue vs *baſtards*, *and not ſonnes* at the day of Chriſt. Thus of inward tokens: now next of outward fruites, that is, ſuch

e Gen. 6.5.
f Ier. 17.9.
g Iob 14.4.
h Pſal. 51.10.
i Ezech. 11.19.
k 2 Cor. 7.11.
l Gal. 5.17.
m Prou. 4.23.
n Iames 1.16.
o 2 Pet. 1.4.
p Pſal. 84.2.
q Pſal. 63.1.
r Phil. 3.8.
s 1 King. 22.
t Pſal. 137.6.
u Acts 8.21.
x Rom. 6.16.
y Prou. 23.35.
z Heb. 3.13.

ſuch fruits as *Iohn Baptiſt* ſpake of, *Fruits worthy amendment of life* [a]. You haue two ſpeciall catalogues of them: (the one [b], the other [c]:) theſe cannot be wholly wanting without, where there is a renued ſpirit within. There is a kind of winter ouertakes the holieſt of Gods ſeruants, in which there is ſmall appearance of fruit; but (becauſe there is euer a certaine ſecret *ſeede* remaining [d]) there can be no perpetuall barrenneſſe. Thinke wee that the Lord will leaue them to bee as vaſſals of Satan, and ſlaues to ſinne, on whom it is his will to beſtow a kingdome? All the veſſels of honour which are meete for the Lord, are prepared to good workes [e], and their *fruit is in holineſſe, whoſe end ſhall bee euerlaſting life* [f]. That feeling of Gods loue, *which is ſhed abroad in the hearts of his children* [g], makes them to loue God againe, to loue what he commands, to hate that which is knowne to be diſpleaſing to his maieſty: It will make them reaſon as *Ioſeph* did; *How then can I doe this great wickedneſſe, and ſo ſinne againſt God* [h]? He that finds God to be a Father to him, will carry a child-like diſpoſition to God. Theſe things are ſo plaine, that they need no proofe. I ſet this downe therefore for good: *Our ſpirit*, if it teſtifie aright, touching our adoption, beareth witneſſe by the outward fruits of new obedience: they doe all ſhine *as lights among men* [i], ſo many as ſhall *walke with Chriſt in white, and ſhine as the Sunne in the kingdome of God* [k]. Now, what ſhall we doe, and which way ſhall we looke, when we come to be tried by this witneſſe? For (alas) what be the fruits of men profeſſing godlineſſe? what a loathſome ſauour ſhould I ſeeme to raiſe vp, if I ſhould enter into the diſcouery of the filthineſſe of theſe wofull times? which yet notwithſtanding too too ſhamefully, and with a whores forehead that cannot bluſh, layeth open it ſelfe, with an high hand to the diſhonour of God, to the ſhame of the Goſpell, to the ſlander of Religion, and to the opening of the mouth of Papiſts againſt Gods truth. We giue the world occaſion to *blaſpheme that worthy name after which we be named* [l]. What a controuerſie hath God with the times for thoſe ſinnes which *Hoſea* ſpeakes of [m], *Swearing, Lying, Killing, Stealing, Whoring*? How are thoſe ſinnes of Sodome, *Pride, Fulneſſe, Idleneſſe* [n], growne to a height in this generation? with theſe we haue filled the land from *corner to corner* [o]: eſpecially and aboue all that ſinne mentioned by *Iob* [p], *The iuſt and the vpright man is laughed to ſcorne*. In a land profeſſing Religion, there is nothing in a more vniuerſall diſgrace, then the ſincerity of Religion. Bluſh ô heauens to looke vpon this, and be aſhamed ô thou Sunne to behold this wickednesſe! Are theſe the fruits of Adoption? are theſe likely to bee the actions of thoſe which *are kept by the power of God through faith vnto ſalnation* [q]? Surely, if the Diuell and his Angels were let looſe to liue in bodily ſhapes among men, they would euen ſo liue, as the moſt men liue. Oppreſſion, cruelty, exactions, pride, inſolency, drunkenneſſe, wantonneſſe, oathes, ſabbath breaking, contempt of godlineſſe, theſe would be their vſuall practiſes. If you demand, how I know it. I anſwer, he is called an *vncleane ſpirit*, and I am ſure he would be like himſelfe. Now I ſay as *Chriſt* to the Iewes, *If we doe the luſts of the Diuell, we are of our father the Diuell* [r]: His wee are whom wee obey [ſ]. You know *Chriſts* iudgement touching the piece of ſiluer [t]: If it haue *Caſars image, it muſt be giuen to Caſar*. Surely, when the Lord beholds vs, and ſeeth in vs nothing but the image of Satan, nothing but *the vnfruitfull workes of darkneſſe* [u], ſuch as the *Prince of darknes* [x] is author of, hee will adiudge vs to him, whoſe image wee beare: *For without holineſſe ſhall no man ſee the Lord* [y]. Remember then this marke: I ſay of the adopted, as *Chriſt* ſaid in another caſe, *By their fruits yee ſhall know them* [z]. *Deſire I in all things to liue honeſtly* [a]? care I to know and doe the will of my *heauenly Father* [b]? Is *my conuerſation as it becommeth the Goſpell of Chriſt* [c]? Is the credit of Religion deare vnto mee, ſo that I deſire and labour, that by mee it may not bee *euill ſpoken of* [d]? *I haue a witneſſe in my ſelf* [e], which ſhall not deceiue

[a] Luke 3.8. [b] Gal.5.22. [c] 2 Pet.1.5. [d] 1 Iohn 3.9. [e] 2 Tim.2.21. [f] Rom.6.22. [g] Rom.5.5. [h] Gen.39.9. [i] Phil.3.15. [k] Mat.13.43. [l] Iames 2.7. [m] Chap.4.1. [n] Ezek. 16.49. [o] Ezra.9.11. [p] Chap.12.4. [q] 1.Pet. 1. 15. [r] Iohn 8.44. [ſ] Rom. 6.16. [t] Matth.22. [u] Epheſ.5.11. [x] Epheſ. 6.12. [y] Heb.12.14. [z] Math.7.20. [a] Heb.13.18. [b] Mat 7.21. [c] Phil.1.27. [d] Tit.2.8. [e] 1 Ioh.5.10.

deceiue me. Am I of a looſe and diſſolute behauiour? a ſlaue to mine owne luſts?
f Pſalm.50.17 a man that hates to be *reformed*[f]? or elſe, doe I content my ſelfe onely with a kind of formality, and ciuill demeanour, otherwiſe cheriſhing in my ſelfe, many ſecret corruptions which are ſweet vnto me? Surely here is no teſtimo-
g Heb.10.27. ny of adoption, but a *fearefull looking for of iudgement and violent fier*[g]. Thus haue I made vſe of this place of *Pauls*, touching the two witneſſes of our *Spirituall Sonne-ſhip; Gods ſpirit, and our owne ſpirit*. And this is the true courſe of triall in this poinr of great concernment. To aſcend to the top at the very firſt, to Gods
h Rom.12.3. decree, is dangerous, it is to *be wiſe aboue that which is meete*[h]: To begin at theſe endeauours in our ſelues, and ſo to aſcend by degrees, is comfortable, it is *to bee wiſe according to ſobriety*. To the decree of election, God hath ſet two ſeales, one he keepeth to himſelfe, *The Lord knoweth who are his*; the other hee hath left obtainable by vs, *Let euery one that calleth vpon the name of the Lord depart*
i 2 Tim.2.19. *from iniquity*[i]. Find we in our ſelues this latter, we may be ſure of right into the firſt.

Now touching theſe two teſtimonies, one thing is meet to be added for the ſatisfying of humbled ſoules; namely, that, put caſe a man vpon inquiry, cannot find the witneſſe of Gods Spirit in himſelfe, yet if he find the other, it ſufficeth. Fier is known to be fier by the heat, though for the time it haue no flame. Nay, be it (which is poſſible) that the witneſſe of a mans owne ſpirit, in regard of the fruites of ſanctification be vncertaine, yet if there be but one conſtant motion of grace, ſuch as, *a longing for a grace, a bewailing of vnbeliefe, a labouring againſt hardneſſe of heart*, yet it is comfortable. I ſpeake not this to cheriſh preſumption, or to encourage men to ſatisfie themſelues with ſhewes of goodnes, but that I may be free from that, which my *Maſter* himſelfe was carefull to
k Eſay.42.3. auoide, I meane, *quenching the ſmoaking flaxe*, and *breaking the bruiſed reed*[k]. And thus haue I diſcharged the two firſt generall points, *The dignity of Adoption*, and *The poſſibility of knowing it*.

The

The ſecond Sermon.

THE third point now preſſeth vpon vs to bee coſidered of, *The firſt* namely, *That the ſtate of Adoption is vnchangeable*; that is, *Doctrine of* that they who are once aduanced to that honour, can neuer *this Sermon.* after be depriued thereof. Leſt I ſhould ſeeme to make matter, and to force my Text to mine owne purpoſes, I muſt firſt let you ſee, how this doctrine doth fetch his warrant thence. It ſeemeth to mee, and ſo I ſuppoſe it will to you, when you haue once well conſidered it, that Saint *Iohn* ſpake theſe words in a kind of reioycing and boaſting manner, *Behold what loue, &c.* as it were triumphing in this, that he with the reſt of the beleeuers were called *the ſonnes of God.* Now, if there had been any hazard in this eſtate, any poſſibility of loſing it, his reioycing had been idle, his glorying vaine; it might haue been ſaid vnto him; *Well mighteſt thou triumph in thine adopted ſtate, if it were freed from caſualty: but why doeſt thou glory in that, which albeit it be thine to day, may yet be forfaited to morrow?* Thus might *Iohn* iuſtly haue been challenged, if this condition had not been vnalterable: ſo that the very manner of ſpeech here ſeemeth to me, to be a ſufficient ground of this doctrine, touching the vnchangeablenes of *Adoption.* Therfore the Apoſtle alſo in the next verſe, as a man paſt all feare of being diſſeiſined of his expected inheritance, determinately thus ſpeakes, *We know that when he ſhall appeare, we ſhall alſo appeare with him in glory.* You ſee then how willing my text is to be the patron of this point: Hearken a little whileſt I ſhall enlarge it further. The ſubſtance of the proofe which I will vſe touching this Doctrine, ſhal be this; *That if there be any alteration in the ſtate of* Adoption, *it proceedeth either from God, or from ſome other inferiour cauſe: but not from God, nor from any other inferiour caſe; therfore not at all.* Firſt, it proceedeth not from God; which I will thus make manifeſt. In the buſines of our ſaluation, the Scripture ordinarily ſpeaketh of God diſtinctly in the three perſons, each of them hauing his peculiar worke and action therein. The *Father* the fountaine and beginning, the *Son* the ground and inſtrumēt; the *holy Ghoſt*, the applier and accompliſher. Now it ſhall be made plaine to vs, that there is no defect in the workings of either of this three, which may hazard the eſtate of the *Adopted.* Touching *God* generally, *He is not a man that he ſhould repent*[a], *his gifts and calling are without Repentance*[b], *his foundation ſtandeth ſure*[c]; the good worke of grace which he begineth *he will performe vntill the day of Chriſt*[d], *The worke of his owne hands he will not forſake*[e]. He is not towards his *Adopted, as the Oſtrich, who ſheweth himſelf cruell to his young ones, as they were not his, and ſo leaueth his egges in the earth, forgetting that the foot might ſcatter them or the wild beaſt breake them*[f]; but he is as the *Eagle, who ſteereth vp her neſt, fluttereth ouer her birds, ſtretcheth out her wings, and beareth them vpon her wings*[g]; euen ſo, the Lord continueth a perpetuall protector of thoſe whom he hath choſen to be his, vntill hee hath brought them to their appointed perfection. Concerning *Ieſus Chriſt, the author and finiſher of our Faith*[h], *and prince of our ſaluation*[i], this is ſaid, that all *that the Father giueth him, he receiues*[k], and *that of thoſe which are giuen, he loſeth none*[l], neither *ſhall any plucke them out of his hand*[m]. Touching the *holy Ghoſt*, as he is ſaid to be in the ſonnes of God, ſo he is not there as a gueſt, to tarry for a day or two, but as an inhabitant to *dwel*[n] and to *remaine*[o]. Thus you ſee, that on Gods part there is no hazard: with him

a 1 Sam. 15. 29
b Rom. 11. 29.
c 2 Tim. 2. 19.
d Phil. 1. 6.
e Pſal. 138. 8.
f Iob 39. 17.
g Deut. 32. 11.
h Heb. 12. 2.
i Heb. 2. 10.
k Iohn. 6. 37.
l Verſe 39.
m Iohn 10. 28.
n Rom. 8. 11.
o Hag. 2. 6.

him there *is no variablenes, neither ſhadowing by turning* [p]. Now if the change proceed from any lower cauſe, it muſt be either from the diuel, or from our ſelues. I will proue it can be from neither. Touching the Diuel, I know he will endeauour it, for he *goeth about as a roaring Lyon ſeeking to deuoure* [q]; and as he hath bin *a murtherer from the beginning* [r], ſo now *his wrath* is encreaſed, *becauſe his time* is ſhortened [ſ]; but hee ſhall not, he cannot effect it. Firſt, his *his head is broken* [t], his maine ſtrength is gone, and he cannot recouer it. *There is hope of a tree, if it be cut downe, that it will yet ſprout, though the roote waxe old in the earth, yet by the ſent of water, it may bud and bring forth boughes like a plant* [u], but if the roote be killed, it cannot reuiue. It is not a limme of Satan, which is wounded, he might then licke himſelfe whole; it is his head which is quelled, and the wound is paſt healing. Secondly, there is a plaine aſſurance, that *greater is he that is in vs* (namely, Chriſt by his ſpirit) *then he which is in the world* (to wit) the Prince and God of the world [x], and that though he doe tempt, yet there ſhall be an *iſſue giuen to the tentation* [y]. This cleereth it to vs, that touching the ſtate of *Adoption*, the Diuell cannot hazard it. I remember the ſtory mentioning *Pharaoh* his purſuit of the Iſraelites ſpeaketh thus, *Pharaoh king of Egypt, followed after the children of Iſrael, but the children of Iſrael went out with an high hand* [z]: ſo in this, Satan marcheth after with all his power, but the choſen of God are carried with an *High hand*, there is a *mightier* then he *to defend their cauſe againſt him* [a]. As Satan cannot hazard this eſtate, ſo neither can we our ſelues, If we could, it muſt be either by the loſſe of *Faith*, (which is the thing whereby we *ſtand* [b]), or by ſome great ſin, which may caſt vs out of Gods fauour. Concerning the firſt, indeed *Faith* is the tye of *Adoption*, and if there were a poſſibility of loſing it, the ſtate of *Adoption* were in danger. But (bleſſed be God) there is no ſuch matter. Firſt, it is the *Gift* of God [c], and his *Gifts* (as we haue heard) *are without repentance*. Indeed, if *Faith* were begotten in vs of our ſelues, and had a dependance vpon any freedome of will in vs, it might well be contingent; but being the entire *Gift* of God, it muſt needs partake of the vnchangeable nature of God himſelfe. Secondly, it cannot *faile*, for Chriſt hath prayed to the contrary [d], *I pray that thou wouldeſt keep them from euill* [e], and what greater euill then the loſſe of *Faith*? Is it poſſible that his prayer ſhould be in vaine? *I know* (ſaith he himſelfe, directing his ſpeech to his Father at the raiſing vp of *Lazarus*) *that thou heareſt mee alwaies* [f]. His interceſſion euen for this particular bleſſing of the not failing of our *Faith*, ceaſeth neuer, and ſpeedeth alwaies. Thirdly, it is teſtified of *Faith*, that it hath a certaine liuing power, which cannot die, *Hee that drinketh of the water which I ſhall giue, ſhall neuer be more athirſt, but the water which I ſhall giue him, ſhall be in him a well of water ſpringing vp into euerlaſting life* [g]. I confeſſe that which cannot be denied, and is not to be ſecreted, that the *Faith* of the *Adopted* may be greatly waſted, and many things appertaining to it may decay: as, boldnes to come into the preſence of God, ſenſe and feeling of ſpirituall ioy, and of that *Peace* which *Paul* calleth *Peace in beleeuing* [h]. It is poſſible for it to be for a time euen buried in the heart, not ſhewing it ſelf by any fruits of profeſſion: in reſpect alſo of the meaſure of it, it may be much leſſened and maimed: but where there is *Faith* in truth, it can neuer be cleane extinguiſhed. I ſay ſtill of the true beleeuer, euen when, to mans ſeeming, in regard of ſome fal, his eſtate is moſt fearefull, as *Paul* did of the youth at Epheſus, who fell down from the third loft, and was taken vp dead, *His life is whole within him* [i]: There is a hidden vertue yet within which will reuiue:

Now concerning *Sinne*, that that cannot diſpoſſeſſe the *ſonnes of God* of their hop \dinheritance, I can eaſily ſhew. *All things worke together for the beſt vnto them that loue God* [k]: If all things worke to their good, then not *Sinne* to deſtruction. Nay, he who for *Sampſons* refreſhing brought *Meate out of the deuourer* [l], and in the creation of the world made *Light* to come out of *Darkneſſe* [m], raiſeth much

[p] Iames 1.17.
[q] 1 Peter 5.8.
[r] Iohn 8.44.
[ſ] Reu. 12.12.
[t] Gen. 3.15.
[u] Iob 14.7. &c.
[x] 1 Iohn 4.4.
[y] 2 Cor. 4.4. 1 Cor. 10.13.
[z] Exod. 14.8.
[a] Prou. 23.11.
[b] 2 Cor. 1.24.
[c] Phil. 1.29.
[d] Luke 22.32.
[e] Iohn 17.15.
[f] Iohn 11.42.
[g] Iohn 4.14.
[h] Rom. 15.13.
[i] Acts 20.10.
[k] Rom. 8.28.
[l] Iud. 14.14.
[m] 2 Cor. 4.6.

much good to his children, euen out of *Sinne*: as, much watchfulneſſe, much humility, much thankfulneſſe to God, much charity towards men, &c. Elſe, why ſhould *Paul* euen *gladly reioyce and take pleaſure in infirmities*[n]? Secondly it was a promiſe to *Salomon* (and why not in *Salomon* to all the *ſonnes of God*?) *I will bee his Father, and he ſhall be my ſonne; If he ſinne, I will chaſten him with the rod, &c. but my mercy ſhall not depart away from him*[o]. *Peter* may ſinne, but his Maſter ſhall *looke backe vpon him*, and that ſhall melt him into teares [p]. Thirdly, God deſireth the ſaluation of his *Adopted* ſonnes: Thinke we, that he will not (being able) remoue all impediments to their eternall, and (on his part) intended good? Yes doubtleſſe: yet it is not his pleaſure to take away *Sinne*: For he ſuffereth it to be yet euen in the holieſt, yea, although they be earneſt with him to be freed from it. *I beſought the Lord three times*, ſaith *Paul*[q], and yet he could not be diſcharged. If the deſire of our ſaluation, and the remouer of all hinderances to it, do yet leaue *ſinne* behind, weakened indeed, but not aboliſhed; ſurely then, *Sin* cannot ouerthrow the certainty of our future inheritance. Thus haue I perfited this reaſon, to which it were not hard to couple many more: *There is no condemnation to them that are in Chriſt*[r]. To ſay, they cannot be condemned, ſo long as they are in Chriſt, is nothing, neither was that the queſtion, the debating whereof the Apoſtle vndertooke. But this was the queſtion, as appeareth by the whole carriage of the former chapter; How it could be, that ſeeing *Sin* ſeparated betwixt God and the Soule; Man being ſtill a ſinner can bee ſaued? This doubt the Apoſtle thus reſolueth; That *being once freed from the Law of Sin and Death*[s], he can neuer be againe enthralled: is he once in *Chriſt*? he can *neuer be condemned*. And know this for a concluſion of the proofe of this point. If it be poſſible for one of the *adopted ſonnes of God*, to loſe his eſtate, it is poſſible for all; for one hath no more priuiledge then another. Now if all might bee diſpoſſeſſed, it were poſſible for Chriſt to haue died in vaine, which in common vnderſtanding were a moſt groſſe abſurdity. I ſhut vp this point therefore with the ſaying of the Pſalme, *They which truſt in the Lord* (that is which beleeue in the name of the Sonne of God, and are the *Sonnes and daughters of God* by *Faith*) *are as the mount Sion, which ſhall neuer be remooued, but ſtandeth faſt for euer*[t]; and *thankes be to God for this vnſpeakeable gift*[u].

n 2 Cor. 12.9. 10.
o 2 Sam. 7.14. 15.
p Luke 22. 61.
q 2 Cor. 12.8.9
r Rom. 8.1.
s Verſe 2.
t Pſal. 125.1.
u 2 Cor. 9.15.

I am not ignorant that this Doctrine is much excepted againſt: It is the anchor of a Chriſtian, and it is Satans chiefe deſire to pull it vp. But as God ſaid to *Ieremy*, ſo ſay I of this point, *The Lord hath made it a defenced city, and an yron pillar*; the Diuell and his Hell-hounds *ſhall fight againſt it, but they ſhall not preuaile*[x]. To enter the liſts againſt all opponents, were a labour not vnworthy, but more fit for a diſputation then a Sermon. I will name you, and cleare to you the moſt common and foule-mouthed obiection, and ſo come to the vſes of this doctrine: *Here is a window* (ſay ſome) *ſet open to all manner of licentiouſneſſe, a very ſchoole of fleſhly liberty: Cannot I loſe my Faith? can no ſinne cut mee off from Chriſt? why then what ſhould I ſet ſuch preciſe limits to my ſelfe? why ſhould I feare to ſatisfie my own luſts, in ſuch and ſuch delightfull ſins? My tenure of heauen I cannot forfeit, the eſtate of my Soule is firme howſoeuer it be.* I anſwer: Firſt, Wicked conſequences wrung out of holy principles, doe neither weaken their truth, nor leſſen the conueniency of reuealing them. *As Sinne hath abounded, ſo hath grace ouer-abounded*, ſaith *Paul*[y]: Why then, *let vs ſinne that grace may abound*, ſay ſome[z]. Is the truth of this doctrine ouerthrowne by this heliiſh inference? God forbid. Hony is hony though a Spider turne it into poyſon. Or did *Paul* vpon this recall himſelfe, as if it had been better to haue kept in this point, then to put ſuch a ſtone of offence before the vngodly? No. It is better that a thouſand reprobates, *ordained of old vnto condemnation, ſhould turne the grace of God into wantonneſſe*[a], and ſtrengthen their hands to iniquity, by peruerting the doctrine of Saluation, then that one humbled ſoule, for whom Chriſt died, ſhould bee ſent away

x Ier. 1.18,19.
Obiect.
Anſw.
y Rom. 5.24.
z Rom. 6.1.
a Iude verſ. 4.

away with a heauy heart for want of refreshing. Secondly, I say further, that he which hath faith indeed, will not, nay hee cannot so dispute. The beleeuer knoweth himselfe bound to the obedience of the law, though he be freed from the damnation of the Law; and certaine it is, the more assurance of Saluation in a mans soule, the more feare and trembling in a mans course: Hee which is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holinesse and fruits of grace without. It is a comfortable saying, that he which beleeueth truly, cannot be damned; and it is a true saying, that hee which liues and delights, and taketh pleasure *in persumptuous sinnes* [b], doth not beleeue truly. Thirdly, this is further to be added, that put case some beleeuer should (which is possible) through the delusion of Satan, so farre abuse this holy doctrine, as to take liberty thereby to commit some great sinne, let such a one know, that albeit he may recouer, and be saued; yet it shall cost him deare, he shall haue somewhat to doe, before he shall recouer the feeling of Gods fauour, which must needs bee ouerclouded by his trespasse. It cost *Dauid* after his adultery many a sigh, and many a groane, many a sad, perplexed, and wofull passion was he cast into, before he could *heare of ioy and gladnesse* [c]. That speech of his, *Cast me not away from thy presence, and take not thy holy Spirit from me* [d], argueth that he was euen robbed (in his owne apprehension) of all fauour of God, and of all working of his spirit. This is euen a very hell, into which who so is fallen, would giue a world to bee released. Let no man therefore giue this aduenture, hee shall surely eate the fruit of his owne presuming. And this may serue as a strong North-wind to dispell this light Obiection.

b Psal.19.13.
c Psal.51.8.
d Verse 11.

The 1. Vse. This doctrine is as *cold water* to a Christian *soule* [e], this *will satisfie as with marrow and fatnesse* [f]. Perceiuest thou thy selfe vpon a true and diligent inquiry made into thine own heart, to haue some beginnings of *Faith*, some *first fruits of Gods spirit* [g], some *pledges of adoption*? Oh, what cause hast thou to reioyce, euen as a man *that findeth a great spoile* [h]? These things may grow in thee, nay they will encrease, but they can neuer die. These witnesses of *adoptiõ* cannot deceiue: God is not wont by them, to giue *an earnest of inheritance* [i], & then to draw backe his word. As he cannot be *mocked* [k], so he is not wont to dally. This is a difference betwixt the *God of truth* [l], and the *Father of lies* [m]; The diuell is large in his proffers, *All this will I giue thee* [n]; his performance is short when it comes to payment: Gods promises are certaine, neuer lesse, but rather more in accomplishment then in tender. If the earnest be giuen, it is neuer recalled, the *seale* [o] of the spirit once set on, is neuer razed out. How happy art thou, that art possessed of such a fauour? thou maiest say to thy soule, *Return vnto thy rest, O my soule, for the Lord hath been beneficiall vnto thee* [p]: or as *Deborah* to hers, *O my soule thou hast marched valiantly*, which hast gotten such a bootie [q]. *The Lord blessed Obed Edom and all his household, because of the Arke* [r]; how shall thy soule be blessed which hath receiued such a guest? That great ramping *Lyon* [s], the deuourer of soules, while thou passest through this earthly wildernesse, this *vale of Baca* [t], will seek to teare it from thee; but be of good comfort, there is *a stronger then he* [u], euen that *Lyon of Iudah* [x], and he shall establish thee; and, bee sure of this euer, that when he shall multiply reasons against thee, drawne some from the iustice of God, some from the many corruptions of thine owne heart, and all to weaken this assurance: be sure (I say) still to hold the conclusion fast, *I know whom I haue beleeued* [y]; he hath begun a worke in me, and I am sure he will not now forsake me; and say thou to Satan, as *Dauid* did to *Goliah*; *Thou commest to mee with a sword and speare*, thou hast sharpned thy *fiery darts* [z] against me: *but I come to thee in the name of the Lord of Hostes* [a], and in the assurance of his promise, against which *all the gates of hell shall neuer be able to preuaile* [b]. This is the gracious vse of this doctrine, and well is he which knoweth how to apply it.

e Prou. 25.25.
f Psal.63.5.
g Rom.8.23.
h Psal.118.162
i Eph.1.14.
k Gal.6.7.
l Psal.31.5.
m Iohn 8.44.
n Matth.4.9.
o Eph.4.30.
p Psal.116.7.
q Iudg.5.21.
r 2 Sam.6.11.
s 1 Pet. 5.8.
t Psal.84.6.
u Luke 11.22.
x Gen.49.9.
y 2 Tim.1.12.
z Eph. 6.16.
a 1 Sam.17.45
b Mat.16.18.

Let

Let me begin the ſecond vſe of this point with the challenge of the Prophet, to the peole of old; *Wherefore do you lay out ſiluer, and not for bread, and your labour without begin ſatisfied*[c]? So why ſeeke you for things which cannot continue, and let thoſe things go which are eternal? Hath not your own experiẽce yet taught vs the vanity of earthly things, that they all vaniſh as a cloud, and paſſe away ſuddenly like the wind? *Vnderſtand ye vnwiſe among the people, and ye fooles, when wil ye be wiſe*[d]? Let a man ſtand (like *Salomon*) *in the window of his houſe*[e], and obſerue mens courſes, here you ſhall ſee one moiling and vexing himſelf like him whom *Buldad* ſpeaketh of, *who teareth his ſoule in his anger*[f], and all, *that he may ſet his neſt on hie, and be laded with the thicke clay*[g]: Another ambitiouſly hunting after ſome honour or office, abiectly and baſely fauning vpon and flattering euery one, who may be any little furtherance to his deſires, *kiſſing* (like *Abſolon*) euery one that *commeth neere him*[h]: a third hanging vpon ſome Lawyers ſleeue, to plot and deuiſe how to perpetuate his eſtate, that he and his poſterity may enioy it by an vnchangeable decree to the end of all, thus thinking that his *Habitation ſhall continue euer, from generation to generation*[i]. On this faſhion doe men dreame of perpetuities, and euen a kind of eternity vpon earth, & euery mans plotting, aiming at this, how to make things ſure. And yet how ſoone is the houſe of *Ieroboam ſwept away, euen as a man ſweepeth away dung till all begone*[k]? How ſuddenly is *Shebuah* the treaſurer, who thought to die and be buried in his own land, *Driuen from his ſtation, and rolled and turned like a ball in a large country*[l]? How quickly is *Nebuchadnezzar driuen from men*, and made to *dwell with the beaſts of the field*[m]? In what ſhort time is *Haman*, whoſe *Excellency mounted vp to heauen*, and whoſe *Head* might ſeeme *to reach the clouds*[n], thruſt out of life and honor and all, and *hanged* vpon that tree which he prepared for another[o]? How often haue we ſeen the *Riches of the ſinner laid vp for the iuſt*[p], great *wiſe men dying & leauing their riches for others*[q], and *ſtrangers eating it vp*[r], and ſo all *their beauty conſuming when they goe from their houſes to their graue*[ſ]? How ordinarily do we behold *the Sea deuouring, the fier waſting, the extortioner catching*[t], contentions in Law fretting out, whoredomes eating vp, offences againſt the Prince forfeiting, waſtfull humors ſcattering all thoſe large meanes, which men thought to haue entailed to them and theirs: ſo *long as the moone endureth*[u]. How many a man is ſuddenly taken in a night with that feareful arreſt, *Oh foole this night will they fetch away thy ſoule, &c*[x]. euen then when he doth begin to enioy his getting? And yet men cannot be wiſe to *chuſe the good part*[y], yet they cannot learne to *ſet their affections vpon the things aboue*[z]. *Vpon thy belly ſhalt thou goe, and duſt ſhalt thou eat all thy daies*[a], you know it was the doome which God gaue vpon the Diuell: how far are we from this puniſhment, who *mind none but earthly things*[b]. O that (as Chriſt ſaid to Ieruſalem) we might *know at the leaſt in this our day*, theſe things[c], and that we could learn to ſee, and lament, and to reforme our owne folly. I ſay with the Apoſtle, *I will ſhew yow a more excellent way*[d]. Do you affect perpetuities, do you deſire a glorious, a comfortable, an honourable, and withall an vnchangeable eſtate? Behold here the ſtate of *Adoption*: ſee here an inheritance, of which no man that hath it once, can euer after be depriued. A leaſe of an eſtate for liues is much, a tearme of a thouſand yeers is more, a holding for me and mine heires for euer is a great matter, but what is all this for eternity? If this eſtate were in reſpect of the yeerly commodity of it, no better then one of earthly reuenues, yet in reſpect of the endles ſettledneſſe thereof it were better worth: but being (as it is) ſo far beyond them all in worth: & with all, ſo without all expiration of time, betwixt them and it what compariſon? It was an honourable penſion which the King of Babel gaue to *Iehoiachin* the King of Iudah (his captiue:) *His portion was a continuall portion, euery day a certen, all the daies of his life vntill he died*[e]. Yet it is nothing to this *Iehoiachins* portiõ was as much the firſt day, as the laſt, it was neuer improoued: But this is a daily addition to the graces and comforts of the *Adopted*,

The 2. Vſe.

[c] Iſa. 55. 2.
[d] Pſal. 94. 8.
[e] Prou 6. 7.
[f] Iob 18. 4.
[g] Hab. 2. 6, 9.
[h] 2 Sam. 15. 5.
[i] Pſal. 49. 11.
[k] 1 Kin. 14. 10.
[l] Iſa. 22. 18, 19.
[m] Dan. 4. 29.
[n] Iob 20. 6.
[o] Eſt. 7. 10.
[p] Prou. 13. 21.
[q] Pſal. 49. 10.
[r] Eccle. 6. 2.
[ſ] Pſal. 49. 14.
[t] Pſal. 109. 11.
[u] Pſal. 72. 7.
[x] Luk. 12. 20.
[y] Luk. 10. 42.
[z] Col. 3. 2.
[a] Gen. 3. 14.
[b] Phil. 3. 19.
[c] Luk. 19, 42.
[d] 1 Cor. 12. 31
[e] Iere. 52. 34.

[f] Mat. 25. 29. (for, *To him that hath ſhall be giuen, and he ſhall haue abundance*[f]:) *Iehoiachins* portion died with him, but the portion of the *Sons of God* extends it ſelf then into the greateſt proportion, when their daies on earth are determined, & ſo becómeth [g] 2 Cor. 4. 17. *an eternall weight of glory*[g]. How iuſtly then may the *Adopted* child of God take vp the ſpeech of the Pſalme, and ſay, *The lines are fallen vnto me in a pleaſant place*, [h] Pſal. 16. 6. *yea, I haue a faire heritage*[h]? How vile is a kingdome to me in reſpect of this poſſeſſion? What ſhall I ſay, to quicken your affections to this thing? I muſt euen pray for you, as the prophet *Eliſha* did for his ſeruant, *Lord I beſeech thee open* [i] 2 Kin. 6. 17. *their eies that they may ſee*[i]. I remember what the Apoſtle ſaid of the great men which crucified Chriſt; *Had they knowen it, they would neuer haue crucified the Lord* [k] 1 Cor. 2. 8. *of glory*[k]: So did *we know* (as our Sauiour ſpake to the woman of Samaria) *the gift* [l] Ioh. 4. 10. *of God*[l], were our eies annointed with *eye-ſalue*[m], that we might ſee the dignity [m] Reu. 3. 18. of this vnalterable eſtate, we could *neuer tread vnder foot*[n] ſo great a bleſſing, [n] Heb. 10. 29. and paſſe along by it with a diſdainfull and careleſſe eye, as a thing not worthy the regarding. I can ſay no more; If neither the excellency of the eſtate, in regard of the preſent fruition of it (ſpoken of in the former part,) nor the perpetuity of it (diſcouered now) can moue vs, I know not what may perſwade vs. A man may euen pity vs, as Chriſt did his perſecuters, and pray that God would not *lay this ſin to our charge*[o], becauſe indeed *we know not what we do*[p]. Only [o] Act. 7. 60. for a concluſion, let me commend one thing vnto you: When old *Eli* had giuen [p] Luk. 23. 34. holy and wholeſome aduice to his diſordered ſonnes, the holy Ghoſt thus addeth, *Notwithſtanding they obeyed not the voice of their Father, becauſe the Lord* [q] 1 Sam. 2. 25. *would ſlay them*[q]: and vpon the ſame ground the Prophet of God ſaid to King *Amaziah, I know that God hath determined to deſtroy thee, becauſe thou haſt not obeyed* [r] 2 Chr. 25. 16. *my counſell*[r]. Out of which places it followeth, that mens diſobedience to the counſell of God, when it is graciouſly reuealed to them, is a certen fore-runner of deſtruction. A ſinne is diſcouered, a remedy declared, but the euill is not reformed; where it is ſo, it is, *becauſe the Lord will ſlay*. But I will hope better things of you, and ſo come to the fourth point.

The 2. Doctrine of this Sermon.

The fourth and laſt Doctrine is, *That the ſpring and fountaine of all this excellent eſtate, is Gods loue. Behold what loue, &c.* This is ſo plaine and obuious out of the very current of the words, that *he may runne that readeth it*[s]. Any man may ſee, [s] Hab. 2. 3. that the Apoſtle acknowledgeth no other beginning of this *Sonne-ſhip*, but the *Loue* of God. I will (according to my courſe held hitherto in the former points) endeuour to giue further light vnto this Doctrine, by teſtimonies, authorities, and proofes of holy Scripture. This is that therefore, the proofe and explication whereof I vndertake; *That our being the adopted ſonnes and daughters of God in Chriſt, can be aſcribed to no other cauſe, but onely to the freedome of Gods grace*: For, ſo the *Loue* of God hath no higher cauſe then it ſelfe: *Not that we loued him, but* [t] 1 Ioh. 4. 10. *that he loued vs firſt*[t]. This then by way of a firſt proofe, I may affirme, that the word of God, ſpeaking of the particulars of mans Saluation, deriueth all out of the *Loue, Grace, Mercy, Bounty* of God, excluding all things whatſoeuer elſe, that might ſeeme to bee any motiues or inducements to him. Touching *Election* which is the ground of all, it is ſaid that the whole drift of it, is nothing but this, [u] Ephes. 1. 6. *The praiſe of the glory of Gods grace*[u]: There is nothing to be beheld in it, but only *Grace*. Touching the ſending of Chriſt, to worke that great worke of our Re- [x] Ioh. 3. 16. demption; *So God loued the World, that he gaue his only begotten Sonne, &c*[x]. Touching our *Calling* out of the ſtate of condemnation, vnto the hope of a better life, *God hath called vs with an holy calling, not according to our workes, but ac-* [y] 2 Tim. 1. 9. *cording to his purpoſe and grace*[y]. Touching *Iuſtification*; *We are iuſtified freely* [z] Rom. 3. 24. *by his grace*[z]. Touching *Saluation*, which is the end and accompliſhment of all, *When the Bountifulneſſe and Loue of God our Sauiour toward man appeared, not by the worke of Righteouſneſſe which we had done, but according to his Mercy he ſaued* [a] Titus 3. 4, 5. *vs*[a]. It were not hard to multiply teſtimonies of this kind; I do but giue you a taſte

taſte rather then a full draught, to auoide tediouſneſſe. It is truly ſaid, that the people of Iſrael were a type of Gods choſen; the Ægyptian bondage a ſhadow of our naturall thraldome vnder Sathan; the promiſed Canaan a reſemblance of our eternall Reſt in heauen: Now looke how the caſe ſtood with their tranſportation out of Ægypt into Canaan, ſo is it in the intereſt which God hath giuen vs vnto life eternall. Touching the former it is ſaid, *The Lord did not ſet his loue vpon you, nor chuſe you becauſe you were more in number then any people (for yee were the feweſt of all people) but becauſe the Lord loued you* [b]. A ſtrange ſpeech, *The Lord ſet his loue vpon you, becauſe he loued you*, that is, becauſe it was his free and gracious pleaſure ſo to doe: This is equally true, in the caſe of *Adoption*. The Lord hath loued his choſen, not becauſe they were more then others, (for they are *a little flocke* [c], nor becauſe they were better then others, (for they are all *by nature the children of wrath as well as others* [d].) but becauſe he loued them, (or as our Sauiour ſpeaketh,) *becauſe his good pleaſure was ſuch* [e]. And what might be the reaſon (thinke we) that in Canaan euery mans dwelling, euery mans ſhare was diuided vnto him by *Lot* [f], but to teach them, that their portion was Gods admeaſurement, and therefore to be receiued as from him, without gain-ſaying? and to teach vs alſo by that ſhadow, that our place, among thoſe *many manſions in Gods houſe* [g], is not of our owne chuſing, but caſt vpon vs by the freedome of diuine appointment. Secondly, for the further opening of this excellent point, let mee declare vnto you, 1. *That there was no neede on Gods part to Adopt vs*: 2. *That there was no worth in vs, for which hee ſhould ſo aduance vs*: Which two things being cleered, it will bee as manifeſt as the Sun, that there was no other beginning of *Adoption* but onely *Loue*. First, that there was no need on Gods part, may thus appeare: He that adopteth a ſon doth it (ordinarily) vpon one of theſe two occaſions, either for default of naturall iſſue, or for want of ſuch iſſue as is fit to inherit his eſtate. Neither of theſe could haue place in God: First God needed no ſucceſſor, it being true in him, which is ſaid, that *from euerlaſting to euerlaſting he is God* [h], that he is *the ſame, and that his yeers doe not faile* [i]. Secondly, ſuppoſe we for the preſent (that which cannot bee) a ſucceſſion in God, yet he is not without a *Son, who is the brightneſſe of his glory, and the engrauen forme of his perſon* [k], in nothing differing from him, but that the one is the *Father*, the other the *Sonne*, neither is it poſſible that greater fitneſſe ſhould bee either deſired or imagined, then is in him, who is ſo *beloued a Son*, and in whom his Father *is ſo well pleaſed* [l]: Thus we ſee that God was not driuen to any ſuch ſtrait as to adopt ſonnes vnto himſelfe. Or yet put caſe he had, had hee not others to adopt? Hath he not *thouſand thouſands, and ten thouſand thouſand Angels* [m], among whom he might rather make choice then amongſt vs?

But yet (to come the ſecond point,) it may be that hee intending to adopt, there was ſome worthineſſe in vs to encline him to it: ſurely none at all. For what are we all by nature (the beſt of vs) but the ſonnes and daughters of the Diuell? *ye are of your father the Diuell*, is no leſſe true of vs, then of the Iewes [n]. If we looke into the rocke, out of which we were hewen, it will appeare that we are all of one brood. Now then being ſonnes of Sathan, was there any worth in vs to become the Sons of God? *Saul* in his heate and choler againſt *Ionathan*, vpbraided him with his mother, *Thou Son of the rebellious woman* [o]: And God himſelfe to abaſe the Iewes, twitteth them with their Parentage, *Thy father was an Amorite, thy mother an Hittite* [p]. Who viler, who more ignoble then the Diuell? what baſeneſſe then comparable with ours, who by nature are his off-ſpring? or what worthineſſe in vs to become the Sonnes of God? Yea, but it may be, we haue helped and bettered our naturall blindneſſe by ſome better deſert? No, vntill the Lord begin to practiſe his loue vpon vs, we are ſtill enemies [q] to him, *altogether vnprofitable* [r], we *drinke iniquity like water* [s], *wee bee reprobate to euery good worke* [t], *and euen without God in the world* [u]: Are wee now meete perſons to become

[b] Deut. 7.7,8.
[c] Luk. 12.32.
[d] Epheſ. 2.3.
[e] Math. 11.26.
[f] Ioſhua 14.2.
[g] Iohn. 14. 2.
[h] Pſal. 90.2.
[i] Pſal. 102.27
[k] Heb. 1.3.
[l] Math. 17.5.
[m] Dan. 7.10.
[n] Ioh. 8. 44.
[o] 1 Sa. 20.30.
[p] Ezech. 16.3.
[q] Rom. 5.10.
[r] Rom. 3.12.
[s] Iob 15. 16.
[t] Tit. 1.16.
[u] Eph. 2.12.

See this point more at large in Maſter *A. W.* 8. Sermon vpon Ioh. 1. *Ingenuum eſt fateri per quem profeceris.*

come the ſonnes of God? All theſe things well conſidered, well may we wonder at this myſtery, and cry out with our Apoſtle, *Behold what loue the Father hath ſhewed vs, that wee ſhould be called the Sonnes of God.* When wee reade all itories, and examine and view all examples of men, which haue ſhewed fauor to baſe and wretched and vnworthy perſons; we may in the end conclude after ſome ſuch maner as *Salomon* doth touching the vertuous woman, *Many Daughters haue done faithfully, but thou ſurmounteſt them all*[x]: ſo, *many men haue dealt compaſſionately with perſons of little deſert, but thou (O God) haſt ſurmounted them all. I am not worthy to be called thy Sonne* (ſaid the Prodigall) *make me as one of thy hired ſeruants*[y]. To become Sonnes then, was more then we could haue hoped for, more then we might haue dared or preſumed to deſire. Well might it haue been for vs to haue had the baſeſt office in Gods houſe: but this loue, to bee Sonnes, who can ſadome it? Well may wee admire it, but ſure we cannot expreſſe it. I remember the ſpeech of *Mephiboſheth* to King *Dauid*, *All my Fathers houſe were but dead men before my Lord the King, yet didaeſt thou ſet thy ſeruant among them that did eate at thine owne table*[z]. This was loue indeed; yet was not *Mephiboſheth* made a *Sonne*. God hath done this for vs, which he did for *Mephiboſheth*. We were all *dead*[a] before him, yet he hath aduanced vs euen *to ſit at table in his Kingdome*[b], but now not as gueſts, but as *Sonnes*, euen as Oliue plants, not to bee remoued. When *Dauid* ſent Meſſengers to *Abigail*, *Nabals* widow, to treate about a marriage betwixt him and her, *ſhe aroſe* (ſaith the Text) *and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaide be a ſeruant to waſh the feet of the ſeruants of my Lord*[c]: as if ſhee had ſaid; *what I his wife, make me rather his drudge.* Thus ſpake ſhee in humility, comparing her eſtate with *Dauids*. When the Miniſtry of the Word reports to vs, in the name of God, the purpoſe of God to Adopt vs, and to make vs his *Sonnes*, well may wee caſt downe our ſelues and ſay, *Nay, let vs be honoured ſo much as to be attendants vpon Gods children, vnworthy we are to be Sons and Daughters our ſelues.* Thus haue I laboured to cleere this point alſo, that in our adopted eſtate, there is nothing to be ſeen but *Loue*, yea, ſuch *Loue* as Chriſt ſpeaketh of, *greater then which, no man hath*[d].

x Prou.31.19

y Luk.15.19.

z 2 Sam.19.28

a Ephe.2.1.

b Luk.13.29.

c 1 Sa.25.41.

d Ioh.15.13.

The 1. Vſe. We doe hence firſt gather a confirmation of the three points, which haue hitherto been ſpoken of: for firſt, Is *Adoption* a fruit of Gods *Loue*, how then can it chuſe but be excellent? How can any baſe thing driue it ſelfe from ſo worthy a beginning? Secondly, is it loue in God that hath called me out to be his *Son*? Surely then I muſt needs perceiue it: how is it poſſible that I ſhould be beloued of God, and yet not know it? Thirdly, is Gods *Loue* the foundation of this eſtate? Then it muſt needs be vnchangeable: for with him there is no colour of alteration. So that we may briefly make this firſt vſe of this Doctrine, euen to ſtabliſh our ſelues by it in all thoſe Doctrines which we haue heard out of this Text. *Adoption*, if it be, (as it is) an effect of Gods loue, then it is admirable, then is it perceiueable, then is it alſo vnchangeable. *Behold* (ſaith S. *Iames*) *how great a matter a little fier kindleth*[e]: So ſay I, *Behold how ſtrong a proofe for three worthy points, this one little word (loue) affordeth.*

e Iam.3.5.

The 2. Vſe. Secondly, of this Doctrine I may ſay as *Dauid* did of *Goliahs* ſword, *There is none to it*[f], for the quelling and diſcomfiture of two grand enemies of godlines; 1. Popery: 2. The pride of mans vnreformed and vnconuerted heart. Touching Popery, all the Doctrine therein touching the concurrence of mans free-will, with the offers of Gods grace, concerning workes going before to prepare to grace, concerning merits enſuing to perfit it, and to increaſe it, is by this wholly ouerthrowne. For in a matter ſo wholly expounded of Gods free loue, as is the ſtate of the adopted, it is vnpoſſible there ſhould creepe in any thing, iſſuing out of the nature of Man, (as his owne) to be tempered with it. If we ſpeake of men already adopted, true it is, that to them Gods loue is either reſtrained or

f 1 Sam.21.9.

improued

or improued according to the measure of goodnesse which is in them: wherein notwithstanding, God respects not any thing which is properly mans, but only that which is of his owne bestowing. But if we speake of persons to be adopted, there is no cause of Gods loue to one, to adopt him rather then another, but only it selfe: in the party there was no naturall disposition to desire it, no power or ability to deserue it. And indeed this one thing, that the kingdome of heauen is (as it is called by *Paul*) *a reward of inheritance* [g], breaketh the necke of all merit, in all ablenesse in man (as of himselfe) to aduance his owne happinesse, because in euery mans vnderstanding, there is nothing more free then a matter of inheritance. If heauen were the hier of seruants, or the booty of purchasers, it were some thing to the purpose; but being the reward of sonnes, and that which we receiue onely, as *heires*, there is no colour of desert. He that hath it either in possession, or in assured and well grounded expectation, must say as *Iacob* did of his wealth; *God hath had mercy on me, and therefore it is mine* [h]. [g] Col. 3. 24. [h] Gen. 33. 11.

The second aduersary which is vnable to stand before the face of this doctrine, is the pride of mans heart. I may say truly to you, that he knoweth nothing touching himselfe as he ought, who knoweth not this, that the debasement of himselfe, is euen as a gall and worm-wood to a natural man. Long was it ere *Iob* was brought to this dejectednesse of spirit, *to abhorre himselfe* [i]: And doubtlesse, *Dauid* had attained to a great measure of grace, when he said; *I will be yet more vile in mine owne sight* [k]. Which of vs all is able to speake so of himself, without some secret check, that he speakes not as he thinkes? To passe ouer the matter with a certaine slight & superficiall acknowledgement, that we are all sinners, & haue deserued the wrath of God, is nothing. Many a churlish *Nabal*, many a proud Pharisee confesseth so much; but to confesse sincerely, and from the heart, that whatsoeuer I am in the world, honorable, noble, gentle, wealthy, learned, well reported of; yet I am in mine owne nature the child of Sathan, the heire of hell, the sonne of perdition, an alient from God, an enemy to him, a hater of him, one vnable, so much as by a motion of my mind to aduance mine owne truest good: this is a hard matter, they be but as *the summer gatherings* [l], which are come so far in godlinesse. Now this doctrine is of great vse to the amating of this humor, which is the very height of pride & may be as well in the *maide at the mill*, as in him that *sitteth on the throne* [m]. For seeing (as hath bin proued) the whole body of our saluation depends vpon the sole & onely grace of God, there being nothing in vs, which might incline him towards vs (vnlesse it were perpetually and finally to reiect vs) what haue we wherein to reioyce? what is there left vnto vs, wherof to boast our selues? Nay, what cause haue we not rather euen to blush, and to be ashamed of our selues, in whom there is nothing but matter of Gods deepest indignation, and euen to *spue vs out of his mouth* [n]? Oh, that our hearts might melt within vs at the consideration hereof, and that we might at last effectually perceiue & feele that (which few imagine) euen the incomprehensible measure of our owne vnworthines. The ignorance, or slight conceiuing hereof, is the cause of all the profane contempt which is at this day cast vpon good things: and vntill our hearts be bruised & broken, and euen plowed vp, and pierced through with the feeling, yea, the more then ordinary feeling of the wofull wretchednesse of our naturall estate; we may (perhaps) make some idle and verball discourses of the mystery of Christ, and of the doctrine of *Adoption* but that we should find any true sweetnesse therin, it is vtterly impossible. No man taketh that comfort in the beginning of health, as he which hath been most sensible of some wasting and tormenting sickenesse. He which hath yet freshly in his memory, and euen in his very feeling, the misery, the damnable and hellish misery of an vnregenerate estate; oh, at what a rate doth such an one value the loue of the Father, by wich hee is called to bee *the Sonne of God*! Would wee then truly conceiue the largenesse of [i] Iob. 42. 6. [k] 2 Sam. 6. 22. [l] Mich. 7. 1. [m] Exod. 11. 5. [n] Reu. 3. 16.

of this loue of God, in vouchſafing to vs the meanes of grace, and of *Adoption?* let vs labour to know and feele (yet more) what we are in our ſelues, euen of all Gods creatures (any way capable of his fauour) the moſt vnworthy; the moſt vnmeet to be ſo aduanced. Deſire wee to be brought to this acknowledgement? let vs exerciſe the very ſtrength of our beſt meditations, vpon this which the Scripture ſaith, that the fountaine of all that eternall good which wee hope to enioy, is Gods loue; yea, and ſuch a loue which had its beginning onely from it ſelfe. And let vs vrge and preſſe vpon our ſelues out of this meditation, that if all be of loue, ſurely then there is nothing of deſert: and then let vs proceede further, to rip vp the vttermoſt of our naturall eſtate, that wee may ſee plainely, that in the children of wrath, and limmes of Sathan, there could not be any ſo much as a preparation to adoption. This duty is ſoone named, and as quickly heard; but a taske it is of no ſlight performance. I may ſay of it, as *Ezra* ſpake of the peoples repentance for a great ſinne, *It is not the worke of one day or two*[z]: It is not a matter which can by and by be done, it is worke enough for a Chriſtian while he liues; he which once beginneth it, ſhall find it a matter of the greateſt difficulty that hee euer yet vndertooke, to bring his owne proud rebellious heart to be nothing, yea, worſe then nothing in it owne opinion. See ſtill in common experience, how ready euery man is to make the beſt of his ſpirituall eſtate: who is ready with the abaſed Cananite, to receiue the imputation of a *Dogge*[a], with a calme and vnreſiſting ſpirit? Who is not rather ready to replie with the ſtoute Iewes, who, being challenged by the Prophet for their apparant ſinnes, yet were not aſhamed to ſay; *Wherein haue wee treſpaſſed*[b]? Nay, this outbearing humour, (which is the diſeaſe of all our natures) ſticketh ſo cloſe, and is ſo ſtrong in the vnregenerate, that euen when they are condemned, and are going away to Hell, they will yet turne againe, and ſay; *When did we ſo, and ſo*[c]? I ſpeake this to ſhew how faſt this ſinne of ſenſeleſneſſe *hangs on*[d], and cleaues as cloſe vnto vs as our skinne; that ſo wee may ſee the neceſſity of ſetting our ſelues with our beſt endeauours to ſhake it off. He that thinkes hee hath made the beſt proceedings in it, yet let him know that hee is bound with *Dauid*, to ſeeke to *be yet more vile*[e], to be yet more baſe in his owne opinion.

z Ezra. 10.13.
a Math.25.26.
b Mal.2.& 3.
c Math.25.44, 45.
d Heb.12.1.
e 2 Sam. 6. 22.

The 3. Vſe. Thirdly this Doctrine ſerues to quicken in all our hearts the loue of God. Hath God ſo infinitely loued vs? what can we then doe leſſe then requite him with loue againe? Loue is the ground of all good from God to vs, it is the ſubſtance of all that is owing from vs vnto God. It is an honourable thing to be a louer of God; it is one of *Abrahams* titles of honour, *The friend of God*[f]. It is a bleſſed thing to loue God: for, *they which loue the Lord, ſhall be as the Sunne when it riſeth in his ſtrength*[g]. It is a miſerable thing to be voide of this affection: for, *if any man loue not the Lord Ieſus Chriſt, let him be anathema maranatha*[h]. But (will ſome man ſay) What needs any exhortation to the loue of God? for, who is there that doth not loue God? I know indeed that there is not the verieſt ſcorner of Religion, the verieſt Libertine, there is no monſtrous ſwearer, no horrible adulterer, no vile oppreſſour, but hee will ſay, and proteſt, that hee loueth God with all his heart, euen as well as the holieſt of them all. But by that time I haue briefly ſhewed the nature of the loue of God, and the markes thereof, it will appeare, that albeit the Profeſſours to loue him, be as the ſand by the Sea which cannot be numbred, yet they be but as *as the ſhaking of an Olive tree, two or three berries in the vpmoſt boughes*[i]; for both the right knowledge of the louing of God, is ſcant, and the markes thereof are not common to be found. *Touching the nature of the louing of God, it may be defined to be an holy affection, whereby wee loue God in Chriſt for himſelfe.* An affection wee all conceiue it to be: for what is loue but the bent of the affection vnto this or that?

f Iam. 2. 23.
g Iudg.5.31.
h 1 Cor.16.22
i Iſay 17.6.

Secondly,

Secondly, it is *holy*; for a carnall affection is luſt rather then loue, and God eſteemes it not. Thirdly, the ground of it, it is Chriſt; for if God be not known as he hath reuealed himſelfe in Chriſt, he cannot be loued: Men ignorant of this myſtery, may ſpeake of louing God, but that they ſhould truly loue him, it is vnpoſſible. Fourthly, the inducement to this loue, is himſelfe; for, to loue God for profit, or benefit, is a hired loue, and ſuch as reprobates may haue: but the truth of loue, is when he is loued for his owne ſake, ſimply; that is, when a man conſidering the excellency of Gods nature, looketh no further, and laboureth with himſelfe, onely for it to delight in him. This is the nature of loue to God. *Now the markes of this loue are theſe. The firſt is a deſire of fellowſhip with God:* Loue doth alwayes beget a deſire of ſociety. He that loues God, muſt needs deſire to conuerſe with God, and a ioy it will be to his ſoule, when hee may (as it were) meete with the Lord. Great was the loue betwixt *Dauid* and *Ionathan*, their ſoules were *knit together*[i]. You ſhall ſee in the ſtory what contentment they tooke in each others company, what ſhifts they made to meete, when *Dauid* durſt not come to the Court for feare of *Saul*, what weeping there was when they were to part. This ſheweth, that loue doth breed a deſire of ſociety with the party loued. So it is in this loue: Now though God be euery where, ſo that we cannot (though we would) goe from his *preſence*[k]: yet there is an eſpeciall kind of fellowſhip had with him in the exerciſes of the word and Sacraments, and in prayer. In the Word, God ſpeaketh, and *powreth out his mind*[l] vnto vs. In prayer we ſpeake to him, and *powre out our hearts before him*[m]. In the Sacraments he giueth viſible pledges of his fauour, *in them we do euen looke vpon, and handle the word of life*[n]. And therefore in the louers of God, great loue is noted to theſe things, and to the place where God in theſe things offereth himſelfe vnto his ſeruants: *I haue loued the habitation of thy houſe*[o], *&c. How amiable are thy tabernacles*[p], ſaith *Dauid*; and *Oh how I loue thy word*[q]: *It is the ioy and the reioycing of my heart*, ſaith *Ieremy*[r]: *Euening and morning, and at noone will I pray*[ſ], *&c. Seuen times a day doe I praiſe thee*[t]. To apply euery marke by it ſelfe, as we ſet it downe; let this be marked by thoſe that will take it as a great wrong, if they ſhal be ſaid not to loue God, and yet come to the exerciſes of the word, &c. as a beare to a ſtake, an[d] take more ioy in any time then in that which is ſo ſpent. Euery ſermon is to them the very burthen of the Lord: the Lords Supper, as ſome courſe, homely, ſluttiſh, fare, is looked vpon, & refuſed with ſcorne. Such will ſay, they loue God, but when he offereth himſelfe to them, and commeth forth to meet them, they turne away from him, and deſire to haue no ſociety with him. Denie theſe things who can, that loue to God muſt needs breed deſire to draw neere to God, that the exerciſes of the Word & Sacraments, and Prayer, are the meanes by which we come to haue a kind of holy fellowſhip with his Maieſty; and let the baſe eſteemers, and careleſſe reſpecters of theſe ſeruices, ſee how they can iuſtifie themſelues to loue the Lord. *The ſecond marke is, loue of obedience to the will of God. Thou ſhalt loue the Lord thy God, and keepe that which hee commandeth thee*[u]. *If you loue me, keepe my Commandements*[x]. *He that keepeth his word, in him is the loue of God perfect indeed*[y]. Loue begetteth likeneſſe of affection. He which loueth God, will loue that which is pleaſing to God, will hate that which he abhorreth; *Ye that loue the Lord, hate euill*[z]. Hence is noted in the ſeruants of God, ſuch a deſire of obedience, and ſuch a deteſtation of *Sinne*: *Oh that my wayes were directed, to keepe thy Statutes*[a]! *I hate all falſe wayes*[b]; and ſuch a ſorrow that they cannot *doe the good which they would*[c]. Trie we our ſelues by this marke, wee, which when we heare of louing God aboue all things, be ready to ſtand foorth, and to ſay with him in the Goſpell; *All this I haue done from my youth*[d]: Let vs ſee, where is our obedience; nay, where is our care, to *proone what is the goodwill of God*[e]. Surely hee which hath no care of knowledge, hath no great deſire of obedience. Mens greateſt delight, is in the things

i 1 Sam. 18.1.
k Pſal. 139. 7.
l Prou. 1. 22.
m Pſal. 62. 8.
n Ioh. 1. 1.
o Pſal. 26. 8.
p Pſal. 84. 1.
q Pſal. 119. 97
r Iere. 15. 16.
ſ Pſal. 55. 17.
t Pſal. 119. 164
u Deut. 11. 1.
x Ioh. 14. 23.
y 1 Ioh. 2. 5.
z Pſal. 97. 10.
a Pſal. 119. 5.
b Verſe 128.
c Rom. 7. 15.
d Luk. 18. 21.
e Rom. 12. 2.

which God most hates, swearing, whoredome, oppression, falshood[e], contempt of Gods word, &c. Either the Scripture is a fable, or else the soule of the Lord abhorreth these: yet in the practise of these is the very ioy and businesse of the times, and nothing is lesse respected, then that which God most requires. It is in vaine to say we loue God, when we will do nothing for his sake: who set teth himselfe to reform any thing at his bidding? This is poore loue: Can a woman prostitute her body to a varlet, and yet truly say, shee loueth her husband? It is not possible. No more can any man call himselfe a friend of God, if he see and performe the workes of the Diuell. *The third marke is, a griefe of heart, to see and heare the name of God to be dishonoured, the truth, the Religion and the profession of the trueth euill spoken of.* A faithfull friend cannot endure the reproach of his friend, he cannot patiently sit by, and heare him whom he loueth to be reuiled. The very blood of him that loues God, will rise to behold that which may be a dishonour to God. *Eliakim and Shebnah rent their clothes, when they heard the blasphemy of Rabshakeh*[f]. How did *Moses*, who was otherwise in his owne matters *the meekest man*[g], vexe himselfe when he beheld the idolatry of the people[h]. *Dauids eyes gushed out Riuers of waters, because men kept not the Law*[i]: They which are sealed vp vnto saluation, doe *mourne and crie for all the abominations that be done in the midst of* the places where they liue[k]. What will become of vs, if wee be tried by this Rule? whose hearts haue such a crust drawne ouer them, that neither our owne sinnes, nor the monstrous sinnes of the times can make vs to lament. It neuer troubleth vs, to see to what a height & perfection sinne is come in euery place; to heare euery corner euen ring of swearing, filthines, cruelty, cursing, contempt of goodnesse: whose bowels do yerne in him to consider it? That which would *vexe the righteous soule of Lot*[l], if he were aliue to behold it, that we can digest and passe ouer without any trouble. There is little *loue* to God, where the extreme impiety of the times is not taken to hart. *The fourth marke, is loue to Gods children: Euery one which loueth him, which begate, loueth him also which is gotten of him*[m]. He which loueth God, must needs loue the graces of God which doe appeare in others: this breedeth trueth of affection, euen there where there is no knowledge or acquaintance otherwise: the very name of a *Disciple*, is a sufficient tye amongst Christians indeed. There is no surer note of saluation. *We know that we are translated from death to life, because we loue the brethren*[n]. This may bee turned against them, whose loue to others, is rather lessened then encreased by Religion; in whose eyes some are respected so much the lesse, because of the profession which they make. Surely there is no godlinesse in him, which doth not loue the beginnings of godlinesse in another. *The last marke, is a speciall respect to the thriuing and prosperity of Gods Church.* Note wee this: the hazard of the Church hath grieued the hearts of Gods seruants, when for outward things they haue had no cause of sorrowing. *Nehemiah* was in good estate, being the *Kings Butler*[o], yet hee *wept and mourned*, when he heard of the distresse of *Ierusalem*[p]. The people of God did *preferre Ierusalem to their chiefe ioy*[q]. *Vriah* would not *goe downe to his house*, and take his ease when the *Arke of the Lord* was in hazard[r]: It was no contentment to the *wife of Phinehas*, to be told *that shee had borne a son*, when *the glory was departed from Israel, the Arke of God being taken*[s]. Againe, the proceeding of the Gospell hath refreshed them in their afflictions, and made them euen to forget the sorrowes therof. *Paul* was in *bands*, yet, *that Christ is preached, I therein ioy, and will ioy* (saith he)[t]. This is worthy the thinking on by those, who are of that carnall disposition, and set vpon earthly things, that so they may haue for the backe and the belly, and enioy health, and peace, and plenty, care not which way Religion goeth, and hearken as little how it fareth with the Church, and what is like to become of the state and busines thereof, as they do what is done in *America*; they prouide themselues to

liue

f 1 Kin. 18. 38.
g Num. 12. 3.
h Exod. 32. 19
i Psal. 119. 136
k Ezec. 9. 4.
l 2 Pet. 2. 8.
m 1 Ioh. 5. 1.
n 1 Ioh. 3. 14.
o Nehe. 1. 11.
p Verse 3, 4.
q Psal. 137. 6.
r 2 Sam. 11. 11
s 1 Sam. 4. 20, 21.
t Phil. 1. 13, 18

liue in any ayre, and to turne to any Religion: There is no loue of God where the ſtate of his Church is not thought vpon.

Now, I hope you ſee that it was no needleſſe exhortation which I vndertooke, to perſwade to the loue of God. I beleeue that if we which ſtand moſt vpon it were as well vrged as Chriſt vrged the Phariſees, in the caſe of adultery, we would euen ſlinke away one by one, *being accuſed by our owne conſciences*[u]. Let vs all then make this vſe of this Doctrine of Gods free grace and loue in adopting vs, euen to ſtirre vp our ſelues to the *Loue* of his Maieſty: There is no motiue to the *Louing* of God, comparable to this. And if we would be thought to loue God indeed, let our fruits declare it: our loue to his word, our loue of obedience, our loue of his ſeruants, our loue of his glory, our loue of his Church *How canſt thou ſay, I loue thee*, ſaid *Delilah* to *Sampſon*) *when thy heart is not with me*[x]? And how can we ſay, *we loue God*, when theſe fruites ſhall bee wanting?

[u] Ioh. 8. 9.

[x] Iudg. 16. 15.

THE LIFE AND DEATH OF DORCAS.

By *Samuel Hieron.*

Pſal. 92. 12.

The Righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Cedar in Lebanon.

AT LONDON,
Printed by *John Beale*, for *Ioyce Macham*
widow: 1624.

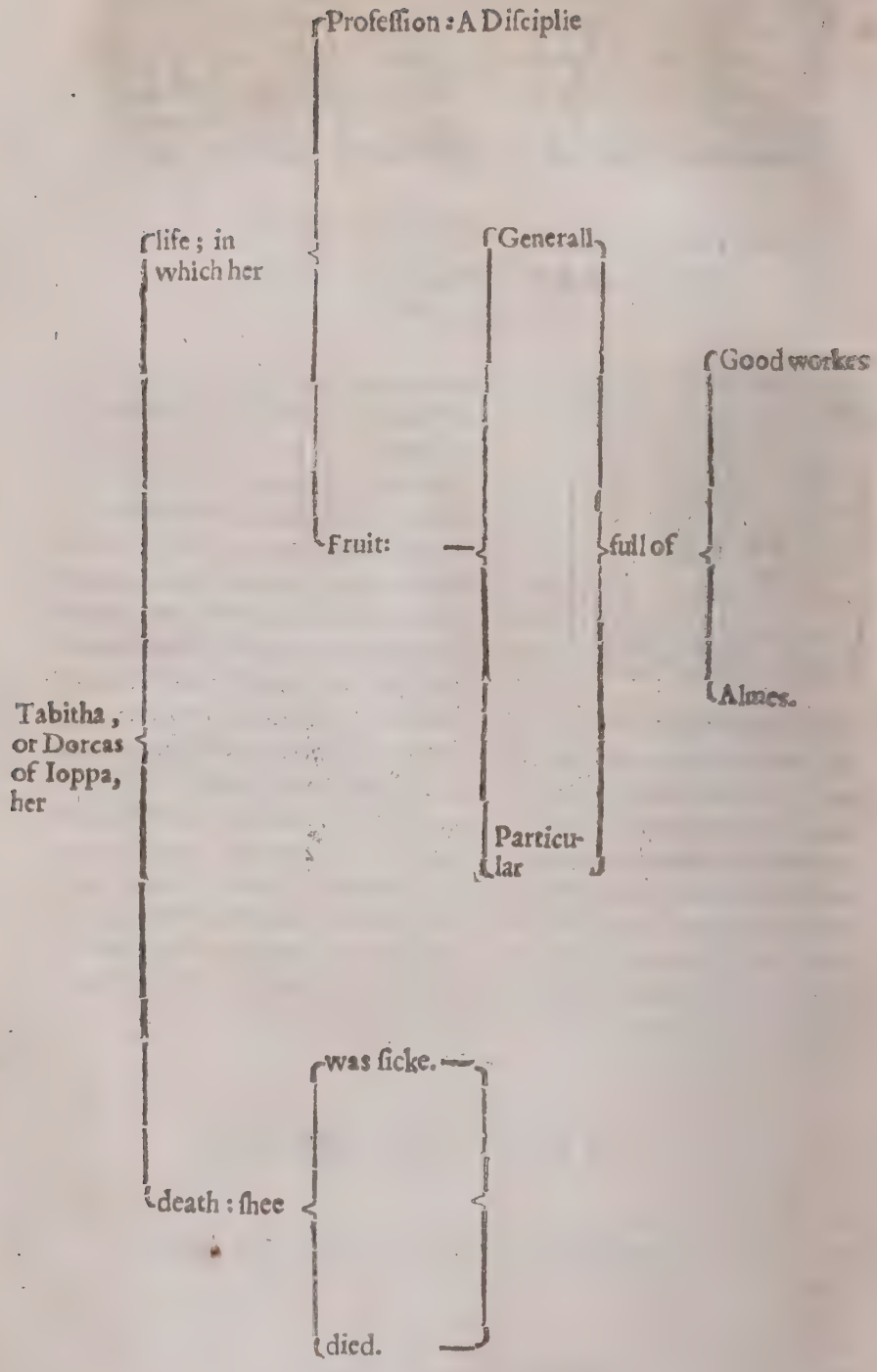
To my much Honoured Lady, the Lady MARGARET HELE of Winburie in Deuonſh.

Adam, many things, which I haue obſerued in you, doe aſſure me, that this ſmall preſent ſhall find ſome fauour with you: theſe two eſpecially; your reuerent eſtimation of the ordinance of God (the word preached) and your more particular reſpect vnto my miniſtery: Other things I could name, but that I doe abhorre the very ſmell and ſhadow of flattery. It hath pleaſed you ſometime, to craue of me the notes of ſome things which I haue (in your hearing) taught in publique. Being much deſired by many to commit to printing, that which God enabled me very lately to deliuer, at the funerals of a worthy Gentle-woman of theſe parts, I thought to inſcribe it vnto your Ladyſhips name, as a pledge of my true deſire to further you (all I may) in your iourney towards Heauen. The matter is of a woman, in the Scripture wel reported of, both for her holy profeſſion, and for her gratious fruit, to whom the more like your Ladiſhip ſhall become, the better ſhall your aſſurance bee of entring into reſt: I commend the Sermon to your reading, the perſon treated of to your Imitation, and your body and ſoule to the protection of the Almighty, my ſelfe remaining.

Your Lady-ſhips readie

ſeruitor in any Chriſtian office,

SAM. HIERON.


Profeſſion : A Diſciplie
life ; in which her
Generall
Good workes
Fruit:
full of
Almes.
Tabitha, or Dorcas of Ioppa, her
Particu-lar
was ſicke.
death : ſhee
died.

THE LIFE AND DEATH of DORCAS.

ACTS 9. 36. *There was also at* Ioppa *a certaine woman, a Disciple named* Tabitha, (*which by interpretation is called* Dorcas) *shee was full of good workes and almes which shee did.*

37. *And it came to passe in those daies, that shee was sicke and died.*

THis which I haue read is the entrance into a very memorable Story, touching a testimony which God gaue to the word of his grace, by enabling *Peter* to restore a dead woman vnto life. I am now to treate of it, as an entire parcell in it selfe, and being so considered, I may terme it, A compendious or briefe report of the life and death of a certaine worthy Matron, whose dwelling was in *Ioppa*, whose name in the syricke tongue, *Tabitha*, as much in effect as that which in Greeke is called *Dorcas*: a name very honorable now because it was hirs, though in it owne natiue signification not so gracefull, it being as much to say as in English, *Roe*, or *Goat*: no more preiudice to her who was a sheepe of Christs, then it was behouefull to traiterous *Absolon*, that by the purport of his name hee was the father of peace. I will not spend time about the circumstances of her name and dwelling, though both might affoord vs good matter of instruction: the one, to shew how that (as God said to *Moses*)[a] the religious find that fauour in the sight of God, that he knoweth them by name, and that, although it bee their portion here to haue their *names put out as euill*[b]: yet still they are *written in Heauen*[c], *in the Booke of life of the Lambe*[d], out of which *they shall neuer be raced*[e]: whereas the wicked though they thinke *to get them a name*[f], and lay plots *to keepe their name in remembrance*[g], and to that end doe *call their Lands by their names*[h]: yet their *name shall rot*[i], and shall be *left by them as a curse vnto Gods chosen*[k]: the other, of her dwelling, might be brought to minde vs, that the Lord *knoweth our dwelling*[l], and so by consequence is *accustomed to all our waies*[m]. If we walke in obedience before him, no place can hinder our acceptance with him: his eye is as well to *Ioppa* as to *Ierusalem*: and if wee *walke stubbornely against him*[n], no place can shroud vs from his hand. For, *Whether shall we flee from his presence*[o]? And, *The eyes of the Lord in euery place behold the euill and the good*[p]. These things I could vrge from these circumstances: but because I am now like to a poore Trauellor, that hath farre to goe and little to spend, much matter before me in my Text, but not much time before me to deliuer it in; I will therefore select such things as may sort with the purpose of our meeting, which as it is to solemnize the Funerall of a deceased Matron, so it should be to take occasion thereby, so to *number our daies, that we may apply our hearts to wisedome*[q], and so to order our daies by *passing the time of our dwelling here in feare*[r], that (hee which is the rewarder of godlinesse) God may *do vs good in our latter end*[s]. I come therefore to those

The generall state of the place.

[a] Exod 33.17
[b] Luk.6.22.
[c] Luk. 10. 20.
[d] Reu.3.5.
[e] Deut.13.8.
[f] Gen.11.4.
[g] 2 Sam.18.18.
[h] Psal. 49.11.
[i] Prou.10.7.
[k] Isa.65.15.
[l] Isa.37.28. Reuel.2.1,3.
[m] Psal.139.3.
[n] Leuit.26.33
[o] Psal. 139.7.
[p] Prou.15.3.
[q] Psal. 90. 12.
[r] 1 Pet.1.17.
[s] Deut.8.16.

The diuision of the place into 2. parts.

those two generall points, the *Life* and *Death* of *Dorcas*; the one, verſ. 36. the other, verſ. 37. Touching her life, there are two things conſidered: 1. Her profeſſion (*a Diſciple*): 2. The fruits of her profeſſion (*full of good workes, &c.*) two things which ought to kiſſe each other in the life of a Chriſtian. A profeſſion without fruit, is groſſe hypocriſie. A kind of fruit (for ſo there may be) without a right profeſſion, is boote-leſſe formality: but both together, knowledge to guide obedience, and obedience to teſtifie the truth of knowledge, that is Chriſtianity. In whom I can finde theſe two, of him I may ſay, *Behold indeed an Iſraelite in whom is no guile*[t]. This is the man of *pure heart, and innocent hands*, that ſhall *aſcend into the mountaine of the Lord*[u]. Let me ſpeake of both apart, I may diuide them in my diſcourſe, but in our courſe, neither you nor I may ſunder them.

t Ioh. 1. 47.
u Pſal. 24. 3.

The 1. thing in the 1 part.

1. Her profeſſion a *Diſciple*. Diſciple was the cuſtomary name by which thoſe that profeſſed the truth were called in the prime daies of the Goſpell. In the beginning it was a title more peculiar to thoſe that gaue their ordinary attendance vpon our Sauiour: The twelue Apoſtles are called the *twelue Diſciples*[x]; but yet euen then the name was enlarged, his ordinary hearers are called his *Diſciples*[y], and *Ioſeph* of Arimathea, is ſaid to haue been a *Diſciple*[z]. After Chriſts aſcenſion, as the number of beleeuers was enlarged, ſo the name grew more common: as in this very Chapter, the true profeſſours whom *Saul* did perſecute, are called *the Diſciples of the Lord*[a], *Ananias* is tearmed a *Diſciple*[b], and thoſe which were afterward at *Antioch*, called *Chriſtians* (where that name was firſt taken vp) were before that time called *Diſciples*[c]. A *Diſciple* is as much to ſay in Engliſh as *a learner*, and the beleeuers were ſo ſtiled becauſe they were ſuch, as in a deſire of ſauing knowledge had their dependance vpon the ordinary meanes of inſtruction (the preaching of the word.) So then, *Dorcas* a *Diſciple*, that is, *Dorcas a ſcholler in the ſchoole of Chriſt, a ſubmitter of her ſelfe to the ordinance of God for the ſauing of her ſoule.* Shee was none of thoſe *learners* whom the Apoſtle blameth, which *learne to goe about from houſe to houſe*[d], *&c.* but ſuch a *learner* as *Lydia*, which *attended to thoſe things which were ſpoken of Paul*[e]. Her being a *Learner*, is (as other Scripture) *written for our learning*[f]. And the Doctrine which it affordeth to vs, is this: *That, to be a learner of Religion by the meanes ordained of God to teach religion, is a part of the very eſſence and being of a Chriſtian.* Theſe two words, a *Diſciple*, and a *Chriſtian*, are as we are wont to ſay in Schooles, termes conuertible, as thus; *If a Diſciple, ſurely a Chriſtian: If a Chriſtian, ſurely a Diſciple: If no Diſciple, no Chriſtian; If no Chriſtian, no Diſciple.* I know there be many counterfeit Diſciples, and ſo there be alſo many counterfeit Chriſtians, and many ſeeme to be Diſciples, which yet are no Chriſtians, and many alſo take vpon them to bee Chriſtians, which by no meanes will be Diſciples: yet ſtill doth that which I haue ſaid remaine true, that ſuch as is a mans *Diſciple-ſhip*, ſuch is his *Chriſtianity*: If a true *Diſciple*, a true *Chriſtian*; if but a formall *Diſciple*, ſurely but a hollow Chriſtian. I will appeale to any mans iudgement, be it that he be but (as it were) a man of *Yeſterdays* in Religion, to tell me what other things is meant by this, that *Dorcas* was a *Diſciple*, then this, *Dorcas was a beleeuer, a woman conuerted by the Goſpell, to the Chriſtian Faith?* So that this obſeruation is iuſt from hence, *Either a Diſciple, or elſe no Chriſtian.* To this for a fuller cõfirmation we may ioyne that ſpeech of Chriſt to the Apoſtles, when he ſent them out to preach: *Go, and teach all nations*, or word for word from the *Greeke*, *Go make them Diſciples*[h]. *If you can bring them once to this, to ſubmit themſelues to be taught of God in his owne ordinance, you haue wonne them.* When our Sauiour would ſhew what marke his ſheepe haue, hee declareth it to bee an *Eare-marke*, *My ſheepe heare my voice*[i], they haue the *wiſe and obedient eare*[k]. Now a good *Hearer* and a good *Diſciple* are all one. Againe, no man can bee a *Chriſtian* indeed, vnleſſe hee bee a beliuer: for what

a Verſe 1.
b Verſe 10.
c Acts 11. 26.
d 1 Tim. 5. 13.
e Acts 16. 14.
f Rom. 15. 4.
The 1. Doct.
g Iob 8. 9.
h Mat. 28. 19. μαθητευσατε, &c.
i Ioh. 10. 27.
k Prou. 25. 12.

what is a *Christian*, but a man in *Christ* [l]? and how commeth that vnion betwixt a man and Christ but by *Faith* [m]? and how shall a man haue *Faith*, but by beeing a *Disciple*? *Faith is by hearing* [n], and *Hearing* is the inseparable quality of a *Disciple*: Further, what *Christian* will you call him, that shall not be saued? and what saluation is there for him, that forsaketh the old beaten path, *heare and your soule shall liue* [o]: Besides, how is he a *Christian*, that *doth not know God, and him whom he hath sent Christ Iesus* [p]? and who can know so much vnlesse he be a *Disciple*? Man of himselfe doth not know it, for, *euery man is a beast by his owne knowledge* [q]:) Man of himselfe cannot know it, (for it *is foolishnesse vnto him* [r]:) he must attaine to it by donation from God, or else he can neuer vnderstand it, (for *a man can receiue nothing except it be giuen from aboue* [s]:) If he must expect it from God, beggers must not chuse, and he must fit himselfe so to receiue it, as God is pleased to bestow it, & he will not bestow it but by *the folly of preaching* [t]; a man must sit him down in the *Disciples* forme, or he shall neuer obtaine it. I know the world will account him but a foole who tieth himselfe to this course, but this is that *Foolishnesse of God*, which *is wiser then Men* [u]; and he who seemeth to be *wise in this world*, must *be a foole, that he may be wise* [x]. This briefly, to cleere this Doctrine.

l 2 Cor. 5. 17.
m Ephes. 3. 17
n Rom. 10. 17.
o Isa. 55. 3.
p Ioh. 17. 3.
q Ier. 10. 14.
r 1 Cor. 2. 14.
s Ioh. 3. 27.
t 1 Cor. 1. 21.
u 1 Cor. 1. 25.
x 1 Cor. 3. 18.

Now for vse, if none be *Christians* but *Disciples*; and none *Disciples*, but such as haue chosen *Maries part*, to *sit at Iesus feet to heare his preaching* [y]; and what *Feet* are there now left vnto vs but *those beautifull ones, which bring glad tidings of peace* [z]? Tell me then (I pray you) what plenty is there of *Christians*? Sure I am, the number of *Disciples* is not great I know, *Hearers* there be many, but not euery *Hearer* a *Disciple*. By that time the number of *Disciples* are shoaled out from the great preasse and multitude of common *Hearers*, I will tell you how it will be. *Israel* went out to fight against *Aram*; *Israel* pitched on the side, *Aram* on the other side: *The children of Israel were like two little flocks of kids, but the Aramites filled the Country* [a]. Here is the very true proportion betwixt the great swarmes of *Hearers*, & the small handfull of *Disciples*. There be many things do make men *Hearers*, as necessity, authority, hypocrisie, formality, affection of nouelty, &c. But there is but one thing makes a man a *Disciple*; a setled perswasion that that whereto a man submitteth himselfe as a *Disciple*, is the very *Arme of the Lord* [b], & *the power of God vnto saluation* [c]. And if we bring *Disciples* to this scantling, I beseech you aske the men in your owne coates, where we shall find them. Surely the men of this generation are not yet possessed with the necessity of dependance vpon that *Teaching* course which the Lord hath sanctified to the *gathering together of his Saints* [d]. The multitude passeth it ouer in a kind of carelesnesse, not so much as euer putting it to the question, *what is to be done that they may be saued*? They follow the droue: if it be right, so it is; if not, then God help, if so many shal be damned. But now the wiser sort, they consent and agree, that somewhat must be knowne and beleeued vnto saluation: but to go to Schoole to a Minister, to *giue attendance at the posts of the Lords Doors*, there to *heare instruction* [e], that is too submisse a course: *Why? cannot we informe our selues?* And *is there no Christianity, but by so seruile a cõformity as the hanging vpon the mouth of a Preacher*? Now (beloued) either shew thy self a *Disciple*, or neuer thinke thou art a *Christian*. They which were first called *Christians*, were *Disciples* first. Neither is euery one a *Disciple*, which putteth his foot into the Schoole. He that commeth with a denial of himself, with an heart hungring after knowledge, with the spirit of meeknes, with submissiõ to the ordinance of him who is the only Doctor of his Church; this is the *Disciple*, he is the *Christian* indeed: this is he whom *the Lord will guide in iudgement*, and to whom he will *teach his way* [f]. And thus for the first flower which I haue plucked from that garland, with which it hath pleased the Spirit of God to adorn this Matrons name (*Dorcas* a *Disciple*.) And albeit the world

The Vse.
y Luke 10. 39.
z Rom 10. 15.
a 1 Kin. 20. 27.
b Isa. 53. 1.
c Rom. 1. 16.
d Eph. 4. 12.
e Prou. 8. 33.
f Psal. 25. 9.

neglect both this title, and the thing intended by it as vnworthy, yet without it we lay all our honour in the duſt. This title muſt be a mans glory to the end, as was ſaid of him, *Mnaſon an old Diſciple*[g]. *As I grow old ſo I learne ſtill*, ſaid a wiſe Heathen. A man muſt neuer thinke to be preferred out of this Schoole, vntill he come to be admitted into that great Vniuerſity, where he which is the *Doctor of the Chaire*, Chriſt Ieſus, will aduance all thoſe that haue been good Proficients in the learners Forme, to *ſit with him vpon his owne Throne*[h]. So much for her profeſſion.

g Acts 20.16. γηγέρκω δὲ ἀεὶ πολλὰ διδασκό μενος.
h Reu. 3.21.

The 2. thing in the 1. part

Now follow the fruits of her profeſſion: of which the holy Ghoſt ſpeaketh firſt generally (*full of good workes*;) and then ſome particular good workes are made mention of, (*Almes, &c.*) I will treate of both ſunderly: and firſt of this (*full of good workes.*) My order muſt be thus: Firſt, to ſhew the meaning: Secondly, to ſet down the doctrine. In the meaning, firſt what thoſe things are which are called *good workes*: ſecondly, what it is to be *full of good workes*.

What bee good workes.

Good workes are of the ſame wideneſſe with Gods commandements. For obedience to any branch of Gods commandements, is a *good worke*. Papiſts (and from them others) doe ſtraiten the largeneſſe of *good workes*, of which notwithſtanding they take vpon them to be the chiefeſt Patrons. They go not much further then to *Almes deeds*, and *Faſting*, and ſuch like. The rule of *good workes* is Gods reuealed will[i]: voluntary ſeruices God eſteemeth not[k]: the *Feare taught by the precep ſof men*, he accounts it but hypocriſie[l]. The particular heads of *good workes* are ſet down, *Tit.* 2. 12. 1. *Sobriety* (in the vſe of outward things, meat, drinke, wealth, apparell, diſports) 2. *Righteouſneſſe* (in dealings with men, that there be *no oppreſſion, no defrauding*[m].) 3. *Godlineſſe* (in matters belonging to God, that we worſhip the true God, after a true manner, with a true heart.) The credit and triall of *good workes* ſtandeth in theſe particulars: 1. When they are guided by *Knowledge*[n]: (blind zeale is with God of no eſteeme.) 2. When they are directed to Gods *Glory*[o]: (to do things to be ſeen of men is Phariſaicall.) 3. When they are carried with a ioint reſpect to all *Gods Commandements* [p]: (to be preciſe in ſome things, and in other to take liberty, is groſſe hypocriſie.) 4. When there is a care chiefly had to thoſe good offices which concerne a mans perſonall calling [q]: (hee that is not good in a calling, is not good at all) 5. When they are held out with conſtancy[r]: (good is not good, if it be not perpetuall.) This is in few words the true ſtate of *good workes*.

i Mich. 6.8.
k Coloſſ. 2.23.
l Iſa. 29.13.
m 2 Theſſ 4.6.
n Rom. 10.2.
o 1 Cor. 10.31.
p Iſa. 119.6.
q Luke 3.12. &c.
r Reu. 2.10.

What to bee full of good workes.

Now to be *Full*, hath reference firſt to the ſincerity of her heart, without which, be the ſhew to the world-ward neuer ſo glorious, yet a man is but an empty Chriſtian. 2. To the vniuerſality of her practiſe, who like *Zachary* and *Elizabeth*, *walked in all the Commandements of God*[s]: 3. To the forwardneſſe of her diſpoſition, ſhee was *ready to good workes*[t]. 4. To the vnwearieduneſſe of her courſe, ſhee was like *Thyatira*, her *workes moe at the laſt then at the firſt*[u]. This is the fulneſſe of a *Chriſtian*, without fraud, without halting, without grudgings, and without tiring. Thus for the meaning. This her *Fulneſſe*, affoords fulnes of matter. But I am forced at this time, in ſtead of a Bill of particulars, which in this caſe would be very comfortable, to preſent all in one groſſe ſumme, thus, *That euery Diſciple of Chriſt muſt accompany his holy profeſſion with good workes.*

s Luke 1.6.
t Tit. 3.1.
u Reu. 2.19.

The 2. Doct.

The Spirit of God acquainteth vs here what *Dorcas* was, that from thence wee might learne what we muſt bee: *Fulneſſe of good workes*, was not in her a matter of ſupererogation, but of duty. If it were duty in her, it is neceſſity in vs. The Scripture abounds in proofe. It was the common charge giuen by *Iohn Baptiſt* to his hearers, when they began to make a good profeſſion, *Bring forth therefore fruit*[x], *&c.* The like elſewhere, *Let your conuerſation be ſuch as becommeth the Goſpell of Chriſt* [y]: *Walke worthy the calling whereunto you are called*[z]. It is that which *Paul* preached to the Gentiles,

x Mat. 3.8.
y Phil. 1.27.
z Ephe. 4.1.

Gentiles [a], and he commanded it to be preſſed by Preachers vpon all profeſſours [b]. This was he ſuter for to God on their behalfe with whom he laboured [c]. Your conuerts and profeſſours of the new Teſtament of ſpeciall note, their *good workes* are ſpecified; as *Mathew*: his generall worke is mentioned, *he followed Chriſt* [d]: his particulars, as of *bounty*, (*he made Ieſus a feaſt* [e];) and of *charity*, hee inuited his fellow *Publicans* to be gueſts, that they alſo might be ſaued. *Zacheus, Behold Lord, the halfe of my goods* [f], *&c.* There were his workes. The three thouſand brought to bee *Diſciples* by *Peters* Miniſterie, *They continued in the Apoſtles Doctrine, and fellowſhip* [g], *& c.* Theſe were their workes. *Cornelius, his prayers and almes came vp into remembrance with God* [h]. Such were his works. The beleeuers at *Epheſus* came and confeſſed, and *ſhewed their workes* [i]. *Paul* commended the *Romans* for their *holineſſe* [k], the *Corinthians* for their zeale [l], the *Theſſalonians* for their *diligent loue* [m], *&c.* Behold a cloud of *witneſſes*: *Whatſoeuer things are honeſt, and of good report, &c. thoſe doe* [n]. If theſe things were memorable in others, ſurely they are imitable in vs. Why *good workes* ought to bee coupled with our good profeſſion, there bee (as ſaith the Apoſtle) certaine *neceſſary vſes* [o], as namely; Firſt, the *glory of God* [p]. It is an honour to God, when his ſeruants by profeſſion are as zealous of good workes, as God-leſſe people are in wickedneſſe. Secondly, the cõuerſion of others [q]. It is poſſible that they which reſpect not the word, may *without the Word be wonne by the pure conuerſation of beleeuers* [r]. Thirdly, the ſtopping of the mouthes of gain-ſayers [s]. The credit of the Goſpell muſt be deare vnto vs, and woe to him which maketh *that worthy name by which he is named, to be blaſphemed* [t]. Fourthly, the declaration of the truth of our *Faith* [u]. It is no liuing, but a titular *Faith*, which doth not *worke by loue* [x]. Fiftly, aſſurance of our owne election to our ſoules [y]. Good workes are the *way*, which *God hath ordained vs to walke in* [z]. Thus you ſee the truth of this aſſertion: A true *Diſciple* muſt not be like the *Tree* which Chriſt curſed, which had leaues, but no fruit [a]; but like the *Tree planted by the Riuers ſide, that will bring forth her fruit in due ſeaſon* [b], nay, which *bringeth forth her fruit in the age thereof, and is then fat and flouriſhing* [c].

a Acts 26.20.
b Tit.3.8.
c Col. 1.9,10.
d Math. 9.9, & 10.
e Luke 19.8.
f Luke 19.8.
g Acts 2.45, 46,47.
h Acts 10.4.
i Acts 19.18.
k Rom.6.22.
l 2 Cor.7.11.
m 1 Theſſal.1. &c.
n Phil. 4.8.
o Titus 3.14.
p Mat. 5.16. Ioh. 15.8.
q 1 Pet.2.12.
r 1 Pet.3.1.
s Titus 2.8.
t Iames 2.7.
u Iames 2.18.
x Galat. 5.6.
y 2 Pet. 1.
z Eph.2.10.
a Math.21.19.
b Pſalme 1. 3.
c Pſal. 92,13.

This is an excellent Doctrine, and a neceſſary; and if I were as *eloquent and mighty in the Scripture*, as *Apollos* [d]; as *full of the holy Ghoſt*, as *Barnabus* [e]; as *abounding in faith and power*, as *Stephen* [f]; or had the beſt gift in perſwading, that God hath giuen vnto any, I might well employ it in the furthering and promoting of this one point: that we would make conſcience to be *fruitfull in good workes* [g]. It is an exhortation which many amongſt vs do much need. For albeit the profeſſion of the Goſpell in this kingdome hath not been vnfruitfull, ſo that for publike euidence of charity, and monuments of zeale to piety and learning, we need not feare to conteſt with the greateſt oppoſites to our Religion *, beſides the blameleſſe and honeſt conuerſation of many priuate Chriſtians, whoſe liues no doubt, *doe adorne the Doctrine of God our Sauiour* [h], which they profeſſe: Yet put caſe we here for our parts, who as the Iewes of old, *gloried in God* [i], ſo doe alſo boaſt in our profeſſion, and in the ſtile & name of Chriſtianity; put caſe we (I ſay) be dealt with in particular; may we not iuſtly be challenged for our ſcarcity of good work? What better deeds haue many of vs, *then the crying ſins of Sodome* [k], *the vnfruitfull workes of darkeneſſe* [p], contempt of Gods ſacred word and worſhippe, blaſpheming of his *glorious and fearefull name* [q], prophanation of his holy day, whoredome, pride, malice, drunkenneſſe, oppreſſion, ſacriledge, and ſuch like? Whom would it not greeue that hath in him the affections of a Chriſtian, that nothing ſhould bee in ſo generall a diſgrace as this one thing, *to bee zealous of good workes?* and that *the working out of our ſaluation with feare and trembling* [r], which is euen the very pith and ſweete marrow of all *good workes*, ſhould bee a mat-

The Vſe.
d Acts 18.24.
e Acts 11.24.
f Acts 6.8.
g Coloſ.1.10.
* See to this end, *Willet* in his *Synopſis*, pag.960. *&c.*
h Titus 2.10.
i Rom 2.17.
k Gen.18.20.
p Epheſ. 5.11.
q Deu. 28.58.
r Phil.2.12.

ter by prophane mouthes ſo much ſpoken againſt? I beſeech you, let vs ſuffer the words of exhortation, and let vs be euen emulous of that praiſe which is here giuen vnto *Dorcas, to be full of good workes.* What an happy & royall exchange were it, if the fulneſſe of theſe times, fulneſſe of ſecurity, *fulneſſe of bread*[f], might be turned into *fulneſſe of good workes*? This would be our comfort in death, this would giue vs boldneſſe in the day of iudgement. Death is the worlds ſtrict door-keeper, and will ſee that as *wee brought nothing into the world, ſo we carry nothing out*[t]: but yet the concomitance of *good workes* it cannot hinder: *Bleſſed are they that dye in the Lord, for their workes follow them*[u]. And for the day of iudgement, our triall there ſhall not be by our profeſſion, but by *our works*; and euery man ſhal be remembred there according to his goodneſſe here. Thinke not I preach *good workes*, like a Iuſticiary. I confeſſe when wee haue done all, wee muſt ſay, *we are vnprofitable ſeruants*[y], and acknowledge with that ancient Father, *That vnleſſe God did ſpare in mercy, hee ſhould find none whom he might crowne in iuſtice.* It is ſaid of *Manlius Torquatus*, that when his ſonne, contrary to a martiall decree, had exceeded his courſe, and ſlaine an enemy; his father, being the commander of the ſeruice, firſt crowned him for valour, and then executed him for his diſobedience. So may God deale with vs, were it that hee ſhould find any thing in vs worthy to bee rewarded, he ſhould withall find more then ſomething deſeruing to be puniſhed. Now though I thus diſclaime the merit of *good workes*, and crie with him that ſaid, *My merit is the Lords mercy*; yet I maintaine the neceſſity of *good workes*. For them, no man ſhall be ſaued: but without them, there is no entring into reſt. *Follow holineſſe, without which, no man ſhall ſee the Lord*[z]. The way to heauen is an *holy way*, and *the polluted ſhall not paſſe by it*[a]. Let vs therfore *caſt away our tranſgreſſions*[b], *and mortifie our members that are on earth*[c], *crucifie our fleſh with the affections and luſts*[d], *make our waies and our workes good*[e], if we deſire in our life to be honoured, in our death to be comforted, and at the laſt reſurrection to be crowned. So much touching the generall fruit of *Dorcas* profeſſion.

[f] Eccl. 16. 49.
[t] 1 Tim. 6. 7.
[u] Reu. 14. 13.
[y] Luke 17. 50.
Niſi Deus per miſericordiã parceret, non haberet, quos per iuſtitiam coronaret. Auguſt. in Pſal. 100.
Meritum meum miſeratio Domini, Bernard.
[z] Heb. 12. 14.
[a] Iſa. 35. 8.
[b] Ezec. 18. 31
[c] Coloſſ. 3. 5.
[d] Galat. 5. 24.
[e] Ier. 18. 11.

What almes is.

One particular of her *good workes*, was *Almes*. Before wee come to the doctrine, wee muſt conſider ſomething of the nature of *almes*. In the generall nature, *almes* is a giuing vnto thoſe that want; but yet not euery giuing, no not where there is need, is *almes*, vnleſſe it be a *giuing* ſo conditioned as the word of God preſcribes. The *giuing* which the Scripture warrants, to the end it may be called an *almes*, muſt thus be qualified: firſt, it muſt be with diſcretion. *A good man is merciſull, &c. and will meaſure his affaires with iudgement*[f]. Many a good duty is marred in the handling. Diſcretion reſpecteth either the quantity which is giuen, or the parties to whom: For the quantity, a due reſpect muſt be had to a mans own *ability*[g]. The Heathen fitly compareth giuing of *almes*, or any the like communicating office, vnto the reaching forth of ones candle, that by it another may light his, wherein care muſt bee had, that *a mans own go not out. Charity is bountifull*[h], but not prodigall: although caſes alſo may be in which this proportion muſt be exceeded: according as the Churches of *Macedonia were willing beyond their power*[i]. But this cloſe handed age giueth no great cauſe to preſſe this rule, yet it muſt not be omitted. Another branch of diſcretion is concerning the parties to whom. For this *giuing* to all without diſtinction, is not *almes*. *Bleſſed is the man that iudgeth wiſely of the poore*[k]. There is a generation to which a man ought not to giue, vnleſſe in a caſe of manifeſt extremity: *He that workes not ſhall not eate*[l]. The principal and firſt reſpect muſt bee to the *houſhold of faith*[m], and *that the bowels of the poore Saints may bee comforted*[n]. To ſuch a man muſt giue *both more affectionately, and more liberally*. The honeſt poore, and induſtrious poore, thoſe that fall into pouerty, not thoſe that make a profeſſion of beggerie.

[f] Pſal. 112. 5.
[g] Acts 11. 29.
Nihilominus vt ipſi luceat.
[h] 1 Cor. 13. 4.
[i] 2 Cor. 8. 3.
[k] Pſal. 41. 1.
[l] 2 Theſ. 3. 10.
[m] Gal. 6. 10.
[n] Philem. 7.
Maiori & affectu & effectu, Bernard.

This

This is discretion. Secondly, it must be with iustice. The word which in *Matthew 6 verse* 1. is translated *Almes*, signifieth Iustice, because it is not indeed *Charity*, if it doe not proceede from *Equity*. Now I call that *Iustice* in giuing, when a man *giueth of his owne. Cast thy bread*[x], *&c. I the Lord loue iudgement: but I hate robbery for burnt offerings*[y]: as when men suppose to make a kinde of satisfaction for a great deale of vniust getting, by some largesse to the poore. Thirdly, it must be with compassion: (*as if ye were also afflicted*[z], *&c.*) This is that which is called *tender heartednesse*[a], and *a pouring out of the soule to the hungry*[b]. Fourthly, it must bee with cheerefulnesse. *God loueth a cheerefull giuer*[c]. *Well-doing must proceed from wel-willing: Such as is the affection, such is the action.* Fiftly, It must bee with simplicity[d]. It is done in simplicity, when the approuing of our selues vnto God is the principall scope. *Almes must bee giuen, not put out to vse.* The most of that which I haue now said touching this *giuing charity*, is comprehended in a certaine deuice or representatiue picture which I read of, of late,* wherein *charity* is pourtraied in the likenes of a naked childe, with a merry countenance, couered in a cloud, with a bloudy heart in the hand, giuing honny to a Bee without wings. First, a childe, because the charitable must be humble as a *childe*[e]. Secondly, Naked, *Charity seeketh not her owne*[f]. Thirdly, looking merrily: *Charity reioyceth in the truth*[g]. Fourthly, couered with a cloude. *Charity* hunteth not for applause. *The right hand must not know what the left hand doth*[h]. Fiftly, A heart in the hand: *Charity* is no dissembler: the heart and hand doe agree. Sixtly, It giueth honay to a Bee without wings. It helpeth not the droane, but the Bee; not the idler, but the labourer, whom God hath disabled to be his owne supply. So then this is the effect of all, touching *Dorcas*. Shee was zealous of *good workes* generally; more particularly, she was a discreet, iust, compassionate, cheerefull, simple-hearted Almoner. Whatsoeuer she did, shee did as a *Disciple*, according to the prescript of that holy doctrine, wherein shee was trained. Other manner of *giuing* then this, the word of God could neuer teach her.

Now come we to the doctrine, which is this: *That giuing to the poore is a speciall practise of true Christianity, which wee may not neglect.* Wherefore are wee told of *Dorcas Almes*, but to bind vs to the like vertue? It is a matter which the Scripture laboureth to fasten vs with a three-fold cord. First, precept: Secondly, example: Thirdly, benefit. The first, to enioyne vs: the second, to direct vs: the third, to encourage vs. First, for precept: *Cast thy bread vpon the waters. Giue a portion to seauen, and also to eight*[i]. *Is not this the fast that I haue chosen, to deale thy bread to the hungry*[k]*? &c. If one of thy brethren with thee be poore, &c. thou shalt not harden thy heart, nor shut thy hand from thy poore brother: but thou shalt open thine hand vnto him*[l]*, &c. Giue to him that taketh*[m]*, &c. Hee that hath two coates, let him giue to him that hath none; and he that hath meate, let him doe likewise*[n]. *As you abound in euery thing, in faith, in word, &c. so see that you abound in this grace also*[o]. *Be ready to distribute*[p]. Thus for precept. As for examples, wee haue the hospitality of *Abraham*[q], and *Lot*[r]: The *Charity* of *Obadiah*, that kept an hundred Prophets vpon his owne charge, in the time of persecution vnder *Izabel*[s]: the bounty of *Iob*, *I was eyes to the blinde, feete to the lame*[t]: *I haue not eate my morsels alone, &c. I haue seene none perish for want of cloathing: the loines of the poore haue blessed mee, because hee was warmed with the fleece of my sheepe*[u]. The liberality of *Zacheus*: *The halfe of my goods I giue to the poore*[x]. The free-hearted-nesse of *Cornelius*: *He gaue much Almes*[y]. The compassionate-nesse of *Philemon*: *by thee brother the bowles of the Saints are comforted*[z]. The forwardnesse of *Paule*: *which thing* (speaking of remembring the poore) *I was diligent to do*[a]. Aboue all, we haue the example of examples, the practise of Christ Iesus. Generally this is noted of him, that *being rich, for our sakes he became poore, that wee through his pouerty might bee made rich*[b]. Particularly, though he himselfe

See Beza vpon that place.

x Eccl. 11,1.
y Isa. 61,8.
z Heb. 13.3.
a Ephes. 4.32.
b Isa. 58.10.
c 2 Cor 9.7.
Beneficentia ex beneuolentia manare debet. Affectus tum nomen imponit operi tuo Ambr. offi. li. 1. c. 30.
d Rom. 12.8.
Danda beneficia non fœneranda. Lactant.
*In the Sermon of R.M. vpon Gen. 18 32.
e Mat. 18.4.
f 1 Cor. 13.5.
g Verse 6.
h Matth. 6,3.

The 3. Doct.

i Eccl. 11.1,2.
k Isay 5.4,2.
l Deut. 15.7,8
m Mat. 5.42.
n Luk. 3.11.
o 2 Cor. 8.7.
p 1 Tim. 6.18.
q Gen. 18.1.
r Gen. 19.1.
s 1 Kin 18.4.
t Iob 26.15,16
u Iob 31.17. &c.
x Luke 19.8.
y Acts 10.2.
z Philem. 7.
a Gal. 2.10
b 2 Cor. 8.9.

[c] Ioh. 13.29. selfe liued by contribution, yet hee gaue out a share to the poore[c]. Here are examples. Now for benefit and good that followeth herein: First, wee are assured, that whatsoeuer flesh and blood may imagine, yet that which is giuen is not lost? *After many daies thou shalt finde it*[d]. *Hee that hath mercie vpon the poore, lendeth to the Lord, and the Lord will recompence*[e], *&c. The liberall person shall haue plenty*[f], *&c. He that soweth liberally, shall reape liberally*[g]. So that here is one good turne, a man is sure this way to be no loser, rather hee prouides a stocke for himselfe against the time of need. Secondly, hereby a man brings vpon himselfe a continuall blessing throughout his whole life. *The Lord shall deliuer him in the time of trouble: the Lord will keepe him, and preserue him alive, he shall be blessed vpon earth*[h], *&c.* Hee bringeth a blessing also vpon his posterity; *His seede enioyeth the blessing*[i]. Thirdly, this is a meanes to bring vs to the right vse of our wealth. *Giue almes, and behold all shall bee cleane vnto you*[k]. It is like the aduice of a Phisitian to helpe a surfet by forbearance, so (saith Christ) you that haue been giuen to oppression and cruelty, if you shall repent hereof, and make knowne the truth of your repentance by the fruites of charity, this will be a good medicine against greedinesse, and a meanes to bring you to the pure vse of Gods blessings. Fourthly, it is a good pledge to a mans soule of his future inheritance. *Paul* calleth it a *good foundation against the time to come*[l]: not that our saluation is built vpon *almes*, but the bowles of compassion in vs towards others, (is as it were) a print or stampe of the mercy of God set vpon our hearts. Thus wee see how *Almes-giuing* is recommended to vs in the Scripture. I could adde the penalty annexed to the contrary; *Hee that stoppeth his eare at the crie of the poore, he shall likewise crie and not be heard*[m]: *Iudgement mercilesse to him that sheweth no mercy*[n]. The vse and exhortation followeth.

[d] Eccl. 11.1.
[e] Prou. 19.17.
[f] Prou. 11.25.
[g] 2 Cor. 9.6.
[h] Psal. 41.1, 2, &c.
[i] Psal. 37.26.
[k] Luk. 11.41.
[l] 1 Tim. 6.19.
[m] Prou. 21.13
[n] Iam. 2.13.

The Vse. Bee pleased I pray you to giue entertainement to this point also. It deserueth to bee harboured. It is the glory of a *Christian*, *Hee hath distributed and giuen to the poore, his horne shall bee exalted with honour*[o], As it deserueth harbour, so wee doe generally neede to bee perswaded to open our doores to so worthy a Guest. Fruites of mercy in these dayes are exceeding scarce. The contrary euils, oppression, violence, gaping ouer the heads of the poore, deuouring widdowes houses, selling the poore for old shooes, racking, enhaunsings, gripings, vsuries, immoderate taking; these things, *depart not from our Streetes*[p]. The portion of the poore is spent away in gaming, in reuelling, in contending, in gay cloathing, in smoake, in dogges, in drinking, &c. How much is vented away by such meanes, by which many a poore soule might bee comforted, many a prisoner ransomed, many a decayed labourer and industrious husbandman restored, many a faithfull student in the Vniuersitie maintained, many an impouerished and spoiled Church re-endowed, many an Hospitall for the sicke and aged erected, many a house of correction for the sturdie and incorrigible, builded? I am euen ashamed for our vnfruitfulnesse: but especially I cannot but pittie that pittifull account which men will make, when they shall come at the day of the great Audit, to giue in their billes of expence to the Lord Paramount, to whom for these things wee must bee countable. Alas, alas, how shall men looke the Lord in the face, when there shall bee seene such large summes about vanities, about contentions at law, about buildings, about belly-cheere, about the furtherance of wicked pleasures, nay (perhaps) so much to the maintenance of secret whoredomes, so much to the commuting of punishments, so much to the keeping and shifting of vnlawful issues, & so little, so nothing to holy vses, to the Church of Christ, and to the Saints of Christ? Thinke vpon it I intreat you, and propound this vertuous woman for an example: and as in other particulars so remember to follow her in this: That which you will doe in this kind, put

[o] Psal. 112.9.
[p] Psal. 55.11.

it

it not off vntill your latter end. Theſe her *almes*, were fruits of her liues courſe, not of her Legacies at her death, *while we haue time, let vs doe good*[q], *&c.* I condemne not funerall beneficence ſimply: onely I preferre the vitall before it. They which doe nothing but by a way of teſtamentary benevolence, are rightly ſaid to be men of good wils, but of euill deeds. Thus farre of the life of *Dorcas*. Now of her death, Verſe 37. *It came to paſſe in thoſe daies, that ſhee was ſicke, and died.* [q] Galat. 6. 10. The 2 part.

I cannot ſpeake at large of euery thing. I muſt ſtill (as hitherto) ſelect the principall; and that in this part is this: *That euen the holieſt and moſt religious among the ſonnes of men are ſubiect vnto death.* *Dorcas* notwithſtanding ſhee was a *Diſciple*, notwithſtanding ſhe was zealous of *good workes*, and full of *almes-deeds*; yet, here in thoſe daies ſhe ſickened and was dead. This may eaſily be inſtanced by a world of examples. Righteous *Noah*, faithfull *Abraham*, zealous *Lot*, meeke *Moſes*, religious *Dauid*, innocent *Iob*, painfull *Paul*, penitent *Zache*, charitable *Cornelius*, all the worthies of the firſt times, and whomſoeuer elſe the word of God hath well reported of, where are they? Are they not all dead? Doe they not all ſee corruption? are they not all gone downe into the ſlimy valley? Haue they not long ſince made their bed in the darke? None of them all was able to deliuer his life from the power of the graue. How is it then true (will ſome ſay) that Chriſt hath deſtroyed death, ſith death hath ſtill power ouer Gods Saints? I anſwere: Chriſt did not die to take away death (as yet,) but to change death: not to ouerthrow the being of death, but to plucke out the *ſting of death*[r]: not quite to ſtop vp the graue, but remoue and quell the victory of the graue. The holieſt therefore doe ſtill die, but death cannot ſting them, the graue cannot triumph ouer them. Death in it ſelfe is the way to hell; It is altered to the children of grace, and become a portall, by which the ſoule paſſeth from out of the body into heauen. Death it ſelfe is a Sergeant to arreſt, and to bring to iudgement: but to the elect of God, it is as the Angell which guided *Peter*[s], and leadeth them from the vale of teares, into the land of righteouſneſſe. Thus the holy die, but not to damnation, for to them which are in Chriſt, *there is no damnation*[t]. It is a peece of their happineſſe that they die: *Except the wheate corne fall into the ground, and die, it bideth alone*[u]: and *oh foole, that which thou ſoweſt is not quickened except it die.*[x] A foole or a child ſeeing a goodly cluſter of grapes, thinketh it pity to put them into the preſſe, and to deface them; but he that is wiſe, knoweth that by this meanes the liquor in them is preſerued, and that this timely gathering is a meanes of keeping from corruption: So we thinke ſometime; *Oh, it is pitie ſuch an one ſhould die ſo ſoone*; as one might haue ſaid of *Dorcas*; *Alas ſo good a woman, ſo pitifull a creature can ill be ſpared*: But God in his wiſedome knoweth it to be good, and if he cut off the life of good *Ioſiah*, as it were in the middle of the ſtemme, doubtleſſe it is, that *his eyes may not ſee the euill to come*[y]. [r] 1 Cor. 15. 55. [s] Act. 12. [t] Rom. 8. 1. [u] Ioh. 12. 24. [x] 1 Cor. 15. 35. [y] 2 Kin. 22. 20.

The ſpeciall vſe I will driue this point vnto, is to vrge vpon vs all a due meditation of our end. For ſurely if euen the holieſt die, then all muſt die. If death ſeize *euen vpon the houſe of God, where ſhall the vngodly and ſinners appeare*[z]? If *Dorcas* doe die, ſurely *Iezabel* ſhall not eſcape: if the tender-hearted woman that wept for Chriſt, then the ſtony-hearted men that ſcoffed at Chriſt; if thoſe that embalmed him, then thoſe that buffetted him; If ſhee that poured oyntment on his head, then hee that ſpate in his face: there is no auoidance: It *is appointed vnto all men that they ſhall once die*[a]. It is heauens decree, and it cannot bee reuoked. And what is that to die, to bee no more? No: happie then were *Caine* and *Iudas*, and happie you that now make a mocke of ſinne; but, to bee ſtill for euer either in endleſneſſe of bliſſe, or perpetuity of woe. What ſhall we then doe? ſhall we reaſon as the prophane? *Let vs eate and drinke for to morrow we ſhall die*[b]? God forbid: that were to be like the *The 4. Doct.* [z] 1 Pet. 4. 17. 18. [a] Heb. 9. 27. *The Vſe.* [b] 1 Cor. 15. 32.

the diuell whose manner is to play reakes, and to haue *great wrath when he hath but a short time* [c]: or shall we gull our owne soules, & *put far away the euill day* [d], and dreame of many yeeres like the rich *foole* in the Gospell [e]? Farre be these things from vs; let vs rather endeauour by this to *apply our hearts to wisdome* [f]: and what wisedome? verily in a word, the skanning of this one point often in our mindes, *Hence I must, and whither then?* like men that trauell, who being no sooner come to their lodging, but they are talking of their next Inne. The debatement of this question in the mind would bring foorth an excellent fruit, euen, care to be assured of admission *into euerlasting habitation* [g]. A man would thus reason: *I must remoue, and whither then? hell is my desert, how shall I escape it? Heauen is the only place, how shall I come to it?* Thus, one good thought would make way for another, and lead vs on by degrees to that which wee doe most neglect, (*the prouiding for the future estate.*) *Oh that we were wise to vnderstand this, and that we would consider our latter end* [h], or that we did conceiue the happinesse and sweet comfort of a prepared and long expected end? This premised, the day of death, a godly man may say of it when it commeth, as the people triumphantly sometimes spake of the day of *Dauids* coronation, *This is the day which the Lord hath made* [i]. The children of God whose care hath been to *keepe themselues vnspotted of the world* [k], may call death, as *Iacob* did the place where hee came, *Mahanaim*, because there the *Angels met him* [l]; so there those *ministring spirits which are sent forth for their good which bee heires of life* [m], shall receiue their soules to beare them into *Abrahams bosome* [n]. Oh that Religion and godlinesse might be more sweet vnto vs, which will bring a man such peace at the last. *As for the wicked, it is not so with them* [o]. In their death they be like vnto him, of whom the Prophet speakes, who *did flie from a Lyon, and a Beare met him* [p], they escape one misery and irrecouerably fall into another. This life hath (it may be) afflicted them with rods, but death shall come vpon them with scorpions. God shall shut them from his tabernacle, and not suffer them to come neere the land of the liuing. Oh that we could make haste to *breake off our sinnes* [q] by repentance, which will bring so much woe at the last. This is the vse: *Dorcas* is dead, the holiest must die: if holinesse must yeeld, prophanenes cannot stand out, whether holy or prophane, all must die, and come to iudgement. *Let him that is holy be holy still* [r], and *hold fast that none may take his crowne* [s]. Let him that is prophane, I will not say be prophane still, let him *cast away his transgressions, for why will yee die, oh house of Israel* [t]? Yet there is hope, but if we be once stept ouer the threshold of death, *there is no place for repentance, no vse of any satisfaction: If Iob, Noah, Daniel should entreate for vs*, God would not heare vs. So an end of this admonition touching our end, which if we suffer it to die in our thoughts, wee shall surely die without comfort.

[c] Reu. 12. 12.
[d] Amos 6. 3.
[e] Luk 21. 19.
[f] Psal. 90. 12.
Hinc abeundum quo transeundum?
[g] Luk. 16. 9.
[h] Deut. 32. 29.
[i] Psal. 118. 24.
[k] Iam. 1. 26.
[l] Gen. 32. 2.
[m] Heb. 1. 14.
[n] Luk. 16. 22.
[o] Psal. 1. 4.
[p] Amos 5. 9.
[q] Dan. 4. 24.
[r] Reu. 22. 11.
[s] Reuel. 3. 11.
[t] Ezec. 18. 31.
Nullus pœnitentiæ locus, nullus satisfactionis effectus. Cypr. ad Demetrium.
Non Iob, non Daniel, non Noe, rogare possunt, &c. Hiero.

THE SPIRITVALL TILLAGE.

The Marriage-Bleſsing.

The Old-Man, and the New-Man.

Galat. 6. 7.
VVhatſoeuer a Man ſoweth, that ſhall he alſo reape.

Heb: 13. 4.
Marriage is Honourable.

Epheſ. 4. 22, 24.
Caſt off the Old-Man, and put on the New-Man.

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TO MY VERIE Worshipfull Friend,

Sampson Hele, *of Gnaton in Deuon.* Esquire.

SIR, *I haue read of one* Archias, *(a man giuen to his pleasure) that when a messenger came vnto him, to treate of a matter of some importance, he gaue him this answer;* Let alone these serious businesses till to morrow: *so loth was he to interrupt his sports. Not much vnlike to that of* Fælix, *before whom, when* Paul *discoursed of* Righteousnes, *and* Temperance, *and* Iudgment to come, *he suddenly brake him off, pretending to referre him to a more* conuenient time. *If I had any cause of fearing to finde in you this vnwilling disposition, either out of* Epicurisme *like the former, or out of* Atheisme *like the latter, I would forbeare to be troublesome to you in this kind. But I haue since my acquaintance with you, both hoped and obserued better things: and I doe heartily wish the continuance and increase of your good care, to diuert some of that precious time, either to hearing, or reading (as occasion serueth,) which too many do waste away in vnprofitable pleasures, and in the prosecution of that* mad mirth, *the end whereof is* heauinesse. *I remember that saying euen of a heathen:* It is a sweet thing for a man of great meanes, to be also a man of good vnderstanding; *and (as it is said in another case) it is both* good *and* comely, *when (according to that of* Hieron,*) They which are first in the world, are foremost also in Christs Family. Let this (I pray you) be your care: The place where you liue expect it, the times need it, and if you be faulty,* God *will require it:* For vnto whom much is giuen, of the same shall much be demanded. *Be not displeased that I admonish you, you haue deserued from mee a large measure of respect; and wherein may I better testifie my loue, then in prouoking you to that, which shall bring you an vnspeakeable comfort at the last? I doe here present you with a cluster or two of my slender vintage, not so much to feed your appetite, as to quicken it. I am not ignorant of your disposition, more effecting continued comments, then this manner of handling some speciall Texts apart. My selfe also (as you know) doe in my ordinary*

Εἰς ἀυρίον τὰ σπουδαῖα. Plutar.

Act. 24. 26.

Eccles. 2. 2. Pro. 14. 23. ἡδὺν ἐσὺν ἀυτοχέντα νῶν ἐχειν.

Psal. 133. 1. *In seculo primi in Christi familia primi.* Hier. ad Julianum.

Luke 12. 48.

home-ministery, keep that course of following some certein either booke or chapter, or intire passage: But these Sermons which I haue at seuerall times published, and doe now offer againe to the world in one Volume, were (the most of them) preached vpon speciall occasions, and that out of mine owne cure. And the Printing of them hath been desired of me, by those whom I could not well deny. Those of them which I preached at home, haue been called out to giue satisfaction vnto some honestly disposed, who being affected with the publick deliuery, desired to enioy them againe for their priuate comfort. Now these particulars being to goe forth together, and I thereupon taking occasion to remember in them, my speciall friends, by whom I haue receiued both countenance and encouragement in my ministery, how could I passe you by vnmentioned, to whom for so many kindnesses (not meet here in particular to be expressed) I am so deeply bound? And this was my onely meaning in prefixing your name to these foure subsequent Sermons, to let you know, that I desire not to bee vnthankefull. Hoping of your good acceptance, I pray God to keepe you in his holy feare and fauour to the end, and so remaine,

(From Modbury)

Your worships in the fureſt bond,

SAM. HIERON.

THE SPIRITVALL TILLAGE. In two Sermons.

The First Sermon.

wherein is,

The Husbandry, and Harueſt of the Righteous.

Prou. 11.18.

Hee that ſoweth Righteouſneſſe, ſhall receiue a ſure reward.

THis ſentence is a counter-plea, to that phrophane and peremptory principle of the Atheiſts of the world, who ſay, *It is in vaine to ſerue God* [a]. As the *Dagon* of the Philiſtims fell downe before the Lords *Arke* [b]; ſo this wretched conceit cannot ſtand in the preſence of this Scripture: the very ſound of it cannot chuſe but make it doe as the Souldiers did which came to attach our Sauiour, euen *goe backwards, and fall to the ground* [c].

a Malac. 3.14.
b 1 Sam. 5.3.
c Iohn 18.6.

The particular ſcope of the Holy Ghoſt, is, to let vs ſee the *Husbandry*, *and the Harueſt* of the Righteous: *The husbandry* in theſe words, *He that ſoweth righteouſneſſe, the Harueſt* in theſe, *Shall receiue a ſure reward.* I will bound my whole Sermon within the compaſſe of theſe points: 1. What it is to *ſow righteouſneſſe*: 2. What is the *ſure reward*: 3. How true it is, that *He which ſoweth righteouſneſſe ſhal receiue a ſure reward.* 4. What matter of doctrine may be raiſed out of all.

The ſcope of the place.
The points to be handled.

To *ſow righteouſneſſe*, is the ſame which the Apoſtle calleth, to *ſow to the ſpirit* [d]; If that kind of ſpeaking be doubtfull, it is all one with theſe, to *Mortifie the deeds of the fleſh by the Spirit* [e], *to walke in the Spirit* [f], *to be vpright in ones way* [g], *to haue reſpect to all Gods commandements* [h], *to deſire in all things to liue honeſtly* [i], *to cauſe the conuerſation to be ſuch as becommeth the Goſpell* [k], *to giue ones ſelfe vnto God* [l], *to endeauour alway to haue a cleere conſcience toward God and toward man* [m]: In a word, *to deny vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, and godly in this world* [n], *ſhining as a light in the midſt of a naughty and crooked Nation* [o]. This is to *ſow righteouſneſſe*. This gracious courſe of conſecrating a mans ſelfe vnto God in the practiſe of godlineſſe, let vs a little enquire why the Spirit of God calles it *a ſowing of righteouſneſſe*. I may ſay of this, as S. *Iames* doth in another caſe, *Doe ye thinke that the Scripture* ſpeaketh thus in vaine [p]? *ſurely no*: it is becauſe of the likeneſſe which is betwixt the practiſe of godlineſſe, and the *ſowing of the ſeed*, in ſome things which go before ſowing: in ſome things which doe accompany the act of ſowing: in ſome things which follow after ſowing.

1. What it is to ſow righteouſneſſe.
d Galat. 6.8.
e Rom. 8.13.
f Galat. 5.16.
g Pſal. 119.1.
h Verſe 6.
i Heb. 13.18.
k Phil. 1.29.
l Rom. 6.13.
m Act. 24.16.
n Titus 2.12.
o Phil. 2.15.
p Iames 4.5.

The proportion which is betwixt the practiſe of godlineſſe, and the ſowing of ſeed, in reſpect of the things which do go before ſowing, ſtandeth thus: Before *ſowing*, two things are chiefly looked to: 1. The preparation and fitting of the ground. 2. The choice of *ſeed* to be put into the ground. Thus much without any further diſcourſe by mee is knowne ſufficiently. In the *ſowing* of *righteouſneſſe*,

the like to theſe two are of as great behoofe. 1. The preparation of the heart: 2. The choyce of particulars belonging to a Chriſtian courſe. Touching the preparation of the heart, the Scripture (following the ſimilitude of Husbandrie) ſpeakes thus, *Breake vp your fallow ground* [q]. It is the ſame with that which *Ioel* calleth the *Renting of the heart* [r]. The neceſſity of it is apparant. There is *A bundle of folly in euery naturall heart* [s], it is *wicked aboue all things* [t], the whole frame of it is *onely euill euery day* [u], it is *reprobate to euery good worke* [x], it is *ſtony* [y]. The curſe which God for mans ſinne laid vpon the earth, (*thornes, and thiſtles ſhall it bring forth* [z]) lieth vpon euery vnconuerted heart, out of it comes nothing but *euill thoughts* [a]: When will any good ſeed grow in this ſoyle, if it bee neuer well manured? To breake vp this flinty and craggie hart, the Lord hath appointed the preaching of the Law. That is as *fier* to burne out the weedes, and as a *hammer* [b], to breake the clods in peeces. It will *pricke the heart* [c], *and melt it* [d], it will *make manifeſt the ſecrets of it* [e], it will *enter through the diuiding of the ſoule and ſpirit* [f]; It will make him that was ſometime as an *vntamed Calfe* [g], and did *ſpurne with the heele* [h], and did ſay with *Pharaoh, Who is the Lord that I ſhould heare his voice* [i], to crie out with meekeneſſe, *Lord what wilt thou that I doe* [k]? *Talke with vs*, O thou man of God, *and wee will heare thee* [l]. Now touching the choiſe of particular good things to bee put in practiſe, expreſſe is the charge of the Apoſtle, *Deſire the beſt gifts* [m]: *Whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, &c. If there be any vertue, &c. thinke on theſe things* [n]: As if hee had ſaid, If there be any thing better or more commendable then another, ſeeke to draw that into your practiſe. Men who thinke any thing to be good enough, any manner of ſeruing God, any manner of zeale and holineſſe, and ſo will at aduenture entertaine any courſe commended to him, either by the cuſtome of the times, or by the tradition of their fathers, or by the aduice of carnall friends, ſhall neuer bee truly religious. I ſearch the market for the beſt ſeed, why ſhall I not ſearch, and learne, and enquire which is the beſt courſe of godlineſſe? *Proone which is the will of God* both *acceptable* and *perfit* too [o]. The ſecond reſemblance, is betwixt the act of ſowing, and the practiſe of godlines, and that may be laid open in two particulars alſo. 1. The time of ſowing. 2. The plenty in ſowing. Firſt, wee haue a ſeuerall ſeaſon for euery graine: when this ſeaſon comes in courſe, the husbandman fals to his worke, though (perhaps) it be not ſo ſeaſonable as he could deſire. Men know well enough the truth of that ſaying, *Hee that obſerueth the winde, ſhall not ſow* [p]. Thus it is in the ſpirituall buſines: the ſeed-time for righteouſnes is this life: the opportunity muſt be taken when it comes: *While ye haue time* [q], *while yee haue light* [r], *while it is called to day* [s]. Put off no now, that in following this opportunity, I meet with many encombrances, the world frownes, euill tongues are ſharpened againſt me, the diuell rageth, the fleſh rebelleth: ſhall I leaue ſowing, and tarry for a calmer ſeaſon? God forbid. Through with it I muſt, *in ſeaſon, and out of ſeaſon* [t], *through the infirmity of the fleſh* [u], *in great affliction, and anguiſh of heart, with many teares* [x], *by honour and diſhonour* [y]. If I looke for a better time, vpon a ſudden, there will be no time at all. Secondly, the ſeeds-man caſts not in one ſeed alone, but an handfull at once, one handfull after another. To ſow righteouſneſſe, is to be *rich in good workes* [z], to bee *abundant in the worke of the Lord* [a], to doe good *once and againe* [b], to ioyne with *Faith, vertue; with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlineſſe; with godlineſſe, brotherly kindneſſe; with brotherly kindneſſe, loue* [c]. This is right ſowing: Some doe now and then drop out a good worke (in ſhew) ſome little deuotion to God, ſome petty office of mercy to men, but it is to no purpoſe in the world: no plenty in ſowing, no fulneſſe in reaping. The third likeneſſe is in things which follow after ſowing. Great is the care that the ſeede put into the ground may thriue and proſper; the fields be hedged, the cattell be ſhut out,

the

[q] Ier. 4 4. [r] Ioel 2.13. [s] Prou 22.15. [t] Ier. 17.9. [u] Gen 6.5. [x] Titus 1.16. [y] Ezec. 11. 19. [z] Gen. 3.18. [a] Mat. 15.19. [b] Ier. 23.29. [c] Acts 2 37. [d] 2 Kin. 22.19. [e] 1 Cor. 14.25 [f] Heb 4.12. [g] Ier. 31.18. [h] Deut. 32.15 [i] Exod 5.2. [k] Acts 9.6. [l] Exod 20.19 [m] 1 Cor. 12.31. [n] Phil. 4.8. [o] Rom. 12.2. [p] Eccl 11.4. [q] Gal. 6.10. [r] Iohn. 12.35. [s] Heb. 3.13. [t] 2 Tim 4.2. [u] Galat. 4 13. [x] 2 Cor. 2.4. [y] 2 Cor. 6.8. [z] 1 Tim. 6.18. [a] 1 Cor. 15.58 [b] Phil 4.16. [c] 2 Pet. 1.5. &c.

the birds driuen away, the ſtones pickt out, it is euer and anone looked vpon to ſee how it goeth on. In ſpirituall matters, it is in vaine to haue entred into a good courſe, if it be not continued; *Continue in the Lord* [b], *encreaſe more and more* [c], *grow in grace* [d], *be led forward vnto perfection* [e], *let your workes bee more at laſt then at firſt* [f]. *Ye did run well, who letted you* [g]? What can be ſaid to a man more diſgracefull, then to be like the feaſt-maker, who at *the beginning ſet forth good wine, and when men haue well drunk, then that which is worſe* [h]? He were a mad man, who when he had ſowed his ground, would ſtrait turne in his ſwine to roote it vp, or when it is come to be a handfull high, would let in his beaſts to trample it, and to deuoure it vp, or when it is ripe, would doe with it as *Sampſon* did with the corne of the Philiſtims, vſe meanes to burne it vp [i]. When thou haſt taken paines in ſome degrees of godlineſſe, if thou then giue ouer and leaue all to the ſpoile, what ſhall I ſay to thee but the words of the Apoſtle, *Art thou ſo fooliſh that when thou haſt begun in the ſpirit, thou wilt end in the fleſh* [k]? Continue thy care and prouidence vntill the harueſt, elſe thou ſhalt neuer reape. Thus at laſt wee ſee what it is to *ſow righteouſneſſe*, namely, to frame and ſet ones ſelfe to the practiſe of godlineſſe: of this, theſe be ſignes and companions. 1. The ſubmitting a mans ſelfe to haue his heart broken vp by the power of Gods Word. 2. A diligent inquirie into the beſt way of pleaſing God. 3. A preſſing forward amidſt many encombrances. 4. A ſtriuing and caring to be fruitfull in good workes. 5. A watching ouer a mans courſe with a continued diligence, vntill he receiue *the end of his faith the ſaluation of his ſoule* [l].

The *ſure reward* annexed to this *ſowing*, is either in *the life preſent*, or in *that that is to come* [m]. The reward in this life, is either outward, or inward: The outward is often mentioned; *Bleſſed is euery one that feareth the Lord, &c. And when thou eateſt the labours of thine hands, thou ſhalt bee bleſſed, and it ſhall bee well with thee* [n], *Health ſhall be to thy nauill, and marrow to thy bones, thy barnes ſhall be filled with abundance* [o]: *the good man ſhall giue inheritance vnto childrens children* [p]. *The Lyons doe lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good* [q]. The Scripture is full of the like promiſes. All which muſt be vnderſtood with this limitation, namely, that theſe outward things are the reward of the righteous, ſo far forth, as the wiſdome of God ſhall ſee it fitting. For many times it falleth out otherwiſe: they *lie among the pots* [r], they *find no city to dwell in* [s], *their ſoules are filled with the mocking of the wealthy, and with the deceitfulneſſe of the proud* [t], *the plowers plow vpon their backes* [u]. How then (will ſome man ſay) haue they an outward recompence? I anſwere, when God will abaſe them, hee will teach them *how to bee abaſed* [x]. It is a ſtrange vertue which God can giue to a little; euen to make it *better to a iuſt man, then great riches to the mighty wicked* [y], *How ſhall I ſet this before an hundred men*? ſaith the Prophets ſeruant; yet *They ſhall eate and there ſhall remaine, ſaith the Lord* [z]: *Daniel* ſhall looke *fairer and in better liking*, hauing nothing but *pulſe to eate and water to drinke*, then they which *eate the portion of the Kings meate* [a]: *Ionas* ſhall find more contentment vnder his *Booth* [b], then *Aſhaſhuerosh* and *Haman* ſitting drinking in the Pallace [c]: This is the reward of outward things. The inward is peace of conſcience, ariſing out of the comfortable aſſurance of Gods fauour, *Being iuſtified by Faith, wee haue peace with God* [d]. *Theſe things do, and the God of peace ſhall be with you* [e]. This is a rich reward, It is a *continuall feaſt* [f], It brings a *ioy vnſpeakeable and glorious* [g], a ioy working euen in afflictions [h], a ioy which may be ſometimes ouerclouded with many inward perplexities, but yet ſuch an one as ſhall *neuer bee taken away* [i]. This peace accompanieth the righteous, euen to the end of their daies: It breedes a *departure hence in peace* [k]: A departure indeed, not without teſtimony of Satans malice, of mens weakneſs, of Gods pleaſure to try his ſeruants; but yet a departure, in which alwaies firſt or laſt the peace of conſcience gets the victory. The reward in the life to come, cannot be expreſt; for *the things which eye hath not ſeene, neither*

b Phil.4.1.
c 1 Theſſ.4.1.
d 2 Pet. 3.18.
e Heb.6.1.
f Reu.2.19.
g Gal.5.7.
h Iohn.2.10.
i Iudg.15.
k Gal. 3.3.
l 1 Pet. 1.9.
2. What is the ſure reward.
m 1 Tim. 4.8.
n Pſal.128.12
o Prou.38 10
p Prou.13.22
q Pſal. 34.10.
r Pſal. 68.13.
s Pſal.107.4.
t Pſal. 123.4.
u Pſal. 129 3.
x Phil.4.12.
y Pſal. 37.16.
z 2 Kin. 4.43.
a Dan 1.15.
b Iohn 4.5.
c Eſt.3.15.
d Rom.5.1.
e Phil.4.9.
f Prou. 15.15.
g 1 Pet.1.8.
h Rom.5.3.
i Iohn 16.22.
k Luke 2.29.

neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him[k]. As at the point of death, their ſoules are *looſed*[l] from their bodies, and caried by *Angels into Abrahams boſome*[m], where they *reſt from their labours*[n]: So in the laſt day their bodies be raiſed out of the duſt, *and made like to Chriſts glorious body*[o], and recoupled to their ſoules, and then they ſhall *meete the Lord in the ayre, and ſo be euer with the Lord*[p], where they ſhall receiue a *moſt excellent and an eternall waight of glery*[q]. This is the *ſure reward* here ſpoken of.

k 1 Cor 2.9.
l Luke 2.29.
m Luke 16.22
n Reu.14. 13.
o Phil.3.21.
p 1 Theſſ.4 17
q 2 Cor.4.17.

2. The certency of the thing auouched by *Salomon.*

Now touching the certainty of this reward, the Scripture reaſoneth two waies: firſt, by a prouerbiall ſpeech, *Whatſoeuer a man ſoweth that hee ſhall reape*[r], holineſſe in the ſeed, happineſſe in the harueſt: When the courſe hath been gracious, the end muſt needs bee glorious. Secondly, by the truth of Gods promiſe, and that is this; *Know yee whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord*[s]: The duties of righteouſneſſe are *ordained* (as the way) *to walke in*[t]. This courſe cannot be broken: God will *not alter the thing that is gone out of his lips*[u]. This muſt bee noted to ſtop the mouthes of Papiſts, who vpon this and the like places ſeeke to ground their doctrine of merits. Againſt whom we muſt know. 1. That the ſcope of the Scripture here is to ſhew, who ſhall be rewarded: not the cauſe why the reward is giuen; the way to the kingdome, not the cauſe of raigning*. 2. That the certainty of the reward, depends vpon a free promiſe, not vpon the worth of the thing done. God hath made himſelfe a debter, not by owing, but by promiſing[x]. Yea, but (ſaith the Papiſt) here is a reward ſpoken of, and a reward preſuppoſeth merit. I anſwere, there is a double reward; 1. A reward of fauour, 2. A reward of *debt*[y]. This is a reward of fauour, giuen as a free recompence, not as a thing deſerued. To put it out of queſtion, it is called a *reward of inheritance*[z], and where is leſſe deſert then in the caſe of inheritance? And thus I haue ended the three firſt points. Now I come to the fourth: There are three points of Doctrin to be collected hence: firſt, *The Labour of Religion*: Secondly, *the Triall of Religion*: thirdly, *the Reward of Religion.* In the firſt we ſhall ſee *Paines*, in the ſecond, *Patience*, in the third, *Pleaſure*: Of theſe in order.

r Gal.6.7.
s Eph 6.8.
t Eph.2.10.
u Pſal.89. 34.
* *Bernard. de interp. Dani.*
* *Auguſt in* Pſal.31.
x Rom.4.4.
y Col.3.24.

4. What points of doctrine may be gathered.

The 1. *Doct.*

The firſt Doctrine is, *That the practiſe of godlineſſe is a matter which requireth great induſtry.* I prooue it thus: It is a towing. Whoſe life is fuller of labour then the husbandmans? It may be truly ſaid of him, that he doth *Riſe early, and lie downe late, and eate the bread of ſorrow*[a]: He runneth in a ring, his labour is neuer at an end. Let vs a little conſider the labour of Religion, Saint *Peter* calleth for *all diligence*[b], our Sauiour for *ſtriuing*[c], and for *watching*[d]: *The kingdome of heauen ſuffereth violence*[e]. *I beate downe my body*[f], ſaith the Apoſtle, *I follow hard toward the marke*, *I opened my mouth and panted*, ſaith *Dauid*[h]. Marke theſe places well, and you ſhall ſee that a man hath ſomething to doe, that will be a good Chriſtian. I appeale to your ſelues: how many doctrines doe you heare, the hearing whereof maketh you to *go away ſorrowful*, like the rich man in the Goſpell[i], and to ſay, as ſome of Chriſts hearers did; *This is a hard ſaying: who can heare it*[k]? The Scripture ſpeaketh of *circumciſing the heart*[l], of *circumciſing the fleſh*[m], of *ſhaking off the ſin that hangeth ſo faſt on*[n]. Are theſe things of ſlight performance? How hard a matter is it to reforme an euill courſe which a man long continued in? It is like the labour of turning an old, forſaken, barren weedy, vneuen parcell of ground into tillage: ſomewhat adoe there is to bring it into faſhion, it will be ſoone out of order againe, if it be not well looked vnto. He is no right Chriſtian, who thinkes he may haue any ſpare leiſure time from the practiſe of Chriſtianity: *While men ſlept, came the enemy, and ſowed tares*[o]. A little intermiſſion of our holy care, giueth the diuell a great deale of aduantage.

a Pſal.127.2.
b 2 Pet. 1.5.
c Luke 13.24.
d Mat. 24.42
e Mat. 11.12.
f 1 Cor. 9.27.
g Phil.3.13, 14.
h Pſ 119.131.
i Mat. 10.22.
k John 6 60.
l Deut.10.16.
m Gal. 5.24.
n Heb.12.1.
o Mat.13.25.

The Vſe.

This ſerueth to diſcountenance the common conceit of men, who thinke it, of all other matters one of the moſt eaſie, to bee a Chriſtian. Men ſuppoſe they be religious, though they neuer entertained one ſerious thought touching

Religion.

religion. O thou vaine man! learne to see thine owne folly: thou hast taken ground into thy hand, and thy purpose is to get by it. I need not now to tell thee of the diligence that is required: thou thy selfe knowest, that either thou must labour, and toyle, and take paines, and obserue all opportunities, or else thou shalt haue but an easie bargaine, and reape the loyterers reward, which is, to *be clothed in rages* [p]. All this thou doest acknowledge to bee most certaine; yet when we come to speake of sowing of righteousnesse, and of the labor that doth accompany it, thou art ready to say with the Disciples, *what needeth this waste* [q]? What needs so much a doe, as though without so much hearing, so much meditating, so much praying, so much watching ouer the heart, so much precisenesse, so much tying ones selfe to these and these courses, a man might not bee saued. Thus men coosen themselues with their owne fancies. I pray you, beguile your soules no longer. As often as you see *Sowing*, remember this place of Scripture, and then consider seriously, that as there is no thriuing by Husbandry, except it bee followed with industry: so there can bee no riches of Religion, where there is no labour of godlinesse. Spirituall loytering, and spirituall thriuing, neuer yet did meete together in one soule.

[p] Prou. 23. 21.
[q] Matth. 26. 8.

The second Doctrine followeth, and that is this: *That the full reward of Religion is not to bee looked for by and by vpon the practise of Religion.* This is manifest by the proportion of the place. Sowing and reaping come not at once: the one is in the winter or toward the Spring, the other in Autumne: hee which hath sowne to day, doth not looke to reape to morrow. *Behold* (saith the Scripture) *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine* [r]. In spirituall things it is not so: it is the pleasure of God to exercise vs with delaies: to giue vs the *first fruits* [s] only, and the *earnest of our inheritance* [t] in this life, and to make vs looke long for the fulnesse of happinesse. If any aske, why the Lord so dealeth, seeing the *hope that is deferred, is the fainting of the heart* [u]. I answer, that the Lord so dealeth, first, for the exercise of those spirituall graces which himselfe hath giuen to his seruants. What vse where there of patience, if there were no delaies? But now *yee haue need of patience* [*], saith the Apostle: what vse of hope, if there were present possession? For *hope which is seene is no hope* [x]. There is no proofe of valour in a short encounter: many a coward layeth about him for a bout or two. If a man should sowe this weeke, and reap the next, it were nothing to make shift to liue; but he which can make his stocke to reach, and his store to continue for his vse from the seed time to the haruest, deserues to bee commended for a Husband. Secondly, God thus dealeth for our better humbling, that in the time of delay, we may learne what we deserued, if we had been dealt with in extremity. It is like the course *Dauid* tooke with *Absalom*, he forgaue him at *Ioabs* sute, yet (saith he) *Let him turne to his owne house, and not see my face* [y]. By this he would haue *Absalom* learne to know what it was to haue offended his Father. Thus we see Gods course, and the ground of his course.

The 2. Doct.

[r] Iam. 5. 7.
[s] Rom. 8. 23.
[t] Eph. 1. 14.
[u] Prou. 13. 12.
[*] Heb. 10. 36.
[x] Rom. 8. 24.
[y] 2 Sam. 14. 24

It is necessary wee should know this, least otherwise we should be *wearied and faint in our minds* [z]. Many a man entring into a religious course, and not finding so much sensible good in it, as he did expect, *turnes aside like a deceitfull bow* [a] *leaueth his first loue* [b], and leaues off like the builder in the Gospell [c], as being either not able, or not willing to goe forward. It is a notable grace, if a man haue learned to tarry the Lords leasure. It is noted as a fruit of faith, *he that beleeueth shall not make haste* [d]: to encourage vs to this, let vs harken to the next Doctrine.

The Vse.

[z] Heb. 12. 3.
[a] Psal. 78. 57.
[b] Reu. 2. 4.
[c] Luke 14. 29.

We haue heard hitherto of the *sweat*, now let vs heare the *sweet* of Religion, touching which this is the Doctrine: *That the Lord will surely reward those, which faithfully labour in his seruice. Bee strong* (saith the Prophet to the people, intending a reformation of religion) *let not your hands be weake; for your worke*

The 3. Doct.

shall

shall haue a reward [c]. *Waite thou on the Lord, and he shall exalt thee* [d]; *Verily, there is fruit for the righteous* [e]: *They that sow in teares shall reape in ioy, they shall bring their sheaues* [f]. *He will fulfill the desires of them that feare him* [g]. *There shall be an end, and thy hope shall not be cut off* [h]. *I said I haue laboured in vaine, &c. but my iudgement is with the Lord, and my worke with my God* [i]. *I know that it shall bee well with them that feare the Lord* [k]. Though the time of patience be for a *time*, and then be doubled and become for *times*, yet at last it shall come to *halfe a time* [l]. *The vision is yet for an appointed time, but at last it shall speake, and not lye; though it tarry, waite, for it shall surely come, and shall not stay* [m]: *Your labour is not in vaine in the Lord* [n]. *In due season we shall reape* [o]. *Behold, I come shortly, and my reward is with me* [p]: what can bee more apparant.

The Vse.

This must prouoke and encourage all those that feare God, *To hold fast the confidence of their hope to the end* [q]. Though there bee many a storme after our sowing, the harueſt will come, and wee shall be comforted. The Farmers of the world pay their wo. k-men straite after their labour, before the corne be ripe; but the paiments of farre lesse value then the corne. God bestowed vpon his, all that they haue sowne, and the hier shall farre exceed their trauaile: *He that followeth after righteousnesse shall finde life, righteousnesse, and glory* [r], there are three for one. Let vs haue respect to *the Recompence of reward* [s], Looke wee *to the ioy that is set before vs* [t], remember *The hope that is laid vp for vs in Heauen* [u]. And let the Atheists and godlesse persons scorne while they will, and say (as they doe) what are these the better for all this adoe? Are not we as healthy, as rich, as merry, as well esteemed as they? Certaine it is, that if wee *Haue our fruit in holinesse, our end shall bee euerlasting life* [v], *our hope shall not make vs ashamed* [w]. As for them, let them alone, *their day is comming* [x], *their candle shall be put out* [y], *their hope shall perish* [z], *the first borne of death shall deuoure their strength* [a], and then (though too late) *they shall returne, and discerne betweene the righteous and the wicked, betwixt him that serueth God, and him that serueth him not* [b].

[c] 2 Chro. 15. 7
[d] Psal 37. 35.
[e] Psal. 58. 11.
[f] Psal. 126. 56
[g] Psal. 145. 19.
[h] Prou. 24. 14.
[i] Isa. 49. 4.
[k] Eccl. 8. 12.
[l] Dan. 7. 25.
[m] Hab. 2. 3.
[n] 1 Cor. 15. 58
[o] Gal. 6. 9.
[p] Reu. 22. 12.
[q] Heb. 3. 6.
[r] Prou. 21. 21.
[s] Heb. 11. 26.
[t] Heb. 12. 2.
[u] Col. 1. 5.
[v] Rom. 6. 22.
[w] Rom. 5. 5.
[x] Psal. 37. 13.
[y] Iob. 18. 16.
[z] Prou. 11. 7.
[a] Iob. 18. 13.
[b] Mal. 3. 18.

THE

The second Sermon.

WHEREIN IS,

The Husbandry and Harueſt of the Wicked.

Prou. 22. 8.

He that ſoweth Iniquity, ſhall reape Affliction.

IN this clauſe the purpoſe of the Spirit of God, is, to let vs ſee the Husbandry and Harueſt of the Wicked. The Husbandry is in theſe words, *He that ſoweth Iniquity*: The harueſt in theſe, *Shall reape affliction*: I will open theſe points in order. 1. What it is to *ſow Iniquity*. 2. What is the *Affliction* which they ſhall reape which ſow iniquity. 3. How true it is, which is here ſaid, that the ſower *of Iniquity ſhall reape affliction*. 4. What doctrines we may learne out of all theſe for our inſtruction. The points handled in this Sermon.

To *ſow iniquity*, is the ſame which S. *Paul* calleth, *to ſow to the fleſh* [a]: Againe, *To ſow to the fleſh, is to liue after the fleſh* [b], *to take thought for it, to fulfill it* [c], *to obey ſin in the luſts thereof* [d], *to walke in the weyes of a mans owne heart* [e], to keepe on in a mans *owne race* [f], *to be hardened through the deceitfulneſſe of ſinne* [g], to follow onely ſuch a kinde of life, as a mans owne carnall and corrupt humour leads vnto. This wretched courſe of glutting ones ſelfe with the *pleaſures of ſinne* [h], is well called *ſowing* for theſe reſpects. Firſt, before ſowing, goeth the dreſſing, the working, and manuring of the ground, to make it fat, that the ſeed caſt into it, may come to the better perfection; ſo doe euill men make themſelues ready before hand, that when euil commeth to practiſe, they may goe thorow with it, with the greater boldneſſe. This is that which Saint *Iames* calleth the *nouriſhing of the heart* [i]: It is tearmed ſome while, *a bleſſing themſelues* [k], ſome while an *encouraging themſelues in a wicked purpoſe* [l]: *They ſay in their hearts, he hath forgotten, he hideth away his face and will neuer ſee* [m], *He will doe neither good nor euill* [n]. Thus their *heart* is made as fat *as greaſe* [o], that the ſeed of Iniquity may come to a more ſpeedy ripeneſſe. Secondly, plowing and ſowing are accompanied with much induſtry. Whoſe life is more full of labour then the Plow-mans? Great is the diligence of the vngodly, in the furtherance of Iniquity. They imagine *it vpon their beds* [p], they *riſe early to follow it*, and hold on vntill *night* [q], they *cannot ſleepe except they haue done euill* [r]. The *High Prieſt will hold a Councell, euen at the dawning to condemne Chriſt* [ſ]. Thirdly, ſowing albeit it be laborious, yet it is full of contentment. A faire ſeaſonable ſeed-time, a kindly turning vp of the land, when the clods doe breake eaſily with the harrow; what a ioy are theſe things to the Husband-man? No leſſe is the ioy of the wicked in doing naughtily: It *is a paſtime to doe wickedly* [t]: It is *meate and drinke* [u], Glad is the *Adulterer of the twilight* [*]; Ioy it is to the Malicious to *See the deſtruction of him that hated him* [x]. Well is the Oppreſſor when hee can *draw the poore into his net* [y], Iocund is the drunkard when he hath his companions about him to whom he may ſay, *Come I will bring wine and wee will fill our ſelues with ſtrong drinke, and to morrow ſhall bee as this day, and much more abundant* [z]. *The bread of deceit is* ſweet to a man [a]. Fourthly, in ſowing there goe many ſeeds together, a whole handfull at a time, one handfull after another: In the liues of the wicked there is plenty of euils, ſinne neuer

1. What it is to ſow iniquity.

[a] Gal. 6.8.
[b] Rom. 8.13.
[c] Rom. 13.14.
[d] Rom. 6.12.
[e] Eccl. 11.9.
[f] Ier. 8.6.
[g] Heb. 3.13.
[h] Heb. 11.25.
[i] Iames 5.5.
[k] Deut. 29.19.
[l] Pſal. 64.5.
[m] Pſal. 10. 11.
[n] Zeph. 1.12.
[o] Pſa. 119.70.
[p] Mich. 2.1.
[q] Ib. 5. 11.
[r] Prou. 4.16.
[ſ] Matth. 27.1.
[t] Prou. 10.23.
[u] Prou 4.17.
[*] Iob 24.15.
[x] Iob 31. 29.
[y] Pſal. 10. 9.
[z] Iſa. 56.12.
[a] Prou. 20.17.

neuer goeth alone, one maketh way for another. Some will say of some man, *It is pitty, hee hath but one fault, hee is something couetous, hee is giuen to drinke, or to lust, &c.* This is vnpossible. If a man haue one such grosse sinne, he cannot but haue a great many pettie ones to attend it, to feed it, to helpe it forward; sinnes are linked together; entertaine one, and the rest will follow. Fiftly, after sowing, the ground is harrowed, the seed couered, that it may receiue life and heat, and so come to perfection: after euill is once entertained in the heart, oh what pollicy is there to secret it, what meanes to carry it closely, that it may haue no stoppage in the execution? *Cain* will not attempt any thing against his brother neere home, in the sight and presence of his father, but when he meets him
[b] Gen.4.8. in the *field*, he will *rise against him and slay him* [b]. *Gehazi* will not make all the towne acquinted with his purpose, but he will runne after *Naaman* for a bribe,
[c] 2 King.5.20 that none may espie it [c]. What plots doe euill persons lay daily for the accomplishment of their wicked purposes? The husbandman would not haue a seed lost if he might, an euill man would not haue one of his sinfull deuices faile, if it were possible. Sixtly, there is great care to preuent all hindrances to the growth of the seed, birds are fraied away, cattell are not suffered to enter, passengers (as much as may be) are shut out: No lesse opposition is there in euill men a-
[d] Amos 5.10. gainst all that go about to stop them in their course. They *hate him that rebukes* [d];
[e] Gal.4.16. he is an *enemy*, that telleth them the *truth* [e]. Cry out vpon them and proclaime against them, *The Word of the Lord shall be made a reproch vnto thee, and in derision daily* [f]: What sir? *Shall you rule* [g]? *Who is Lord ouer vs* [h]? We will *doe whatsoeuer thing*
[f] Ier. 20. 8. [g] Gen. 19.9. [h] Psal 12.4. *goeth out of our owne mouth* [i]. Thus you see what it is to *sow Iniquity*. Generally it
[i] Ier.44.17. is this, to liue in the continuall seruice and practise of sinne. More particularly, it is discerned by these signes. 1. A cherishing and an encouraging the heart to euill. 2. A taking paines to doe naughtly. 3. A delighting in Wickednesse. 4. A heaping of one sinne in the necke of another. 5. A plotting for the bringing of euill to perfection. 6. A withstanding of all meanes tending to recouery. This is the husbandry of the wicked, and the common husbandry of the world now adaies: euery man hath his plough going in this kinde of tillage, no time of the yeere, no weather for this purpose seemes vnseasonable.

2. What is the Affliction to be reaped.
[k] Gal.6.8. The second point is, what is the *Affliction* or *Trouble* which followeth this *sowing of Iniquity*: Let vs consider the speech of the Apostle: *He that soweth to the flesh, shall of the flesh reape corruption* [k]; He shall haue for his reward Gods iudgement. I will open two points. 1. what the *Affliction* or *Iudgement* is. 2. why the comming of it in, is called *reaping*. The affliction here meant, is either in this life, or hereafter. That which is in this life is either outward or inward. Vnder the outward affliction are comprehended strange diseases, fearefull kindes of death, ouerthrow of estate, and credit in the world, and such like. Thus it sometimes falleth out. The Sodomites burning with vnaturall lust, were consumed
[l] Gen.19. with a supernaturall fier [l]. *Agag, as his sword had made women child-lesse, so was his*
[m] 1 Sam.15. *mother child-lesse* by his execution [m]. *Gehazi* was punished with the *Leprosie* for
33. his falshood [n]. *Ahab* shed *Naboths* blood, *and the dogs licked his blood* [o]. The Is-
[n] 1 Kin.5.27. raelites went a *whoring from vnder their God, therefore their daughters were harlots,*
[o] 1 Kin.22.38. *and their spouses whores* [p]: They *serued strange Gods in their owne land*. Therefore
[p] Hos.4.12,13 *they serued strangers in a land which was not theirs* [q]. *Iudas* sold Christ to the crosse,
[q] Ier.5.19. and then himselfe to the gallowes [r]. Thus it sometimes falleth out, that the *wic-*
[r] Math.27.5. *ked are recompenced in the earth* [s], with outward and visible iudgements: but it is
[s] Prou.11.31. not so alwaies; for many times they *liue, and waxe old, and grow in wealth* [t], *and the*
[t] Iob 21.7,9. *rod of God is not vpon them, they are not plagued with other men* [u], *but prosper and en-*
[u] Psal.73.5. *crease in riches* [x], yea, when they *rebelliously transgresse* [y]. And yet there is a curse
[x] Verse 12. followeth them, and that is this; their ease slayeth them, and their *prosperi-*
[y] Ier.12.1. *ty destroyeth them* [z]. The inward plague or affliction is vpon the soule and
[z] Prou.1.32. conscience:

conſcience, and that is two wayes. 1. Either they haue a conſcience full of inward vexation, alwayes frighting and amazing them, and tormenting them with guilty feares; cauſing them to *feare* ſometimes *where no feare is* [z], or at the very *ſhaking of a leafe* [a]: Thus hauing a *trembling heart* [b], they are continually as one that *trauaileth of child* [c]; neither is there vnto them any *peace* [d]. Such a conſcience had *Cain*, who thought that *whoſoeuer did find him, would ſlay him* [e]. 2. Or elſe they are puniſhed with a *reprobate mind* [f], a conſcience *paſt feeling* [g], *burned with an hot yron* [h]. This is no moleſtation in ſenſe, but indeed and in the iſſue it is the greateſt affliction. Of a ſtirring conſcience there may be ſome hope, but of a hardned cruſted conſcience there is none.

z Pſal. 53. 5.
a Leuit. 26. 36
b Deut. 28. 65
c Iob 15. 20.
d Iſa. 57. 20.
e Gen. 4. 14.
f Rom. 1. 28.
g Eph. 4. 19.
h 1 Tim. 4. 2.

The trouble and iudgement is in the life to come, ſtands thus: Firſt, at death *terrors take them as waters* [i], their *ſoules are fetched away* [k] from them, *and kept in euerlaſting chaines vnder darkneſſe, vnto the iudgement of the great day* [l]. Next, when that day commeth, *He ſhall deliuer them vp to be iudged* [m], *the Bookes ſhall be opened* [n], *things hid in darkneſſe ſhall bee manifeſt* [o], they ſhall *receiue according to that they haue done* [p], they ſhall goe into *the euerlaſting fier prepared for the Diuell and his Angels* [q]; there *death ſhall feed vpon them* [r], *the fier that is not blowen ſhall deuoure them* [ſ]: This is called *the ſecond death* [t], *vtter darkneſſe* [u], *where the worme dieth not, and the fier neuer goeth out* [*]. Theſe things are meant by this word *Affliction* or *Moleſtation*. Now this is ſaid to bee *reaped*, becauſe of the fulneſſe of it. One corne ſometimes bringeth ſundry eares, one eare many graines: ſo the Lord will turne vpon the wicked *double* [x], nay, *ſeuenfold* [y]. A few *pleaſures of ſinne*, and that but *for a ſeaſon* [z], are recompenced with multitude of woes, and that for euer: Hee will make them wring out, and *drinke the very dregges of his cuppe* [a]. Thus they ſhall haue *good meaſure, preſſed downe, ſhaken together, and running ouer* [b].

i Iob 27. 20.
k Luke 12. 10
l Iude 6.
m Reu. 20. 13.
n Verſe 12.
o 1 Cor. 4. 5.
p 2 Cor. 5. 10.
q Mat. 25. 41.
r Pſal. 49. 14.
ſ Iob 20. 26.
t Reu. 21. 8.
u Mat. 22. 13.
* Marke 9. 44
x Reu. 18. 6.
y Pſal. 79. 12.
z Heb. 11. 25.
a Pſal. 75. 8.
b Luke 6. 38.

The next point, is the certainty of this ſaying, that *he that ſoweth iniquity, ſhall reape trouble*. The Scripture proueth it by a prouerbiall ſpeech, *Whatſoeuer a man ſoweth, that ſhall he alſo reape* [c]. He that ſoweth cockle, cannot expect a crop of wheate: After tares caſt into the ground, it is in vaine to looke for a barley harueſt. They which ſow nothing but the curſed ſeeds of godleſſe life, how can they expect the crop of eternall life? *They ſhall eate the fruit of their owne way*, ſaith the Scripture [d]. Againe, it is the vnchangeable ordinance of God, he hath tied them together with a chaine of Adamant, and they cannot bee ſundred; miſchiefe in this life, miſery in the life to come; wickedneſſe here, wretchedneſſe there; no repentance here, no ſaluation there; a Diuell in earth, no Saint in Heauen. This is a courſe which cannot be altered.

3. The certenty of that which *Salomon* here auoucheth.
c Gal. 6. 7.
d Prou. 1. 31.

The Text thus opened, and thus proued to be true, offereth to our conſideration two points of Doctrine. 1. *The greatneſſe of Gods patience.* 2. *The certenty of his iuſtice.* The greatneſſe of Gods patience is gathered out of the word (*Reape*) by which it appeares, that God doth not by and by puniſh ſinne to the vtmoſt vpon the committing it: but as there is a diſtance of time betweene the putting the ſeed into the ground, and the reaping; ſo the Lord defferres the rendring to the wicked their deſert into their boſome, vntill their *wickedneſſe be full* [e]. Of this patience of God, the Scripture ſpeaketh notably: Firſt, generally, then by degrees. In generall hee is ſaid to be *ſlow to anger* [f], *to ſtriue with man* [g], *to waite that he may haue mercy* [h], to haue his *bowels troubled* for men [i]. By degrees againe his patience is noted, as that hee looketh *all the day long* [k], *nay forty dayes* [l]; nay, the compaſſe of a yeere, from the time of planting, vntill the time of gathering fruit [m], nay, *three yeeres* [n], *forty yeeres* [o], *an hundred and twenty yeeres* [p], nay, for ſome thouſands of yeeres [q]: yea, and when hee doth giue ſome euidence of his wrath, yet he *doth not ſtirre vp all his wrath* [r], but in it *remembreth mercy* [ſ]. He is ſo full of forbearance, that the world accounts it *ſlackneſſe* [t]: yea, and his owne ſeruants are faine to expoſtulate with him touching

4. What points of doctrine.
The 1. Doct.
e Gen. 15. 16.
f Exod. 34. 6.
g Gen. 6. 3.
h Iſa. 30. 18.
i Ier. 31. 20.
k Iſa. 65. 2.
l Ionas 3. 4.
m Iſa. 5. 4.
n Luke 13. 7.
o Pſal. 59. 10.
p 1 Pet. 3. 20. Gen. 16. 3.
q Acts 14. 16.
r Pſal. 78. 38.
ſ Hab. 3. 2.
t 2 Pet. 3. 9.

ching it; *Why ſtandeſt thou ſo farre off, O Lord, and hideſt thee in due time*[u]? This is Gods patience.

The Vſe. The vſe of it we are taught in the Scripture, namely, that it ſhould *lead vs to repentance*[*]. The patience of God is euer preaching vnto vs, *Turne you, turne you from your euill wayes, for why will ye die*[x]? It is all one with God to puniſh now, or hereafter, here, or in hell. It is not for lacke of ableneſſe to puniſh, or for lacke of knowledge what we doe, but in patience wholly that we might returne and be ſaued. Marke then. Haſt thou hitherto been a man of an euill life, a deſpiſer of good things, a neglecter of Gods worſhip, a loather of his word, a blaſphemer, a whore-maſter, a drunkard, an extorter, a ruffian; and hath God forborne thee now theſe ten or twenty yeeres; what ſhalt thou now doe, continue in thy courſe; *Draw iniquity with cords of vanity*[y], *adde drunkenneſſe to thirſt*[z], multiply tranſgreſſions, *make a mocke of Gods counſell*[a], *and thinke him to be ſuch an one as thy ſelfe*[b]? God forbid. Nay, rather conſider that God all this while, is *returned to his place, till thou acknowledge thy fault*[c]; and doth euen long for thy conuerſion. Wherefore reſolue thou like the prodigall ſonne, *to riſe and goe to thy father*[d], *while it is called to day, while hee may bee found*[e]. *Giue no ſleepe to thine eyes, no ſlumber to thine eye-liddes*[f]: *let teares runne downe like a riuer, take thee no reſt, neither let the apple of thine eye ceaſe*[h], vntill thou haſt *found reſt to thy ſoule*[i]. This is the true vſe of Gods patience, euen to be a ſpurre to repentance. What iuſt occaſion haue we here of complayning? when was euer the ſaying of *Salomon* more true; *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill*[k]? God is patient, and we grow inſolent; God forbeares, and wee lay on load: hee is ſlow to anger, and wee are ſlacke to repent; he willing to ſhew mercy, and wee will not be ſaued: he cryeth; *Behold, I ſtand at the doore and knocke*[l], we anſwer, *Depart from vs, for wee deſire not the knowledge of thy wayes*[m]; This is the common ſickneſſe of the times, to helpe it, if it be poſſible; let vs come to the next Doctrine.

The 2. Doct. *And that is touching the certainty of Gods Iuſtice.* If there bee no remedy but men will needs goe on to ſow iniquity, the harueſt will come, ſinne will bee ripe, and they ſhall reape deſtruction: Here is a large field, and there is no poine more manifeſt in the Scripture. *He doth not make the wicked innocent*[n], hee will not forgiue him that will not bee reclaimed. *The Lord will not be mercifull vnto him, but the wrath of the Lord and his iealouſie ſhall ſmoake againſt that man*[o]: *affliction and anguiſh ſhall make him afraide*[p], *he is kept vnto the day of deſtruction*[q], *God ſhall wound his hairy pate that walketh in his ſinnes, hee will teare him in peeces*[r], *euill ſhall hunt him to deſtruction*[s]. When men ſay in *their hearts, God hath forgotten*[t], then is he *whetting*[u], *and furbuſhing his ſword*[x], all that while, *their damnation ſleepeth not*[y]; nay, the further the arme is fetched about, the heauier will the ſtroke be: the neerer the arrow is drawne to the head, the deeper will it wound when it comes. God is called *a Iudge*[z], *a righteous Iudge*[a], *a iealous God*[b], *a hater of them that worke iniquity*[c], *one who accepteth not the perſons of Princes*[d]: theſe titles could not agree vnto God, if he ſhould euer ſuffer the abuſers of his mercy and the deſpiſers of his goodneſſe, to eſcape away vnpuniſhed.

The 1. Vſe. This point ſerues firſt to be an aſſurance to vs, of that great and generall Seſſions, wherein *we muſt all appeare before the iudgement ſeate of Chriſt*[e]; For hence we reaſon thus, that ſeeing the Lord will certainly recompence vnto the ſeedſmen of Iniquity, their full reward into their boſome, and ſeeing here in the world, it falleth out, that they *couer their face with fat, and haue collops in their flanke*[f], *waters of a full cup being wrung out vnto them*[g]: therefore certainly there is a time, a day *of the declaration of the iuſt iudgement of God*[h], in which men ſhall ſay; *Doubtleſſe there is a God that iudgeth the earth*[i]. This kind of reaſoning wee are taught by the Apoſtle, who aſſureth thoſe to whom hee wrote, that their

ſuffering

u Pſal.10.1.
* Rom.2.4.
x Ezc.33.11.
y Iſa.5.18.
z Deut.29.19
a Prou. 1.25.
b Pſal. 50.21.
c Hoſ. 5.15.
d Luke 15.18.
e Heb.3.13.
f Iſa.55.6.
g Prou.6.4.
h Lam.2.18.
i Math.11.29.
k Eccl.8.11.
l Reuel. 3.20.
m Iob 21.14.
n Exod.34.7.
o Deut 29.20
p Iob 15.24.
q Iob 21.30.
r Pſal.68.21.
s Pſal.50.22.
t Pſal.140.11.
u Pſal.10.11.
* Pſal. 7.12.
x Ezech.21.9
y 2 Pet.2.3.
z Pſal.50.6.
a 2 Tim.4.8.
b Exod 20.5.
c Pſal.5.6.
d Iob 34.19.
e 2 Cor.5.10.
f Iob 15.27.
g Pſal 73.10.
h Rom.2.5.
i Pſal. 58.11.

suffering for the Kingdome of God, was a *token of Gods righteous iudgement*, in which *tribulation* should be *recompenſed to the troublers*, and *reſt to the troubled*[k]. And this day we may well thinke to be nigh, euen as by *the figge-trees bringing forth leaues, we know that Summer is neere*[l]; ſinne in all kinds groweth to a ripeneſſe and perfection, the wickedneſſe of the times, is euen come to the full. Certainly ere long the Lord will command his *Angell, to thruſt in his ſharpe ſickle, and gather the cluſters of the vineyard of the earth, for her grapes are ripe*[m]; *and caſt them into the great wine-preſſes of the wrath of God*[n]. The Lord grant that we may look for that day, and haſten to it[o], crying daily; *Come Lord Ieſus*[p], *returne my wel-beloued, and bee like to the Roe, or young Hart vpon the Mountaines of Bether*[q].

Secondly, this ſheweth the truth of *Salomons* words; *The wicked worketh a deceitfull worke*[r]: Men doe altogether deceiue themſelues in their owne fancies; they thinke they may *ſow Iniquity*, and yet *reape happineſſe*; they may deſpiſe Gods bounty here, and yet enioy Gods mercy hereafter: they may liue in the ſeruice of ſinne, and yet die in the fauour of God; they may keepe the way to hell, and yet arriue at the gate of heauen. No, it is vnpoſſible; *Whatſoeuer a man ſoweth, the ſame ſhall he alſo reape*[s]; *they that plow iniquity, and ſow wickedneſſe, reape the ſame*[t]. This is the courſe, and God will not alter it. I ſay then with the Apoſtle; *Let no man deceiue you with vaine words*[u]: ſuch as is our courſe, ſuch ſhall be our reward. God may doe much at an inſtant, but to put it to that, is a very bold aduenture. There may come a yeere (and doth ſometime) when late Husbands, which put leaſt worth to their grounds, haue the beſt Corne; but it is no wiſdome thereof to make a rule. Keepe the courſe ſet downe by God, and thou canſt not miſcarry. *He that ſoweth to the Spirit, ſhall of the Spirit reape life eternall*[x]. It may bee thought I teach men to build vpon Workes: I ſpeake now onely, who they are which ſhall inherit eternall life; and of the order how life eternall is attained, not of the cauſe wherefore it is giuen. Holines is the way (*the way ſhall be called Holy*[y],) hee that thinkes to come by a freer and a more pleaſant courſe, by that which the Scripture calleth *the way of ſinners*[z]; that man ſhall bee called *the leaſt in the Kingdome of God*[a].

k 2 Theſ. 1. 5, 6, 7.
l Mat. 24. 32.
m Reu. 14. 18.
n Verſe 19.
o 2 Pet. 3. 12.
p Reu. 22. 20.
q Can. 2. 17. *The 2. Vſe.*
r Prou. 11. 18.
s Gal. 6. 7.
t Iob 4. 8.
u Epheſ. 5. 6.
x Gal. 6. 8.
y Iſa. 35. 8.
z Pſal. 1. 1.
a Matth. 5. 19.

THE MARIAGE-BLESSING: Preached at a Wedding.

RVTH. 4. 11,12.

The Lord make the Wife that commeth into thine house, like Rachel, *and like* Leah, *which twain did build the house of Israel; and that thou mayest do worthily in Ephratah, and be famous in Bethlehem.*

And that thine house be like, &c.

The state of the place.

THese words are the Prayer of the Elders, and Inhabitants of *Bethlehem Iudah*, at the espousals of *Boaz* and *Ruth*. They were requested to be witnesses to the betroathing, and to some other dependances thereupon, of some lands and inheritance. Now, as they were forward to giue testimony to so honest a course, so they added these words of my Text, as an euidence of their well-wishing to this holy couple, who were now of two to be made *one Flesh* [a], by a godly marriage. This is the state of the place.

a Gen. 2. 24.

The order of handling it.

To lay some ground for the profitable handling of this Scripture, I will first speake of the generall substance of it: then I will enter into the examination of particulars. The summe of the whole, is, a prayer for the blessing of God vpon two, who were now ready to be ioyned together by the knot of marriage. From whence, it being the Apostles rule; *that whatsoeuer is written afore, is written for our learning* [b]; This is commended to vs, namely; *The necessary vse of seasoning and sanctifying the first entrance into the married estate, by prayer vnto God. Abrahams* seruant being entrusted with a businesse of that nature, to seeke a wife for his masters heire, commended the whole successe vnto God by Prayer [c]: and the woman being sent away by her friends (after her consent giuen) was dismissed with a blessing; *They blessed Rebeckah, and said vnto her, thou art our sister, grow into a thousand thousands, and thy seed possesse the gate of his enemies* [d]. When *Iacob* was sent by his parents to seeke a wife in *Padan Aram*, his aged father parted not away from him without prayer: *God all-sufficient blesse thee, &c* [e]. Looke to the first marriage that euer was [f], the Lord himselfe knit the knot, and confirmed it with a blessing, that his course might be a patterne to the following times, and to assure vs withall, that when this is left out, we may well say as Christ did in another particular belonging vnto marriage, *from the beginning it was not so* [g]. The Scripture which speaketh of *Dedicating* houses when they are first dwelt in [h], of *sanctifying meat by prayer* [i]; which reports examples of beginning iourneyes with prayer [k], of entring battaile with prayer [l], which chargeth to *doe all in the name of God* [m], cannot but inioyne the practise of this duty in this particular also. Reason for it is very apparant. First, generally, no good successe can be hoped for, but from the Lord; he is the *God of all grace* [n], he is *the Father of lights, from whom is euery good and perfect gift* [o]. Secondly, more especially, the marriage Couenant is called, *the Couenant of God* [p], because if he be not called to confirme it, it cannot prosper. Thirdly, the domesticall estate, of which wedlocke is the foundation, is without all possibility of thriuing without the Lord: *Except the Lord build the house, they labour in vaine that build it* [q]. These things may serue to make good this Doctrine.

b Rom. 15. 4. *The 1. Doct.*

c Gen. 24. 12.

d Verse 60.

e Gen. 28. 2, 3

f Gen. 1. 28.

g Mat. 19. 8.

h Deut. 20. 5.

i 1 Tim. 4. 5.

k Gen. 28. 20.

l 2 Chro. 28. 5

m Col. 3. 17.

n 1 Pet. 5. 10.

o Iam. 1. 17.

p Prou. 2. 17.

q Psal. 127. 1.

In

In applying of this point, it will not bee hard to proue the neglect of it amongst men. It is said, that the conscience is a thousand witnesses; which if it be true, I am almost of opinion, that so many consciences as be here, so many thousand witnesses I shall haue to confirme it. It is not the care of parents, first to seeke the Lord, before they seeke matches for their Children: It is not the vse of persons intending marriage, to make prayer to God, to be the Preface to their attempts; It is not the fashion, to account the prayers of Christian friends (whose *feruent suites*, they being the *friends of God*[r], are likely to *auaile much*[s]) a necessary complement to a wedding: It is not the practise of marriage guests, conscionably, and intentiuely, to apply themselues to this taske of deuotion. Sure I beleeue that a challenge made to vs about this, would receiue such an answer as *Laban* made to *Iacob*, when he had (contrary to promise) giuen him *Leah* for *Rachel*: *It is not the manner of this place*[t]. It will be little for our credit so to answer, because though wee speake of custome herein, yet we cannot say as *Paul* did; *we haue no such custom; neither the Churches of God*[u]: for it hath bin made plain vnto vs, that is was wont to be the vse of Gods people. And indeed from the defect of this duty, as from a poysoned fountain, haue flown all these great euils in mariages at this day: As, 1. The buying & selling of children among parents, they singing nothing but to the tune of *Iudas*. *What will you giue me*[x]? 2. The forced marriages, which mostly haue the same issue of extreme lothing, which *Amnons* defiling of his sister had[y]. 3. The vnequal yokings, as bad as those inhibited in the Law, of an *Oxe* and an *Asse* together[z]: 4. The vntimely couplings, before the parties haue passed the time of eating *Butter and Hony*; that is, haue *knowledge to refuse the euill, and to chuse the good*[a]: 5. The hunting after portions, & proportions; faces and fashions, without any respect to *the hid man of the heart*[b]; wherein men shew themselues to haue as little wit as *Esops* dog, which snapt at the shadow, and lost the substance; and as little grace as *Esau*, who preferred the pottage before his *birth right*[c]. 6. The reuels and disorders that are kept at weddings, no whit inferiour to those in *Amos* his dayes; nothing but musicke and drinking, without any sorrow for the affliction of *Ioseph*[d]. All these, & diuers others like these, proceed from the neglect of this one duty. It is the rule of the Scripture; If the first *fruits be holy, so is the whole lumpe*[e]: So on the contrary, where the first beginning are profane; it is very vnlikely the proceedings should bee better. You that haue failed herein, here you may see iust matter of repentance; the not sorrowing for a trespasse, when it is discouered, doubleth the fault. You that are yet in the harbour, and haue not yet launched out into these businesses, here you may learne where to begin, if you desire to make a prosperous voyage. The very Heathen held it right *to begin with God*[f]: It is expected of Christians by a double bond, according as they haue receiued a double light, one of nature, the other of grace. Remember hereafter that it is a monstrous mariage, a headlesse wedding, where this wanteth: it is ominous to the whole businesse, if it be forgotten. And we that are now here to be beholders of the vniting of these two, let vs not thinke, we haue discharged the duty of friends by our vsuall and formall acclamations; *Of God giue you ioy, &c.* But let vs seriously thinke (as these here did,) what is meet, in particular to be desired for them: and let our hearty prayers be the messengers of our desires to the throne of grace; that when we shall after these solemnities depart from them, we may truly say to them, in the witnesse of our soules; *We haue blessed you out of the house of the Lord*[g].

The Vse.

[r] Ioh. 15. 14.
[s] Iam. 5. 16.
[t] Gen. 29. 26.
[u] 1 Cor. 11. 16.
[x] Math. 26. 15.
[y] 2 Sam. 13. 15
[z] Deut. 22. 10
[a] Isa. 7. 15.
[b] 1 Pet. 3. 4.
[c] Gen. 25. 33.
[d] Amos 6. 6.
[e] Rom. 11. 16.
[f] *Ab Ioue Principium*, &c.
[g] Psal. 118. 26

Now, the better to direct vs in this duty, let vs hearken vnto that which followeth, namely, the particular good things requested of God in this prayer, on the behalfe of that worthy paire here storied. The requests are three: 1. *On the behalfe of the wife*: 2. *On the behalfe of the Husband*. 3. *On the behalfe of the Posterity issuing from them both*. The request which is for the Wife, I will speake of thus: 1. Of the Phrase. *The Wife that commeth into thine House*: 2. Of the mat-

ter wiſhed to her. The phraſe, *the wife that commeth into thine houſe*; that is, *ſhee which now becomming thy wife by marriage, is to be receiued into thy houſe to dwell together with thee.* Whence wee are taught; *That marriage bringeth with it a neceſſity of cohabitation.* Thoſe whom Wedlocke hath made one, one houſe and one dwelling muſt receiue. This may be proued by the firſt Inſtitution of Wedlocke. In it for proofe of this point, two things are very obſeruable. Firſt, that the wife was made to be a remedy againſt the loneneſſe and ſolitarineſſe of the man. For that was the Lords inducement to the creating of the Woman: *It is not good that man ſhould be himſelf alone*[h]: Therfore doubtleſſe, God ordained her to be a perpetuall Companion. Secondly, that the Law was then made, that man *ſhould leaue Father and Mother, and cleaue to his wife*[i]: which doth neceſſarily imply the ſameneſſe of dwelling. It is lawfull for a ſonne to goe dwell from his Father, as *Iacob* went from his Father to be *Labans* ſeruant: but a ſeparation from the wife (till either whoredome[k], or death[l], haue made her no wife) is vnlawfull. Very direct to this purpoſe is that of *Salomon*: *Reioyce with the wife of thy youth, let her breaſts ſatisfie thee at all times, and delight in her loue continually*[m]. Many reioyce for a fit, whiles the loue is freſh; therefore the Wiſe-man addes, *Let her breaſts, &c. and delight in her loue, &c.* Where is there a delight in loue, if there be not a delight in preſence? I remember how for this very end, a Harlot is called a ſtranger[n], and the wife intituled the woman that *lyeth in the boſome*[o]; which very manner of ſpeaking is a ſufficient proofe, that the wiues proper place is to be neere: It is for ſtrumpets, not for wiues to be ſtrangers. *Ye Husbands dwell with them*[p]. Cohabitation is the ground of all other offices of loue, which are required in the Husband to the wife-ward; which his abſence and diſcontinuance from her, doth altogether diſable him to performe; as inſtruction, aduice, comfort, cheriſhing, &c. Theſe and the like, muſt needs ceaſe, where there is a needles ſeparation. Beſides, it is a great encreaſer of loue, according as ordinary eſtranging in body, breedeth ſtrangeneſſe in affection: There cannot be much loue, where there is no delight in the ſweetneſſe of mutuall conuerſation. And againe, where this wants, it is a voluntary expoſing each of other vnto Satans temptations, and a meanes by which either one or both are drawn into vncleanneſſe. In theſe neceſſary ſeparations and intermiſſions of matrimoniall duties betwixt man and wife, which are for holy purpoſes, yet the Apoſtle was full of caution, leſt the diuell ſhould take too much aduantage[q].

The 2. Deſt.

[h] Gen. 2. 18.
[i] Verſe 24.
[k] Math. 5. 32.
[l] Rom. 7. 2. &c.
[m] Pro. 5. 18, 19
[n] Prou. 2. 16.
[o] Deut. 13. 6.
[p] 1. Pet. 3. 7.
[q] 1 Cor. 7. 5.

The Vſe.

This reproueth their vngodly courſe, who wilfully, I know not vnder what pretence rent themſelues from their wiues by almoſt a perpetuall ſeparation. The husband hath his reſidence in one town, nay, ſometime in one ſhire, or part of the land, the wife in the other. What inconueniences of whoredom & beggery, and ſometimes of wicked marriages, vpon ſuppoſition of the death of either party, doe follow hence, is well knowne by wofull experience. Neere of kind vnto which groſſe euil, is the practiſe of thoſe, who, though they may be ſaid to dwell with their wiues vnder the ſame roofe, yet either vpon euery paſſion ſeparate themſelues from bed and board, or elſe take more delight in any fooliſh, riotous, or vnthrifty company, and haue more pleaſure in any lewd or vain exerciſes, then in the fellowſhip of their wiues and their owne houſhold ſociety. Many ſuch there are, who are neuer ſo merry and pleaſant, as when they are abroad, neuer ſo dumpiſh and churliſh, and melancholicke, as at home: ſuch forget the reaſon, why the wife by Gods ordinance is come into *the houſe*; namely, that in her, and in her ſociety a man ſhould take his chiefe contentment. It hath been obſerued in ſome, that they will allow their wiues for diet, attendance, and apparrell with the largeſt; but to be tied to liue ſetledly at home, is almoſt a hell in their ſeeming. Such a woman hauing a husband ſo humored, may ſay to him, as *Delilah* to *Sampſon*; *How canſt thou ſay, I loue thee, when thy heart is not with me*[r]? What be all pretences of loue and proteſtations of reſpect, when mu-

[r] Iudg. 16. 15.

tuall

tuall society is not delighted in? To reforme this in those which are guilty, and to preuent it in them which are free, remember the wiues place is to be in *thine house*, one dwelling must (ordinarily) containe both.

The Phrase of *comming into the house*, and the necessity of being conioyned in dwelling with the husband collected thence, may put all wiues in mind of their duty. For wherefore comes the woman into the house? what? to beare rule? No, to be subiect: shee is in *his house*, and within his gates; which very forme of speaking (as appeareth by the words of the fourth Commandement) betokeneth, the being within the iurisdiction, the liberties, and gouernment of another. *A vertuous woman is the crowne of her husband*[f]. God hath placed her neer, and so indeed she is the next to husband; but yet still he is the head, and her obedience must be his crowne, the grace, the credit, the ornament of his gouernment: As indeed the well ordring & managing of the wife, is the glory of the husband. Againe, wherefore is she come into the house? what? to destroy it, to be the bane and consumption of it by her improuidence, by her waste, by her prodigality, by her wilfull & violent humors, in exceeding the rate and ability of her husband? No, shee is come to *build it*, saith *Salomon*[t]; to order matters with that wisdome, that *the heart of her husband may trust in her*[u], that shee may be vnto him as the *Merchants ship*[x], striuing for his profit, and seeking to *doe him good, and not euill all her dayes*[y]. Thirdly, wherefore is shee come into the house? what? to make his house a hell vnto him by her frowardnesse? for indeed *a corner of a house top, nay, a solitary life in the wildernesse, is better then to dwell with a contentious woman in a wide house*[z]: No, shee is come that he may *reioyce with her all the dayes of his life, it being his portion which God hath giuen him, in the trauels wherein he laboureth vnder the Sun*[a]. Lastly, why is shee come into the house? I confesse, not to be cooped vp into it like a bird into a Cage; (for it must still be a house after her entry into it, and not a prison:) but yet so as that her modesty and her delight to ouersee the wayes of *her household*[b], may cause her to be stiled *the wife of the house*, and not of *the street*: remembring that it is the Harlots badge, that *her feet cannot abide in the house*[c]; and that it is the Apostles charge, that *women should be chast, and keepe at home*[d]; and that *goers from house to house*, are (commonly) *pratlers, busie bodies, and speakers of things not comely*[e]. Thus this manner of speaking vsed here by the Spirit of God, describing the being of a wife, by comming into the *house* of her husband, minds all Christian women of these foure necessary duties: Obedience, Prouidence, Peaceableneſse, and Modesty. Now to the things wished, and prayed for on the womans behalfe; *That she may bee like Rachel and like Leah, &c.* I might speake here of the necessity of knowledge, in the course and story of the Scripture, which lieth vpon all those which desire to pray aright, that they may know how to order their requests in making their sutes to God, and may vnderstand what things are meet to be begged at Gods hand: but I will keepe my selfe to such matter as is peculiar to this present businesse. *Rachel* and *Leah*, were *Labans* daughters, and both of them the wiues of *Iacob*. Good women doubtlesse, but yet in some things faulty, as in being both at once the wiues of one man, and in giuing their maides to their husband. These imperfections of the holy people of those times, are neither to be blazed, as though wee tooke pleasure in the discouery of their shame; nor to be followed, as though their doing this or that, were a sufficient plea. Therefore we must inquire wherin it is to be wished, that a wife may be like *Rachel* & *Leah*, that so we may seek to follow them so farre forth as they followed the Lord, and no further. It were absurd to presse euery specialty, for by that reason a man might wish a woman blear eies; for such had *Leah*[f]: or that shee might die in trauell, for so did *Rachel*[g]. This were to draw bloud, and not milke out of the breasts of the Scripture. There be three things then in which a wife is to be wished to be like *Rahel* & *Leah*. The 1. is fruitfulnes: By *Rachel* & *Leah*, *Iacob* had 8 sons, & one daughter, & by them & theirs

[f] Prou.12.4.
[t] Prou.14.1.
[u] Prou.31.11.
[x] Verse 14.
[y] Verse 12.
[z] Prou.25.2. Prou.21.9.
[a] Eccles.9.9.
[b] Prou.31.27
[c] Prou.7.11.
[d] Tit.2.5.
[e] 1 Tim.5.13.
[f] Gen.29.17.
[g] Gen.39.19.

God accomplished his promise made to *Abraham*, *that his seed should be as the starres*[k]. Wherein we are taught; That *the fruitfulnesse of the wife is to be reckoned as a blessing, and to be craued of God as a fauour.* They pray here that *Ruth* may be as *Rachel* & *Leah*, which were two stocks of the Israelitish nation. It is the blessing which God promiseth to the man which feareth him, that his wife shall be as the fruitful vine vpon the *wals of his house, and his children like olive plants round about his table*[l] *Children are the inheritance of the Lord, and the fruit of the wombe is his reward*[m]. *Blessed is the man that hath his quiuer full of them*[n]: *Childrens children are the crowne of the Elders*[o]: In the former times barrennesse was counted a reproch[p]. When God would punish *Abimelech* about *Abraham* and *Sarah*, *he shut vp euery wombe of the house of Abimelech*[q]: and when the Lord would *blesse Iobs last daies more then the first*, he gaue him *7 sons and 3 daughters*[r]. In the rehearsall of the liues of the Fathers before the floud, it is said: *such, or such an one, liued so many yeers, and begat sons and daughters*: It is often in one Chap[s]. What was the blessing vpon the first couple? *Bring forth fruit, multiply, &c*[t]. And what was the blessing vpon *Rebecka* by her friends at her departure? *grow into thousand thousands*[u]: And when the Lord would shew the manner of his blessing to the Iewes after their return from the captiuity, he thus describes it: *The streets of the City shal be ful of boyes & girles, &c*[x].

k Gen.15.5.
The 3. Doct.
l Psal.128.3.
m Psal.127.3.
n Verse 5.
o Prou.17.6.
p Luke 1. 25.
q Gen.20. 18.
r Iob 42.13.
s Gen.5.
t Gen.1.28.
u Gen.24. 60.
x Zach. 8. 5.

The 1. Vse. There is a twofold vse of this doctrine: first, to discouer the wretchednes of their thoughts, who doe grudge and murmure at the encrease of children as a burthen: some would prescribe the Lord how many he should giue them, and set him down a stint which he must not exceed. A notable euidence of a miserable and faithlesse mind. For, whence is this feare of increase, before it commeth this repining at it when it is come, but from a distrustfull opinion of inability to maintaine them? why man? I say to thee of thy children, as Christ did to his Disciples touching themselues, *They are of more value then Sparrowes*[y]; yet the Lord *feedeth them*[z], *yea, and the young Rauens that cry*[a]: how much more creatures stamped with his owne image, O thou of little faith? *How should I set this before an hundred men* (said the Prophets man, when he cõpared his masters prouision with the company that was present: *yet they shall eat, and there shall remain*[b]. It is not only a reward and blessing to the rich to be full of Children (though euen amongst such there is a causelesse feare, because they thinke they shall not be able to make them all great) but it is specified as a blessing vpon the poor, that the Lord will make him *a family like a flocke of sheepe*[c]: and comfortable it is, that they shall be as *sheepe*, because this may well be intended, that they shall prosper with a little maintenance, as sheepe grow fat, albeit the leas be but short.

y Mat. 10. 31.
z Mat. 6.26.
a Psal 147. 3.
b 2 Kin. 4.43.
c Psal.107.41.

Secondly, this doctrine serueth to direct all that desire this blessing of increase, that they may know of whom they must seeke it. *The Lord make thee like Rachel, &c. The fruit of the wombe is his reward*[d], *he maketh the barren woman to dwell with a Family, and to be a ioyfull mother of children*[e]. It is well obserued, that there are fiue especiall keyes which the Lord reserueth in his owne power. First, the key of raine; *The Lord shall open his good treasure, and the heauen to giue raine vnto the Land, &c*[f]. Secondly, the key of food: *Thou openest they hand, and they are filled, &c*[g]. Thirdly, the key of the graue: *He bringeth downe to the graue, and raiseth vp*[h]. Fourthly, the key of the heart: *The Lord opened the heart of Lydia*[i]. Fiftly, the key of the wombe: *God remembred Rachel, and opened her wombe*[k]. *Abraham* therefore being childlesse, made his mone to the Lord[l]; *Isaac* prayed for his wife because shee was barren[m]: *Hannah Samuels* mother powred out her soule when she had no child[n]: so did *Zachary* and *Elizabeth* the Parents of *Iohn Baptist*[o]. This is the true course, first, to the Lord, then to the meanes. *Rachel* was in a passion, and cried to her husband; *Giue me Children, or else I die*[p]: but that preuailed not vntill shee sought the Lord by prayer.

d Psal. 127.3.
e Psal.113.9.
f Deut.28.12.
g Psal.104.28
h 1 Sam 2.6.
i Act 16.14.
k Gen.30.22.
l Gen.15.2.
m Gen. 25.21.
n 1 Sam.1.10.
o Luke 1.13.
p Gen.30.

The second thing in which it is to be wished, that a wife may be like *Rachel* and *Leah*, is, that out of her *fruitfulnesse*, may come an increase of Gods people.

The

theſe twaine *did build vp Iſrael*: and what were the Iſraelites but Gods peculiar people? A right Chriſtian indeed is called a true Iſraelite[q], and the elect are tearmed *the Iſrael of God*[r]. So then this is the doctrine; *That the deſire of hauing children, muſt aime at the encreaſing and enlargement of Gods Church.* This is the bleſſing indeed, when the wife builds vp *Iſrael*, not *Babel*, *Bethel* (Gods houſe) not *Bethauen*, (the houſe of vanity.) When God promiſed increaſe as a bleſſing, hee ſaid; the wife ſhould be as *the Vine, and the children as the Oliue plants*[s]; two of the beſt fruits, the one for cheering the heart, the other for cleering the face[t]; the one for ſweetnes, the other for fatnes[u]: which argueth, that God doth not ſimply promiſe a plentiful of-ſpring, as though that barely were a bleſſing, but ſuch an off-ſpring, which by the goodnes thereof, ſhould bring ioy and comfort to the Parents. The Vine and the Oliue are trees which Chriſt himſelfe is ſpecially compared to[x]: and therefore doubtleſſe, the Lord had a meaning of a further matter then bare encreaſe, when he ſaid, the wife ſhould be as the Vine, and the children as the Oliues. This was the deſire of the holy people of old, when they prayed, that their children might be as the *corner ſtones*[y], which were couched into the wall of the Temple: meaning that they might grow vnto an *holy temple in the Lord, to be an habitation of God by the ſpirit*[z]: *bleſſed* (ſaith the Pſalm) *is the man that hath his quiuer full of them*[a]; that is, of ſuch children, which are as the arrowes of a ſtrong man; whence it followeth, that they muſt haue more in them then nature: for arrowes be not arrowes by growth, but by art; ſo, they muſt be ſuch children, the knottines of whoſe nature, is refined and reformed, and made ſmooth by grace. *Iſmael* the ſonne of the bond-woman, had *twelue ſonnes*, and theſe were all *twelue Princes of their nations*[b]: but what was this when they were without the promiſe? Out of queſtion it was *Hannah* her drift in deſiring a ſonne, that out of her might come one, by whom Gods glory might bee aduanced amongſt men; and therefore ſhe *vowed him to the Lord all the dayes of his life*[c]. The Angel told *Zachary, that he ſhould haue ioy and gladnes at the birth of his ſon*; and why? *becauſe he ſhall be great in the ſight of the Lord, and filled with the holy Ghoſt, and turne many to the Lord*[d]: he was ordained to be a notable inſtrument in Gods Church. *He that begetteth a foole*, that is, an vngodly, and irreligious ſon, (for that is *Salomons* foole,) *getteth himſelfe ſorrow, the father of ſuch an one can haue no ioy*[e], *ſuch a ſon is the calamity of his father*[f]. It is the rule of the Scripture, that *whatſoeuer is done, ſhould be done to the glory of God*[g]: therefore euen our deſires of *children*, muſt aime at the ſame marke, that out of our loynes may come ſuch, by whom Gods glory may be promoted, and the number of the godly encreaſed in the world. Theſe particulars may ſuffice for the prouing of this point.

This doctrine diſcouereth a duty which is little thought on. Many deſire children out of an affection of nature, that they may haue ſome to poſſeſſe & inherite their eſtates, and to perpetuate their names here vpon earth: wherein I may ſay as Chriſt did in another caſe, *Doe not the Publicans and ſinners euen the ſame*[h]? But whoſe aime is it in the deſire of poſterity, to further the enlargement of Gods Church, and to encreaſe the number of beleeuers? Let the conſciences of the married ſpeake to this point: wiues and children (I ſay) are wiſhed by many, as *Babel* was erected by *the ſonnes of men, to get them a name*[i]; or, as *Abſhalom reared a pillar*, to preſerue their memory from the iniury of time[k]; but whoſe mind is it *to build vp the Iſrael of God*? whoſe drift and prayer is it to beget ſons and daughters to the Lord? This is one cauſe (amongſt others) that this age ſo abounds with the children of *Belial*, and that the *earth* is now (as in the dayes of *Noah*,) *corrupt before God, and filled with cruelty*[l], becauſe the ſatisfying of luſt, and the building vp of our ſelues are made the ends of mariage, & not the *building vp of Iſrael*. Out of theſe vncleane & wicked purpoſes, what other thing (ordinarily) can flow, but a curſed brood? Remember this then all. The people in captiuity *preferred Ieruſalem to their chiefe ioy*[m]. Learne you alſo to preferre the *building of Iſrael*

The Vſe.

q Iohn 1.47.
r Gal. 6.16.
The 4. Doct.
s Pſal.128.3.
t Pſal.104.15.
u Iudg.9.13.
x Iohn 15.1. Rom.11.24.
y Pſal.144.12.
z Eph.2.21,22
a Pſal.127.5.
b Gen.25.16.
c 1 Sam.1.11.
d Luke 1.14, 15,16.
e Pro.17.21.
f Prou.19.13.
g 1 Cor.10.31.
h Math.5.46.
i Gen.11.4.
k 2 Sam.18.18
l Gen.6.11.
m Pſal.137.6.

Israel, the encreasing of Gods Church, before all other (euen) your chiefe desires. Happy is the marriage where this is intended; doubtlesse, God will crowne such a gracious beginning with good successe. And to further this, let me shew you a course, by which we may in our marriages *build vp Israel*. The first thing
n 1 Cor.7.39. helpefull to this, is, to *marry in the Lord*[n]; to match with those that feare God. I know religion commeth not by descent of nature, and holy children haue issu-
o Ios.24.2. ed out of godlesse Parents, as *Abraham* out of the loynes of idolatrous *Terah*[o]; and wicked children haue branched out of gracious progenitors; as *Hophni* and
p 1 Sam. 2.12. *Phinehas* out of *Eli*[p], *Amnon* and *Absalom* out of *Dauid*[q]: so I haue seen a yeer,
q 2 Sam 3.1,3 in which the best manurers of their ground haue had the worst encrease, and the meanest husbands haue enioyed the larger crops: but we must follow Gods ordinance, and the course which he hath sanctified, and then we shall haue comfort howsoeuer. This we are sure, that the lustfull marriages of the old world, in which carnall liking was the guide, and not religion, brought forth a tyrannous
r Gen. 6.2,4. generation[r]; and that the children are (at the least in estimation) *holy*[s], for their
s 1 Cor.7.14. godly Parents sake. And therefore he who desireth to beget Israelites, let him not willingly venture to match with a Canaanite. The Iewes which married
t Nehe.13.24. wiues of *Ashdod spake halfe in the speech of Ashdod*[t]. Though God can doe much, and his election is secret, yet it is not safe venturing vpon an vnknowne way:
u Heb.13.4. The second thing is, a sober vse of marriage. *Marriage is honourable*[u], if it be not dishonoured by the brutishnesse of those which are called to it. God vsually punisheth mens distempered, vnbridled, and disordered lusts, in their posterities. Marriage must be *sanctified*, and directed as other the blessings of God, *by the*
x 1 Tim.4.5. *Word of God and prayer*[x]. The third thing is Religious education: *Teach a child*
y Prou.22.6. *in the trade of his way, and when he is old he shall not depart from it*[y]. Hee that desireth his children should yeeld him the crop of comfort, must cast into them the seed of instruction. The taste of that will continue vntill age, with which the new vessell of the younger yeeres is first seasoned. Some say in scorne, *that young Saints become old diuels*: but I haue seldome heard of a Saint in age, that hath been a diuell in his youth. These three things well obserued, will further this *building vp of Israel*, by our marriages. It is possible, I know (as in part I touched before) that this course may faile; but yet, howsoeuer, the parents shall haue comfort, when they shall be able, in the witnesse of a good conscience, to wash their hands in the innocency & freedome from the guilt of their childrens wickednesse: and they whose neglect of these duties, shall be the occasion of the leudnesse and prophaneneſſe of their posterity; I say of them as Saint *Paul* did
z Galat. 5.10. of some others, in another case: *they shall beare their iudgement whosoeuer they be*[z].

The 5. Doct. The third thing in which the *wife* is to be wished to be as *Rahel* and *Leah*, is a *readinesse to yeeld to the husband in all good things.* This duty is very apparant in the practise of these two. When *Iacob* was warned of God by an Angell, to returne from *Laban*, into *the Land where he was borne*, he made his wiues acquainted with the matter, and discouered to them his purpose to depart, they forthwith gaue him this yeelding and respectiue answer; *Whatsoeuer God hath said vnto thee, doe*
a Gen. 31.11, &c. *it*[a]. They would not hinder him in any thing, which they saw the Lord had required of him. The like is to be seen in *Sarah*, shee was no hinderance to *Abraham* in his remouall from his owne Country into *Canaan*[b], no, nor at such
b Gen.12. c Heb.11.8. times, when he *knew not whether he went*[c], nor in the speedy circumcising of his
d Gen.19. Family[d], nor in his iourney to sacrifice his sonne[e]. Out of all doubt, if shee
e Gen.22. had been a clogge vnto him in any of all these, the Spirit of God would not haue concealed it, because the wrestling with her vnwillingnesse and gain-sayings had been a notable euidence of *Abrahams* faith, which the Scripture is very carefull to set out vnto vs to the full. There be two women storied in Scripture (aboue others,) as examples of Gods iudgement vpon the vntowardnesse of wiues to ioyne with, and to encourage their Husbands in good things. The

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one is *Lots* wife: doubtlesse her loue to *Sodome* was a great delay to *Lot* in his departure from it, and when shee should haue gone on with her husband, hastening to the place appointed for their refuge, without looking backe, shee drew behind, still lingering after her wonted home. The Lord met with her in her sinne, *shee became a pillar of salt* [f]. The other woman is *Michol*, *Danids* wife when shee looked out, and saw him dancing before the Arke, *shee despised him in her heart*; and so farre was shee from approuing his zeale, that at his returne to his house, shee entertayned him with a frumpe; *Oh how was the King of Israel a foole this day!* but shee bare it not away without a scourge, *shee had no child vnto the day of her death* [g]. I remember a policy of *Pauls*, in his Epistle to *Philemon*: Hee wrote to him for the re-entertaining of a runnagate seruant, whom he had begotten vnto God in his bonds. In the inscription hee ioynes in *Philemons* wife, (*And to our deare sister Apphia* [h]:) no doubt to warne her of her duty, that when the receiuing againe of *Onesimus* should bee manifested to her Husband to bee a needfull duty, and a thing pleasing to God, shee should not put in her spoke to withstand the motion, but should rather further her Husband in such an honest businesse. And indeed for that end was the wife created to be a *helpe* to her *Husband* [i], in all honest offices to ioyne with him, to encourage him, to prouoke him to them, to assist him in performing them. *As the Church is in subiection to Christ, euen so let the Wiues bee to their Husbands in euery thing* [k]. *This is that meeke and quiet spirit, which is before God a thing much set by* [l].

[f] Gen. 19. 26.
[g] 2 Sam. 6. 16. &c.
[h] Phil. 5. 2. &c.
[i] Gen. 2. 18.
[k] Eph. 5. 24.
[l] 1 Pet. 3. 4.

This is a lesson for euery wife whom God hath blessed with a religious husband. Seeth thee her Husbands purposes for good things, as namely, in the religious gouernment of his family, in the establishment of holy exercises in his house, in liberality and bounty to the poore, in seeking to vphold the worship of God in the place where hee liueth, or in any the like godly practise? Oh, let her not goe about to coole his zeale, or kill his forwardnesse, but let her remember the saying of *Rachel* and *Leah*, *Whatsoeuer God hath said vnto thee, doe it: Behold here I am, I will follow thee foote by foote, I will endeauour that these thy holy desires may haue a good effect*. Blessed is that yoake where there shall be such an equall drawing. It is not the portion of euery wife to be so happy as to bee vrged to this duty. Many a religious *Abigail* is lincked with a churlish *Nabal*; yet euen such also must remember this: If they see better then their Husbands what God hath commanded, though they may not *vsurpe authority* [m], yet they may and must in all humility perswade and intreate, and exhort, and counsell vnto good: and happy is hee (if hee can see his owne happinesse) in whose bosome the Lord hath layed so good a Counseller. Who knoweth but that such a *wife may saue her Husband* [n]? And thus much for the correspondency which ought to bee betwixt a good wife and *Rachel* and *Leah*. Shee is a blessing if shee be fruithfull, more if shee be a stocke bearing plants for the Lords house: most of all, If shee bee a continuall encourager and perswader and counseller vnto good. Surely hee that *finds* such a *Wife*, *finds a blessing*, *and receiueth* (no little) *fauour of the Lord* [o]. I say to thee whom the Lord hath so endowed, *Giue her of the fruit of her hands, and let her owne workes praise her in the gate* [p].

The Vse.

[m] 1 Tim. 2. 12
[n] 1 Cor. 7. 16
[o] Prou. 18. 22
[p] Prou. 31. 31

Now followeth that limme of the Prayer which concernes the man: *And that thou mayest doe worthily in Ephrathah, and be famous in Bethlehem*. The first generall thing which is wished to him, is, that he may *doe worthily*: The second is more particular, and is a fruit of *worthy doing*, namely, that by *doing worthily*, hee may be *famous*: And then (thirdly) the place is noted to which this *worthy doing*, and growing *famous*, is confined, *Ephrathah* and *Bethlehem*. Of these in order, and first of *Doing worthily*.

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The ground of *Doing worthily*, is *Doing*: So that they wish not vnto him being now to be married, a life of idleneſſe and eaſe, and worldly pleaſure, but a life of employment, a life of action, a life of *Doing*. Whence it followeth, *That it is the blessing of him that is married, to haue some certaine course and calling, and condition of life wherein to be doing.* And indeed this is the ordinance of God, that in *the sweat of his face*, euery man ſhould *eate his bread* [q], that none ſhould *walke inordinately* [r]. To ratifie this, God appointed *Adam* what to doe, euen in his innocency [s]: Our *Sauiour* himſelfe during the dayes of his minority, was *Doing*, though in a meane profeſſion, the trade of a *Carpenter* [t]: After when he was by baptiſme inueſted into the office of *Redeemer*, he was in a continuall action to the end of his daies, yea, with ſuch cheerefulneſſe, that it was *Meate* vnto him, to *doe the will of him that sent him, and to finish his worke* [u]. Fitly is the life of man compared vnto a pight battell, in which euery man is marſhalled in his ranke, and aſſigned his place vpon which he muſt attend: ſome commanders of all degrees, ſome ſouldiers of all ſorts; none hath a ſouldiers pay, but he which hath a ſouldiers place: ſo it is in the life of man: God is the grand-commander of all, he hath allotted vnto euery man his calling, hee hath fitted euery man to doe ſomething.

The 6. Doct.

q Geneſ. 3. 19.
r 2 Theſ. 3. 6.
s Gen. 2. 15.
t Marke 6. 3.
u Ioh. 4. 34.

The Vſe. This deſerueth to be commended vnto all, of what degree ſoeuer, but vnto Gentlemen eſpecially, whoſe fault this inordinate and idle liuing chiefly is. It is the thought of the moſt ſuch, that becauſe of their birth, or becauſe they haue ſufficiency otherwayes to maintaine themſelues; therefore they are exempted from theſe ſetled courſes of *doing*, which others of baſer bloud, and ſmaller meanes are tied vnto: Vpon this opinion, we ſee by wofull experience, how many ſuch liue, like vnprofitable burthens of the earth, paſſing away their time either *in doing nothing, or in doing euill, or in doing that which is to no purpoſe.* When ſome come to be challenged at the laſt day, for *liuing in pleaſure vpon earth, and wantonneſſe* [x]; where ſhall ſuch hide their heads, how ſhall they eſcape? The ſharpe account of that day will force them to acknowledge, that it had been better for them to haue taken the flayle and ſpade into their hands, then to haue made gaming, and hunting, and pleaſure, and feaſting, to be their chiefeſt buſineſſe: to you all therefore I heartily wiſh, that you may ſeeme to your ſelues ſtill to heare in your eares the words of *Dauid* vnto *Salomon*, touching the building of the Temple; *Vp, and bee doing, and* (no doubt) *the Lord will be with you* [y].

Aut nihil agendo, aut male agendo, aut aliud agendo.

x Iames 5. 5.

y 1 Chro. 22. 16

The 7. Doct. Now this *Doing*, muſt be a *worthy Doing*, or *a doing worthily*. To *doe worthily*, is the ſame thing (in mine opinion) with that which *Paul* calleth *a walking worthy of the Lord* [z], or, *worthy of the calling whereunto we are called* [a]; that is, to walke ſo as becommeth thoſe whom the Lord hath called to be his, and to whom he hath reuealed his will, by his Word and Spirit. So that to *doe worthily*, and to *doe religiouſly*, are all one, to make Religion and the feare of God, to be the rule and guide of a mans actions. This is a *worthy* courſe. No action is to be tearmed a *worthy action*, but that which is tempered with wiſdome; neither is there any true wiſdome, ſaue that of which the foundation is layed in the *feare of God* [b]. This made *Dauid* to become a man ſo farre exceeding others in worth, becauſe the *Teſtimonies of the Lord were his meditation* [c]. Many things (notable in their owne nature,) are reported to haue been done by the heathen, but yet wanting the guidance of Religion, they haue loſt their grace, and the beſt name that can be giuen them, is to call them *Glorious ſinnes*. Hence therefore followeth that he which deſireth to *doe worthily*, muſt make the Word of God his *Counceller* [d], muſt *ſearch the Scripture* [e], muſt *let it dwell plentiouſly with him* [f]. There hee ſhall find the grounds of true worth, which is euen this, *to bee of a moſt valiant courage, to obſerue and doe according to all that the Lord commands* [g]: There hee ſhall reade

z Coloſſ. 1. 10
a Eph. 4. 1.
b Pſal. 111. 10.
c Pſal 119. 99
d Pſal. 119. 24.
e Ioh. 5. 39.
f Col. 3. 16.
g Ioſh. 1. 7.

reade the examples of the Lords *Worthies*, *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *Dauid*, and such like; presidents worthy imitation: so then the next with in respect of the man, was, that as he should be in continuall action, so his actions might be worthy, seasoned with Religion, and guided by knowledge.

Marke this (I pray you) chiefly you whom in outward things God hath preferred before others. Desirest thou the title of a man of worth? wouldest thou be reputed a worthy Gentleman? seeke to ground thy worth vpon Religion, vpon the knowledge of God, and of his will reuealed in his Word. The Gentlemen of *Berea searched the Scriptures, and that daily* [h], this was their worth. Miserable and prophane is the opinion; Is a Gentleman able to discourse of any customary subiect, of the occasions and occurrences of the Times; is he fashionable, hath he the languages, knoweth he how to entertaine his Mistrisse, hath he skill at his weapon, and such like? then he is thought to be compleat, a man of worth, one that hath in him all the parts of a Gentleman. All this while Religion and grace, and ability to speake the *language of Canaan* [i]; in which things stands true worth indeed: these are vtterly forgotten, and yet without these, all the rest are but (as *Salomon* speaketh of *Beauty in a faire woman without vnderstanding*) *as a Iewell of gold in a swines snout* [k]. Resolue vpon this therefore, thou art not a true accomplisht Gentleman, till thy heart is seasoned with Religion, thou canst not *doe worthily*, vnlesse thou canst walke religiously.

The Vse.

b Acts 17. 11.

i Isa. 19. 18.

k Prou. 11. 22.

Next followeth the Connexion: *Doe worthily, and be famous.* The instruction of the place is this; *The foundation of true famousnesse, is well doing.* Doing worthily is the alone way to become famous. This is that which the Apostle calleth *seeking glory and honour by well doing* [l]. This was the constant course of the holy men of the best times. *By faith* (saith the Scripture) our *Elders were well reported of* [m]. Of our Sauiour it is said, that there went a *fame of him throughout all the region round about*; but vpon what was this fame grounded? vpon his diligence in well doing; *He taught in their Sinagogues, and was honoured of all men* [n]. Saint *Paul was famous in all places*; but for what? euen for his *bands*, and suffering for the Gospell [o]; the worth of his actions, and the glory of his name went together: What was it that blazed the name of *Salomon*, and made all the world desirous to see him? was it not *his wisdome which God had put in his heart* [p]? what is it which hath ennobled the memories of all those excellent persons which are registred in holy Writ? is it not their godlinesse? they honoured God in their liues, and the Lord hath honoured their names amongst men, according to his promise: *Them that honour me, I will honour* [q]. Glory and goodnesse, shame and sinne, the Lord hath ioyned together with a chaine of Adamant, and they cannot be sundred; *The memoriall of the iust shall be blessed, but the name of the wicked shall rot* [r]: *The wicked shall leaue their names as a curse vnto Gods chosen* [s]. It is not fame, but infamy which euill men haue gotten by their wickednesse. *Cain* by his murther, *Ahab* by his cruelty, *Iezabel* by her whoredome, *Nebuchadnezzar* by his pride, *Iudas* by his treason, the *Pharisee* by his hypocrisie: the remembrance of these shall continue so long as the Moone endureth, but yet thrust through with a spit of reproch. Yea, (will some say) doth fame and credit alwayes accompany worthy actions? did not Christ tell his Disciples that they should bee reuiled, *and haue their names put out as euill, &c* [t]? and did not *Paul* passe through *honour and dishonour, by euill report and good report* [u]? I answer: It is true, *that enuie is the companion of vertue*, and let the Moone shine neuer so brightly, yet some curre or other shall be found which will barke against it. Christ himselfe shall bee called a Samaritane, and said to haue a Diuell [x]: how much more shall this befall *those of the household* [y]? yet this is no preiudice to the truth of this doctrine: for euen this is the fame and glory of Gods seruants. *It is an honourable thing to bee euill spoken of for well doing*: there is a *spirit of glory resting vpon such* [z]: and though there

The 8. Doct.

l Rom. 2. 7.

m Heb. 11. 2.

n Luk. 4. 14, 15.

o Phil. 1. 13.

p 1 Kin. 10. 24.

q 1 Sam. 2. 30.

r Prou. 10. 7.

s Isa. 65. 15.

t Luke 6. 22.

u 2 Cor. 6. 8.

Inuidia virtutis Comes.

x Ioh. 8. 48.

y Mat. 10. 25.

Regium est male audire, cum facias bene.

z 1 Pet. 4. 14.

there should be a whole volume of reproches written against *Iob*, yet (knowing his owne innocency) *he will take it vpon his shoulder, and bind it as a crowne vnto him*[a]. It shall be enough to a Christian, that he is honoured in the hearts of all that feare God; euen as *Dauid* comforted himselfe with the honour giuen him by the religious *Maydens*, which reioyced with him at the Arkes returne, against the scoffes of his irreligious wife[b].

[a] Iob 31. 35, 36.

[b] 2 Sam. 6. 22.

The Vse. Here is a good aduertisement for all, especially for those who by marriage are entring vpon the Theater of the World, to shew what is in them. Honour and reputation is a thing which nature hath taught men to affect; and true it is, that *a good name is to be chosen aboue great riches*[c]. If we desire Fame, we see here the way sanded out vnto vs; *Doe worthily, and bee famous. If any man serue me, him will my Father honour*[d]. A field of sincerity charged with deedes of piety, cannot but bee accomplisht with a crest of glory. All the fame which men haue sought by buildings, by acts of chiualry, and by such other courses which the light of nature offereth and affecteth, for the ennobling of it selfe, time deuoureth it, and within an age or two it is cleane put out: but that glorie which spingeth from the rootes of godlinesse, no tract of time can make to wither, no blast of venemous tongues can ouercome. It shall breake out as the Sunne, in despite of all darkening cloudes, it is watered with the deaw of Heauen, and it shall grow and increase, maugre the malice of all gainesayers.

[c] Prou. 22. 1.

[d] Ioh. 12. 26.

The last thing is the place, to which this *Doing* worthily, is limitted, *Ephrathah* and *Bethlehem*: Those two names betoken but one place, as appeareth in the story of *Iacob*[e]. Bethlehem was the place of *Booz* his dwelling: Here lay his estate and inheritance; out of this place arose his maintenance: here they desire he may doe worthily, and be famous: so that the doctrine is; *That a Christian must make conscience there especially to be profitable, and to doe good, where the Lord hath seated him, either by course of inheritance, or by any other honest and lawfull meanes of possession.* I remember Saint *Pauls* rule, and it may bee well applyed to this: *If there be any that prouideth not for his owne, &c. he denieth the faith, and is worse then an Infidell*[f]: so if there be any that desire not to doe worthily, especially amongst his owne, where he hath been bred, where hee is called, where his estate and possession lyeth; why may it not also be said, *He is worse then an Infidell, &c?* It is noted of our Sauiour, that his first execution of his ministery was in *Nazareth, where hee had been brought vp*[g]: hee had a loue to that place, and a great desire to haue done some good there. *Moses* might haue bin a great man in Egypt: *Pharaohs* daughter brought him vp as her sonne, yet his heart was still to goe liue, and doe good among his brethren the children of Israel[h]. So *Nehemiah*, all his mind was to liue at Ierusalem, to be an Instrument of good in his natiue soyle, although hee was vpon good termes in the Emperours Court[i]. *Epaphroditus* was the Minister of *Philippi*; in a iourney vndertaken for the Churches businesse vnto *Paul*, he fell sicke, and could not returne so soone as was intended; yet *Paul* saith of him, *he longed after them all*[k], still his mind was vpon his charge, and vpon the people, ouer whom *the holy Ghost had made him ouerseer*[l].

[e] Gen. 35. 19.

The 9. Doct.

[f] 1 Tim. 5. 8.

[g] Luke 4. 16.

[h] Act. 7. 21, 23

[i] Nehe. 1. &c.

[k] Phil. 2. 26.

[l] Act. 20. 28.

The Vse. I would (for a conclusion) that this were well thought vpon by all: for this sin of not caring to do worthily in Bethlehem by those which haue their seates and mansions in Bethlehem, hath now spread it selfe farre. Non-residency is not the sinne of the Ministery onely, but of the Layty too. Many are content to receiue rents and reuenewes out of Bethlehem, but to bee tied to liue at Bethlehem, and to doe worthily there, that is a burthen which they cannot endure. If a man come to Bethlehem, there hee shall finde their Agents, to racke and extort, and to suck out the sweet of the Land, and to make the best of euery thing; but themselues there to doe worthily, to gouerne, to direct, to keepe hospitali-

tie,

ty,&c. he shall not find. Where are they then? Perhaps, they are soiourning vnder other mens roofes, or (as *Iob* saith) they haue got *houses in desolate places*[m], where no body can find them, or they be crept into some citie a farre off, there, to liue for no body but themselues. This is not to doe worthily to Bethlehem. This is to receiue profit by Bethlehem, but to doe no good in Bethlehem. It is a great sinne which is crept into our common-wealth, and is not taken notice of; it is euen the bane and decay of the country. These men here prayed against it, and let my tongue cleaue to the roofe of my mouth, if I speake not against it also. God threatned it of old, (as a plague) that *many houses great and faire should be desolate without an Inhabitant*[n]: why will men bring that iudgement vpon themselues, to run away from the dwellings which God hath called them to, and to leaue *Zim* and *Obim* to lodge, Ostriches, and Satyres to daunce therein[o]? Whosoeuer thou bee then whom God shall call to Bethlehem, and to whom he shall giue an estate in Bethlehem; see thou make conscience to do worthily in Bethlehem. And of this portion of Scripture so farre.

[m] Iob 3.14.

[n] Esay. 5. 9.

[o] Esay. 13. 21.

The Old-man, and the New-man.

IOHN 3.6.

That which is borne of flesh is flesh, and that which is borne of the spirit is spirit.

The state of the verse.

THis verse is a reason to proue, that the New-birth required to saluation, must be by the Spirit of God, or else it cannot be. Our Sauiours argument may bee reduced into this forme: That New-birth which is required, is such as may further a mans entrance into the Kingdome of heauen. But vnlesse it bee a New-birth effected by the Spirit, it cannot further a mans entrance into the Kingdome of Heauen. Therefore either it must bee a Birth by the Spirit, or else it is in vaine: The first part of the reason is manifest: for our Sauiours first ground, was touching a being borne againe, to the end one might see the kingdome of God. Now the second part, namely, that if it be not a New-birth by the Spirit, a man is thereby neuer a whit the neerer heauen, is here maintained on this wise: That New-birth which can make a man no better then *Flesh*, cannot further his entrance into the Kingdome of God. But that kind of being borne againe which thou *Nicodemus* dost imagine, can make a man no better then *Flesh*: Therefore such a birth can neuer bring a man to Heauen. The first branch of this reason is euident, for *Flesh* signifying, in the language of the Scripture nothing but corruption, cannot further a man towards heauen, but rather the contrary. The second part (that such a birth as *Nicodemus* thought on, could make man no better then *Flesh*, is here auouched: *That which is borne of Flesh is Flesh; The thing borne is according to that whereof it is borne*; of the *flesh* is borne nothing but carnal, according as on the other side, of spirit is bred that which is spirituall. Thus may the drift of this verse appeare; It is in a word, thus; to prooue, that as there must be a New-birth before a man can be saued, so, that New-birth must not be such as a mans first was: For by that he shall be onely carnall, and the carnall man is altogether vncapable of the kingdome of God: he must be borne of the Spirit, so shall he become a spirituall man, and then he may haue an easie passage into life. So much touching the scope:

Tale est natum quale est principiũ generationis effectiuũ.

The sense is opened.

That which hath been said, may in part let vs see the sense of the words: yet it is necessary that I open them somewhat more particularly. The words *Flesh* and *Spirit* are chifely to be enquired into. By *Flesh* is meant, the whole sinfull corruption of our naturall estate. You shall find it vsed to that sense, as anciently as the language of God himselfe, before the floud: of man he then said, *he is but flesh*[a], a very heape, a lumpe, a masse of corruption. The distinction is not amisse: that the word *Flesh*, is taken two manner of waies in Scripture, either for a matter of substance in nature, as when *Adam* said of *Eue*, *Shee is Flesh of my Flesh*[b], and *Paul*, *All Flesh is not one manner of Flesh*[c], *&c.* or for a matter of quality, as corruption in nature, and so is the word in *Pauls* Epistles often vsed, as, *In my Flesh dwelleth no goodnesse*[d], *which walke not after the Flesh*[e], and elsewhere. Here *Flesh* is the whole nature of man as it is corrupted. The same is meant by *Flesh*, which is called, *the Body of sinne*[f], *the Body of death*[g], *the Old man*[h]. It is said by Diuines, that our naturall corruption is called *Flesh*: 1. Because it is conueied from man to man, from the father to the sonne, by the seed of flesh. 2. Because it is practised and exercised in the members of our flesh, which are naturally *weapons of vnrighteousnesse vnto sinne*[i]. 3. Because it is nourished and encreased by outward and fleshly obiects: vpon which third reason the conceit is built, that this

a Gen. 6. 3.
Secundum naturam.
Secundum culpam.
b Gen. 2. 23.
c 1 Cor. 15. 39
d Rom. 7. 18.
e Rom. 8. 1.
f Rom. 6. 6.
g Rom. 7. 24.
h Ephes. 4. 24.
i Rom. 6. 13.

is a terme of diſtinction betwixt our natiue corruption and that of the Angels, which kept not their firſt eſtate: ours is called *Fleſh*, theirs *ſpirituall wickedneſſe*[k]. Thus for the ſenſe of the word *Fleſh*: Now to be borne of *Fleſh*, is to be borne as a man of a man; and whatſoeuer is ſo borne, is ſuch as that whereout it is borne: The begetter and the bearer, a lumpe of corruption, and the Birth no whit at all better in it ſelfe. Touching the word *Spirit*, in the firſt place wee may either vnderſtand thereby a ſpirituall beginning, as, *Fleſh* was expounded to betoken a corrupt and carnall roote; or elſe wee may conceiue thereby the Spirit of God, whoſe proper and peculiar worke that of Regeneration is. By Spirit in the ſecond place, is not meant a ſpirituall ſubſtance, (for in ſuch a ſenſe there can bee no ſuch thing as one ſpirit to beget another) but thereby is intended a ſpirituall diſpoſition; ſo that the ſenſe of the whole is thus: As of that birth which is from naturall man, there commeth no better thing then meere corruption; ſo of that which is wrought by the reuiuing of the holy Ghoſt, there proceed ſpirituall, diuine, and holy qualities. Corrupted man brings forth a creature corrupted like himſelfe, and no ſuch can inherit the Kingdome of God. The Spirit of God maketh thoſe which are borne of him to become ſpirituall, and ſo they become capable of Eternity. This is the true interpretation of this place: And if this ſenſe had been aright thus generally conceiued, there needed not to haue been ſuch a buſineſſe as wee read to haue been amongſt ſome of the Ancients, about anſwering an obiection, ſuppoſed to bee frameable out of theſe words, againſt the Truth of Chriſts body, becauſe he was conceiued by the holy Ghoſt; and *that which is borne of the Spirit, is Spirit*, ſaith the Text: Hereto their beſt anſwer was, that Chriſt was alſo borne of fleſh, namely, the fleſh of the Virgin, and ſo erroniouſly they limit Chriſts being of the holy Ghoſt, only to his ſoule: Whereas if it be conſidered, that the words *Fleſh* and *Spirit*, doe not here betoken a ſubſtance, but a quality; *Fleſh*, a corrupt eſtate; *Spirit*, a ſpirituall condition; the matter were ſoone cleered: for then all that could bee concluded concerning Chriſt, would be this; namely, that Chriſt being conceiued by the holy Ghoſt, was all Spirit, hauing in him the graces of God in Spirit in an vnmeaſurable meaſure, and was neuer a whit *Fleſh*, as not hauing the ſmalleſt tainture of corruption: If the word *Spirit* were to be expounded of a ſubſtance, how ſhould this bee verified in a man regenerate? Shall wee thinke ſuch an one to bee become a *Spirit*, all corporall and fleſhly ſubſtance being cleane abolished in him? what could bee more abſurd. Well ſaith an old Writer; *Wee being borne of the Spirit, are made Spirit; not in reſpect of any partaking of the glorious and incomprehenſible ſubſtance of the Holy Ghoſt, but in regard of the fruition of thoſe ſpirituall graces which God beſtoweth through Chriſt.* Thus farre for interpretation. In briefe this is all: Of a corrupted beginning, commeth none other but a corrupted birth: From a ſpirituall, iſſueth out a ſpirituall off-ſpring.

Cbryſoſt. Euthymius.

Baſilius hom. Johan. Baptiſmo.

Now to make way to matter of inſtruction, there are here two things principally conſiderable. 1. *The true ſtate of a natrall man.* 2. *The proper condition of a regenerate man.*

Concerning the true ſtate of a naturall man, this is the Doctrine: *That man by nature of himſelfe hath nothing in him but corruption.* It hath been already proued to vs, that by *Fleſh*, here is meant nothing but corruption; and to be borne of the *Fleſh*, is to be borne as a man; and whoſoeuer is ſo borne, the beſt which can be made of him (ſaith our Sauiour) is, that he is *Fleſh*, a very confuſed heape of all corruption. The matter thus manifeſted by the Text, is very proueable by the Scripture. *Dauid* ſaith of himſelfe, and it is true of euery man, borne after the common courſe; *I was borne in iniquity, and in ſinne hath my Mother conceiued me*[l]. Sinne and Iniquity, are here taken in the largeſt meaſure, both for guilt

The 1. Doct.

[k] Epheſ. 6. 12.

[l] Pſal. 51. 5.

guilt deſeruing puniſhment, and for proneneſſe vnto euill; ſo ſoone as euer a man beginneth to be encloſed and warme iu the wombe, he is not tainted onely, but euen (as it were) wholy ouerſpread with theſe two. 1. Liableneſſe to Gods wrath: and 2. Inclination to all kind of vngodlinſſe. The Pſalme ſaith; that when God tooke view of *Adams* ſonnes, they were all corrupt[m]; there was not one found, who in himſelfe was of a more refined and pure condition: *All vnprofitable*[n], all; *the children of diſobedience, and the ſonnes of wrath*[o]. This corruption which is in man by nature, is that which we call originall ſin, or, the ſinne which is in man from the very firſt beginning of his being. It is a depraued-neſſe or a diſorder of the whole Man, in matters which concerne eternall life. I ſay, it is a diſorder of the whole man: *His very minde is defiled*[p], *his wiſdome is death*[q]. If there be any thing in his minde, which may ſeeme to be more excellent then the reſt, euen that alſo is tainted: *The ſpirit of the minde needs renewing*[r]. Among the workes of the *Fleſh, are numbred, Idolatry and Hereſie*, which are properly corruptions of the mind[s]. It is not as ſome imagine, that onely mans inferiour faculties (as his affections) are corrupted, but euen that which is beſt in him: *his cogitations are darkened*[t], he is a very foole and a beaſt in himſelfe before God, in regard of the right apprehenſion of heauenly things, as *Dauid* acknowledgeth touching himſelfe[u]: *All the imaginations of the thoughts of his heart are onely euill*[x]. When it is ſaid that we are all by nature *vnwiſe*[y], what is meant but a deprauation of the minde and vnderſtanding, euen the beſt thereof, no better then meere folly in the beſt things? Now this being once proued, that euen the very minde, and vnderſtanding and wiſdome of nature is become *Fleſh*, what ſhall wee thinke of the remainder? For how muſt not the ſpeech of Chriſt bee true: *If the light that is in thee bee darkneſſe, how great is that darkneſſe*[z]? If the mind and vnderſtanding which ſhould bee the light and direction and ground of gouerment to the whole man, bee in that caſe ſo blinded, ſo defiled, ſo wholly depriued of all true worth, in what caſe ſhall all the reſt be which depend therenpon? It cannot otherwiſe bee (ſaith our Sauiour.) How ſhould corruption produce other then corruption? *Who can bring a cleane thing out of filthineſſe*[a]? *By one man ſinne entred into the World*[b]; *Adam* the common roote of all man-kind, being depraued, how can it be but all his poſterity muſt bee ſo? *Adam begate a childe in his owne likeneſſe*[c], that is a ſinner like himſelfe; and ſo euery father ſucceſſiuely from him hath done the ſame. Hereupon now ariſeth a very great queſtion touching the manner of the propagation and deriuing of ſin from the father to the child, by meanes whereof (according to the words here) *Fleſh* brings forth *Fleſh*: For inaſmuch as the proper ſeate and ſubiect of ſinne is the ſoule, it is queſtioned whether the ſoule alſo come by naturall generation. It ſhould ſeeme ſo, for elſe how ſhould the ſoule be corrupted with ſinne, preſently vpon the being thereof in the body? If ſin were in the body before, then how is the ſoule the naturall ſeate of ſin, or what kind of thing is ſin, if the ſoule receiueth it from the body? Nay, how can the ſoule being a ſpirituall ſubſtance, receiue a tainture and defilement from the body, which is of a groſſer compoſition? For this indeed is the common opinion of Diuines, that the ſoule being in the due & appointed time made by God, commeth pure and clean into the body, but is inſtantly vpon the coupling thereof with the body defiled, like water which running cleane from the fountaine, is powred into a veſſell that is vncleane. This is the moſt receiued doctrine. Indeed it is true, the ſoule in many things followeth the temperature and conſtitution of the body, as is found true in experience; but yet it ſeemeth ſomewhat too hard to ſay, that the ſoule infected by the body. The ſoule may be hindred by the body in ſome of the actions and operations thereof, but how (it being ſpirituall) ſuch a thing as the body ſhould work vpon it to conuey corruption into it, is ſomewhat hard to apprehend. Now on the other

[m] Pſal. 14.3.
[n] Rom. 3.12.
[o] Epheſ. 2.2,3.
[p] Tit. 1.15.
[q] Rom. 8.6.
[r] Eph. 4.23.
[s] Gal. 5.20.
[t] Eph. 4.18.
[u] Pſal. 73.22.
[x] Gen. 6.5.
[y] Tit. 3.3.
[z] Mat. 6.23.
[a] Iob 14.4.
[b] Rom. 5.12.
[c] Gen. 5.3.

other ſide, if for the auoiding this difficulty, we ſhall thinke the ſoule commeth by naturall generation, out of the loynes of the father as the body doth, there will be as much hardneſſe againe to conceiue that. For if the ſoule be by generation, then it is either from the ſoule of the Parents, or their body. How can it be from their ſoule, the ſoule being a ſubſtance, not ſubiect to diuiſion? or how can one ſoule beget another, more then one Angell another? much leſſe can it be from the body: For how can a body beget a ſpirituall ſubſtance? Beſides that the Scripture ſeemeth to be againſt it, while it calleth our naturall fathers, the *Fathers of our bodies*[d], and God the *Father of Spirits*; aſcribing as may bee thought no more to the Parents, then the generation of the body, and reſeruing the conueyance of the ſoule into the body, to God as his peculiar. Theſe difficulties haue put me in mind of two ſpeeches; the one of *Dauids* touching the forming of a man in his mothers wombe: *I am fearefully and wonderfully made, &c*[e]. Out of which place this neceſſarily deriued, that the manner of mans framing and conception in the wombe is a ſecret, rather with feare and reuerence to be wondred at, then buſily and curiouſly to bee ſearched into. It is a part of that knowledge which *Dauid* ſaith, is *ſo high that he cannot attaine vnto it*[f]. For mine owne part I hold my ſelfe ſatisfied with this; that God eſtabliſhed an order in nature, that euery creature that hath life, ſhould produce and bring forth the like to it ſelfe according to its proper kind. This order was more particularly eſtabliſhed touching Man. When God ſaid to *Adam* and *Eue*; *Bring forth fruit, and multiply*[g]. Now this order ſet in nature, the God of nature doth continue, and effect, and giue ſtrength vnto: and, that it is ſo wee ſee, but the particularities appertaining to the manner thereof, we cannot comprehend. I am of opinion, that in ſpeaking of the generation of man, it is not ſo fit to diuide him into his parts, and to ſay; *Thus it is for the propagation of his body, and thus for the infuſion of his ſoule*: For this is to no end but to multiply difficulties; but thus rather: *The whole man conſiſting of ſoule and body, begetteth a creature like himſelfe, conſiſting of the ſame parts, and that by vertue of the bleſſing of multiplication and encreaſe which God beſtowed vpon all liuing earthly creatures in their firſt making.* The other ſpeech, is of *Auguſtine* touching originall ſinne, or the ſinne of nature. *There is nothing better knowne to be preached of, then that man by nature is wholly ſinfull; but how he commeth to be ſo, nothing more hard to bee vnderſtood.* The ſame ſpeaketh of one that was fallen into a pit, one comming by, and ſeeing him there, began to wonder how he ſhould fall in. *Thinke you* (quoth the party in danger) *how thou mayeſt deliuer me hence, and enquire not how I came hither.* So in this caſe it is manifeſt, that we are all enwrapped in originall ſinne, the very death which Infants are ſubiect vnto; which yet by age are vnable to commit a ſinne in act, is a teſtimony of their originall guilt. They could not die if they had no ſinne: and we may feel in our ſelues an inclination and proneneſſe vnto euill, if wee will obſerue our ſelues as we ſhould. What ſhould wee bee ſo buſie then to enquire how and which way it crept in vpon vs? rather let vs beſtow labour to learne which way we may remoue it. Euen *Bellarmine* ſaid well in this, (after much diſcourſe touching the deriuing of originall ſinne:) There is no more (ſaid he) required to the conueyance of originall ſinne, *but that a man by true generation doe deſcend from Adam.* God at the firſt ſet *Adam* as a publike perſon, repreſenting the perſon of all man-kinde, with this condition; if he retained his integrity, then that bleſſing of multiplication once giuen, had been ſanctified to him, for the bringing forth of a poſterity righteous and holy like himſelfe; if he fell away from his obedience, then that bleſſing ſhould be turned into a curſe, and ſhould bee the meanes of multiplying a corrupt and ſinfull generation. Gods inflicting this puniſhment vpon *Adam* falling, that his poſterity ſhould feele the ſmart of his diſobedience, is the very ground hereof, that *Fleſh* produceth *Fleſh*, a ſinfull father produceth a corrupted child. This God in iuſtice laid vpon man, and

[d] Heb. 12.9

[e] Pſal. 139.14

[f] Verſe 6.

[g] Gen. 1.28.

Nihil ad prædicandũ notius, nihil ad intelligendum ſecretius. De moribus Eccle. cap. 22.

Tu cogita quomodo hinc me liberes, non quomodo huc ceciderim quæras. Epiſ. 29.

Niſi vt homo per veram generationẽ ab Adamo deſcendat. De amiſ. grat. lib. 2. cap. 12.

by this meanes ſinne hath ſeized, and doth, and will vpon euery ſonne of *Adam* in his birth: what ſhould we tire out our ſelues with queſtions about the manner? It is a good ſpeech of reuerend *Calvines*: *The vniuerſall corruption of our nature, proceedeth not ſo much out of generation, as Gods ordination. In one man God adorned vs all, and in the ſame one he ſtripped vs all*: ſo that now euery one that commeth from him by ordinary deſcent, is as he was, guilty of the ſame ſinne, and blemiſhed with the ſame corruption. Thus I haue laboured about this neceſſary doctrine, touching mans natiue corruption. Euery man is *Fleſh*, that is, (in the language of the Scripture) a very heape of corruption. This my Text auoucheth, this the Scripture iuſtifieth (it affirmes this ruſt of corruption to haue eaten and fretted into mans nobleſt parts: his mind, his vnderſtanding, his wiſdome, the beſt which he hath in him, is corrupt: He is ſtreamed out of an infected fountaine: his father *Fleſh*, and that which is borne thereof, muſt needs be ſutable. This corruption is ſeated in the ſoule. The Father by Gods Law of nature, hauing a ſoule, begets a ſonne indued with a ſoule: The father hauing a corrupted ſoule, by Gods Law of iuſtice begets a ſonne, whoſe ſoule is alſo ſtained with corruption. This is the ſumme.

Calvin. in locum.

The Vſe.

I might enlarge my ſelfe into ſundry vſes of this doctrine. Firſt, I might apply it againſt the ancient errour of the Heretique *Pelagius*, and his followers, who maintained, that ſinne is come from *Adam* to his poſterity, not by propagation, but by imitation. *Adam* ſinned (ſay they) and ſo made ouer to his race, a nature guilty of the want of originall righteouſneſſe; *but he conueied not any thing which may be truly called ſinne*. How is this then true which is here ſaid; that the off-ſpring of *Fleſh* is *Fleſh*? Whoſoeuer is borne and begotten by man, is a corrupted creature. All in *Adam* ſinned. *Adams* offence in eating the forbidden fruit, is not to be reputed as a perſonall offence, but he being a publike perſon, it was a publike ſinne, euen the ſinne of all man-kinde. Looke therefore in what caſe *Adam* was, preſently vpon his treſpaſſe, in the ſame is euery one by nature: neither could *Adam* conuey his nature vnto his poſterity, but hee muſt needs withall conuey the corruption of his nature. It is a true ſaying, that in the firſt man the perſon corrupted nature, but in euery other man, nature corrupts the perſon. Whoſoeuer is a man by the propagation of *Adams* nature, the ſame is alſo a ſinner by the deriuing ouer of his corruption. Secondly, I might alſo vrge this againſt ſome Papiſts, who are in this point (as they are rightly called) Semi-pelagians, they acknowledging originall corruption, yet doe limit it, and doe make it to haue place onely in the ſenſuall parts, and not properly in the ſoule and mind: *It reſteth* (ſaith a great Papiſt) *in the Fleſh*, (vnderſtanding thereby the inferiour faculties,) as in a fort or ſconce of defence, and from thence it maketh an aſſault againſt the minde. But it hath been proued, that euen the minde of man is corrupt. For which cauſe, *Paul* vrgeth a neceſſity of being renewed in *knowledge* [h]. It is true, there be things yet in nature, which (ſimply) conſidered as endowments of Gods beſtowing, are good: ſo as is, the acknowledgment of a diuine power; ſome diſtinction of good and euill in the conſcience, ſome ingenuity in the things which concerne this preſent life, &c. Theſe and the like remaine yet in nature; and are in themſelues not euill, yet in naturall man they be ſo corrupted, that they can neuer worke to good. No naturall man was euer able out of theſe to bring forth any ſuch action, as might be called rightly good, and in that reſpect accepted with God. Thoſe praiſe-worthy acts of many famous Heathen, if wee grow to a ſtraite examination of things, were but, (as they are called,) *barren vertues, and glorious ſinnes*. Thoſe things might be thus iuſtly, and more at large vrged againſt the Papiſts, the grand Patrons of nature, who will not yeeld it to be ſo wholy *fleſh*, but that there may be found in it ſomewhat free and incorrupt, which may ſomwhat further a mans ſaluation. But I content my ſelfe

Non transfudit culpam ſecundum propriam rationem culpæ.

Andrad. in defenſ. Concil. Tridl. 5.

[h] Coloſ. 3. 10.

Steriles virtutes & peccata ſplendida.

ſelfe to point at theſe things in paſſage: and will ſet my ſelfe to the preſſing of one ſpeciall vſe; namely, the helping vs on to that, without which it is impoſſible for vs euer to be religious; and that is an humble, a ſubmiſſe and baſe opinion of our ſelues. Without this I ſay, there is no poſſibility for vs euer to be religious. Hee which thinketh well of his owne ſoules eſtate, what will hee care for Chriſt, in what awe will he ſtand of Gods maieſty, what reckoning will he make of Gods mercy, or at what price will he value his word, what reuerence will he giue vnto his Sacraments? Euery mans either zeale or coldnes, either forwardneſſe or ſlacknes in religion, is proportionable to that conceit and feeling which he hath of himſelfe. Hee that hath no apprehenſion of the wretchedneſſe of his owne ſoule, is alwaies drouſie and careleſſe in the duties of godlines. He which truly feeth what an vnworthy creature he is by his owne birth, the exerciſes of piety are precious to him, the name of Chriſt is ſweet, the word of ſaluation is muſicke in his eares, the Sacraments are ſuch ſacred myſteries in his opinion, that he ſeemeth to himſelfe not to know how to reſpect them as he ought. Now as this humble opinion of our ſelues, is (as it were) the firſt forme in Chriſts ſchoole, ſo, nothing (by the bleſſing of God) will ſooner teach vs this leſſon, then this doctrine. For what will humble a man in his owne eyes, if this will not? namely, that whatſoeuer he is to the world, rich, beautifull, houourable; yea, although hee weare an imperiall crowne, and could like *Nebuchadnezzar*, write letters of command to all *people, nations and languages* [i], yet in himſelfe if he looke backe vnto the Rocke out of which he was hewen, he is but *fleſh*; and what is that? a confuſed heape of all corruption, one that of himſelfe cannot for his life doe any thing but ſinne, neither is able ſo much as by a thought to aduance his owne good. If he haue nothing in him but nature, hee can expect nothing but *iudgement and violent fier to deuoure* [k]. His nature and religion are two things directly contrary. It is nature to be *dead in ſinne* [l], when Religion requireth to be *dead to ſinne* [m]. It is nature to be *reprobate to euery good worke* [n], when Religion calleth to be *ready to euery good worke* [o]. It is nature to be a *louer of ones ſelfe* [p], when Religion vrgeth to *deny ones ſelfe* [q]. It is nature for a man to *ſeeke his owne* [r], when Religion binds to bee *a ſeruant vnto others by loue* [s] It is nature to *deſpiſe the Word* [t], when it is a fruit of Religion to *ſtand in awe of the Word* [u]. It is nature to account Preaching *Fooliſhneſſe* [x], when Religion teacheth to eſteeme it as *the wiſdome of God, and the power of God* [y]. Thus if there bee no more but nature in a man, he can neuer be religious, he can neuer be ſaued; Nature carrieth a man the way of *Cain, out from the preſence of God* [z]; no way but *way of ſinners* [a]: *the iſſues whereof are the waies of death* [b]. Thus is nature, this is the *fleſh*: of this mettall is man made, worthily called *abominable and filthy* [c]. Our not knowing this as we ſhould know it, is the true cauſe of our vniuerſal careleſnes, of our little eſteeming the word of life, of our ſlender trembling at Gods iudgments, of our running on in ſuch and hardned courſe without remorſe. It is euen as Chriſt ſaid with weeping eyes vnto Ieruſalem: Oh if thou hadſt *knowne* [d], *&c.* If we knew what a ſink of corruption is within vs, and what loathſom creatures we are in our ſelues in the ſight of God, it would make vs let fall our creſt: there is not the ſecureſt perſon, the ſtouteſt gallant, or the moſt proud and ſcorning hearer, but it would make him ſtoope and be aſhamed with *Ephraim* [e], and crie out with the perplexed Iewes, *What ſhall I doe* [f]. It is ſaid of the Egyptian Temples, that they were ſtately to be looked on: but being entred into, and the moſt venerable places thereof viewed, there was nothing to be ſeen, but the image of a Cat, or a Crocodile, or ſome ſuch baſe creature vnder the ſhape whereof they worſhipped their ſuppoſed gods. So ſome report, that at this day in the places about Sodome, there groweth a kinde of fruit to the eye very beautifull, but beeing toucheth, it falled all to duſt, and ſends out a very noyſome ſauour. Such are we by nature. We make ſome ſhew to the eye, and wee

pride

[i] Dan. 3. 31.
[k] Heb. 10. 27.
[l] Epheſ. 2. 1.
[m] Rom. 6. 2.
[n] Titus 1. 16.
[o] Titus 3. 1.
[p] 2 Tim 3. 2.
[q] Luke 9. 23.
[r] Phil. 2. 21.
[s] Gal. 5. 13.
[t] Prou. 1. 25.
[u] Pſ. 119. 161.
[x] 1 Cor. 1. 21.
[y] Verſe 24.
[z] Gen. 4. 16.
[a] Pſal. 1. 1.
[b] Prou. 14. 12.
[c] Iob 15. 16.
[d] Luke 19. 42.
[e] Ierem. 31. 19.
[f] Acts 2. 38.

pride our ſelues in outward things, one in his wealth, another in his blood, a third in the good proportion of his limmes, this foole in her beauty, and the other in the gayneſſe of her attire: but (alas) how if we ſhould be looked into? If it were poſſible for the eye of fleſh to ſee what is in the boſome, oh, what a ſight would offer it ſelfe vnto our view? enough to make a man afraid of himſelf, yea euen to run away from himſelfe, if it were poſſible. Let vs labor in our thoughts about this point, that wee may once come to know our ſelues to be but *Fleſh*, which one word, is the very abſtract of all ſpirituall filthineſſe. Let vs dwell vpon it in our meditations, and labour to improue and preſſe it, to the abaſing of our ſelues. If we haue thought vpon it once, and that it hath caſt vs downe in our owne apprehenſions, yet let vs to it againe: ſay with *Dauid, I will be yet more vile* g. No man ſhall euer hurt himſelfe by this courſe: for *euery valley ſhall bee filled* h; and the more this ſhall abaſe vs, the more ſhall the Lord reach out the hand of his mercy to aduance vs. *Caſt downe your ſelues before the Lord, and hee ſhall lift you vp* i. We can eaſily looke backe to our progenitors, and from ſomewhat in them, take occaſion to be puffed vp. *Thus ancient is our Houſe, and thus many deſcents it hath continued in one place; our Creſt is this, and our coate is that, and theſe matches, and ſuch and ſuch like offices we can talke of:* Why doe we not remember amidſt all, that notwithſtanding all, yet here is nothing but *Fleſh* borne of *Fleſh*, and that without new-birth in Chriſt, it will be better for vs if we had neuer been borne? It is not euery ſlight and ſuperficiall acknowledgement *that wee are all ſinners*, &c. that will bring vs to this: It is ore part of our corruption, that it begets an inward hardneſſe, ſo that it is not eaſie to be humbled with the feeling hereof. It is a matter to be weighed and conſidered well: the glaſſe of Gods Law muſt be often looked into, and the Lord muſt againe and again with earneſtneſſe be beſought, that he would mollifie our hearts, and in ſtead of fleſhly hearts, giue vs *ſpirituall* hearts k, ſuch as may be full of ſenſe, that wee may feele indeed what we are, and whereto we will, if God ſhould leaue vs to our ſelues: Let vs neuer reſt vntill we find ſomewhat in our ſelues more then nature. *Fleſh and blood cannot inherit the kingdome of God* l. This is the maine vſe I thought to verge from this doctrine. Here might be an vſe alſo to parents. Wee our ſelues of *Fleſh* are borne *Fleſh*; that ſhould humble vs: ſo our children are through vs ſuch as we our ſelues are: and be we neuer ſo religious, or well diſpoſed, yet as the ſeed, though neuer ſo well cleanſed before ſowing, brings vp ſtalkes and chaffe together with it; ſo our poſterity commeth out of our bodies with this tincture of corruption. As we haue infected ours therewith, ſo ſhould we make them a kind of recompence, that as they may ſay they are ſinners by our corruption, ſo they may ſay alſo they are brought into the ſtate of grace by our care for their education. This might be followed further, but it ſhall ſuffice thus to haue touched it. And thus farre of the true eſtate of a naturall man. Now followeth the proper condition of a regenerate man. A regenerate man is as much to ſay as a man borne againe: of ſuch an one there are here two things mentioned: First, the author of his new-birth (*The Spirit*). Secondly, the marke or teſtimony of his new-birth (*He is Spirit*). Of both ſeuerally. Concerning the former, this is the doctrine: *That the Spirit of God is the Author and worker of that New-birth, without which no man can be ſaued.* The regenerate man is one borne of the Spirit: the words are plaine; and the matter is eaſily made good by the Scripture. That ſaying is excellent, touching the regenerate, *which are borne not of bloud, nor of the will of the Fleſh, nor of the will of man, but of God* m. The Euangeliſt here ſpeaking of thoſe, which by faith are made the ſonnes of God, aimeth at this mainely, to proue that they be borne of God; which point hee amplifieth by a deniall of the contrary: not of blood, meaning, that they are not bred of any ſuch matter as other ſonnes are ordinarily made of; neither yet haue they man any way for the author of their being, they are not borne according to, or

by

g 2 Sam. 6. 22.
h Luke 3. 5.
i Iames 4. 10.
k Ezec. 11. 19.
l 1 Cor. 15. 50
The 2. Doct.
m Ioha 1. 13.

by any deſire of man, which might either procure, or affect, or wiſh that kind of ſon-ſhip. It is no wiſdome, or power of man, by which they do ariſe to that dignity, but meerely and onely by the mighty worke of God himſelfe. So much haue we gotten by this one place, that the new-birth ſpringeth not out of any thing in man, but is the worke of God wholly. *Of his owne will he begat vs, euen he from whom euery perfect giuing doth deſcend* [n]. To the ſame effect, *Peter, Bleſſed bee God, &c. which hath begotten vs againe* [o], *&c.* Thus farre then we are come, that this new-birth is not in any reſpect procured or cauſed, or effectuated by man; but is altogether from the Lord. Now as it is generally proued to be the worke of God, ſo more particularly it is aſcribed to the holy Ghoſt: not to exclude the other perſons in the God-head, the Father and the Sonne, (it being a true rule, *that in thoſe workes which are without themſelues, all the three perſons worke in common*,) but becauſe it is the ſpeciall office of the holy Ghoſt, to be the immediate and next applyer of the new-birth vnto the conſcience. God the Father begets a man anew, as being the foundation and fountaine of all diuine actions, and good things whatſoeuer; God the Sonne reneweth, as being the Mediator and meriter of this changed eſtate: but yet in the fore-named reſpect, this is more particularly aſcribed to the Spirit of God; according as the worke of election is more eſpecially attributed to the Father, of redemption, to the Son. This is not much vnlike to that limitation of the ſinne, called, *The ſinne againſt the holy Ghoſt*; which is not to be ſo conceiued, as if it were not a ſinne againſt God the Father too, and againſt God the Sonne, (for how is it poſſible that a man ſhould ſo ſin againſt the one, as that therein he ſhould not treſpaſſe againſt the other alſo?) but it is ſo reſtrained to the holy Goſt, becauſe it is a ſin committed againſt the particular office and worke of the holy Ghoſt, and ſo is this new-birth, though it be an act of the whole Trinity in common; yet is it termed the worke of the ſpirit, becauſe he is the more immediate author therein. Hence is it that the waſhing and ſanctifying, which are teſtimonies of the new-birth, are ſaid to be by *the Spirit* [p]: and our *changing into the Image of God*, which is the very forme and life of the new-birth, is reputed to be by *the Spirit of the Lord* [q]: thoſe graces which accompany the renewed eſtate, are called *the fruits of the Spirit* [r], and that renewing which muſt be in all that ſhall be ſaued, is called *the renewing of the holy Ghoſt* [s]. I hope wee are ſufficiently ſatisfied touching this point, that the new-birth is no groſſe or carnall matter, and ſo no work of man any way, but the ſole and peculiar worke of God euery way. It is he which *createth new hearts* [u], *and putteth a new ſpirit into the bowels* [x]: and then againe, this is alſo I truſt plain, that this worke, albeit common to all the perſons of the bleſſed Trinity, yet is more particularly aſcribed to the holy Goſt, whoſe proper office it is to worke vpon the hearts of Gods elect, and to apply offered grace in ſuch ſort, as that it may be made effectuall. Now it ſhall not be amiſſe to ſhew alſo by what meanes *the Spirit* worketh in this making a man to be borne again. The manner is ſecret, but the meanes is expreſſe. God doth ſanctifie ſome courſe for the effecting of what good ſoeuer hee intends: and if the new-birth be the worke of Gods Spirit, no doubt God hath ordained a meanes by which it is accompliſhed. And this meanes is two-fold. The firſt is an outward meanes, namely, the miniſtery of the Word and Sacraments. Hence is it that *Paul* told the Corinthians hee had *begotten them through the Goſpell* [y]; hee tearmeth *Timothy* [z], and *Titus* [a], his *ſonnes in the Faith*: Hee told the Galathians how hee *trauailed* in the duties of his miniſtery for their Regeneration [b]. Hence is it againe that the Word diſpenſed in the ordinary miniſtery, is tearmed the Immortall *ſeed of the New-birth* [c]; ſo againe for this very cauſe the Sacrament of Baptiſme is called, *the lauer of regeneration* [d], becauſe in it and by it (as a meanes) the holy Ghoſt freely worketh his grace in the veſſels of grace. The other meanes is inward, and that is Faith: This is a worke or fruit of the *Spirit* [e], and

[n] Iam. 1.18. [o] 1 Pet. 1.3. *Opera Trinitatis ad extra ſunt communia.* [p] 1 Cor. 6.11. [q] 2 Cor. 3.18. [r] Galat. 5.22. [s] Ephes. 5.9. [t] Titus 3.5. [u] Pſal. 51.10. [x] Ezek. 11.19. [y] 1 Cor. 4.15. [z] 1 Tim. 2.1. [a] Titus 1.4. [b] Gal. 4.19. [c] 1 Pet. 1.23. [d] Titus 3.5. [e] Gal. 5.22.

becauſe

because it is an instrument of the new-birth, it is said to *purifie the heart*[f]. Thus is this also briefly cleered. New-birth is the worke of Gods Spirit, and Gods Spirit workes by meanes; outwardly by the Word and Sacraments, inwardly by faith. The Word offereth grace; the Sacrament is a pledge of grace: Faith entertaineth, and layeth hold vpon grace: the Word perswades the new-birth, the Sacrament shadoweth out the new-birth, and Faith brings the feeling and vnderstanding of it in ones selfe. The Word affects the eare, the Sacrament representeth to the eye, and Faith maketh that which is heard in the one, and beheld in the other, to become effectuall to the heart.

The Vse. The Vse is manifest to euery mans vnderstanding to bee thus: The new-birth, is the onely way to eternall life: *Except a man be borne againe, hee cannot see the kingdome of God*[g]. This new-birth is not in the power of man, either the Spirit of God must worke it, or it cannot be. Desire we then to be saued? Is eternall life, and the kingdome of God the scope of our desires, and the marke which we chiefly shoot at? There is no hope of euer comming to it, but by being borne againe: If we would be borne againe, it is not in our selues to doe it. Who can bring such a *cleane* thing as Regeneration, from out our *filthinesse*? It is the Spirit of God which is onely able to effect it. Whither then, or to whom shall our eyes be directed, and our desires carried, but to *the Father of lights*, from whom shall we expect this blessing, but from him? If we say we looke for it onely at his hands, and professe to disclaime all other hope, let it appeare by our reuerent respect to the meanes ordained & sanctified by him, for the working in vs such a good. Shall *Noah* be thought to looke for deliuerance by the mighty hand of God, from the common deluge, vnlesse being warned of God, he be *moued with reuerence to the preparing of the Arke*[h]? I remember a speech of Gods to *Moses*, when the people of Israel were in a great straite before *Piphahiroth*, the sea was before them, the enemy behind them, on the one side mountaines vnpassable, on the other side a garrison of the Egyptians impregnable. *Moses* he was earnest with God for helpe (therein simply not amisse) but yet, saith God to him; *Why crieſt thou vnto me? speake vnto the children of Israel, that they goe forward*[i]. There was a fault: *Moses* craued helpe, but was not forward in the course, whereby to make way for that helpe which God was pleased to affoord. So must it be said to many vaine pretenders of a kinde of dependance vpon God, for grace and goodnesse, and for new-birth, whereby to fit them for eternall life: It is not euill that you do, to expect these things from God: but if we doe indeed, & from our hearts cry to him, to renew vs in the inner man, and to make vs to become new-creatures; *Why doe we not goe forward?* Why doe we not reuerently and obediently imbrace the meanes deputed by God for our renuing? The Spirit of God begets none anew without Faith, neither doth he (ordinarily) beget faith, but by the ministery of the Word. If we despise the ministery of the Word, and thinke it to bee nothing but a meere ordinance of man, and so either partake not of it, or else listen to it without this setled opinion engrauen in our hearts, that thus and thus, and by it we must be begotten vnto God, or else we shall perish in our sinnes; I say plainely, there is no hope left vs to be saued: yea, I will adde this more, that he who is not able to giue this testimony to the preaching of the Word, out of his owne personall feeling, and experience, that it is the thing whereby naturall man is changed into the Image of God, and renued in the spirit of his minde, certainly he hath yet in him no more then nature, neither is he yet entred into that beaten path of life, which is laid out to vs in the Scripture. These things God hath ioyned together, and man may not seperate. If I heare a man speake of his hope of being saued, I must vrge him to giue euidence of his new-birth: If he tell me that he is confident touching himselfe, that hee is borne againe, I must pray him to giue me satisfaction touching his Faith: If he be againe resolute concerning his faith, (oh, hee, be it knowne to you

[f] Acts 15.9.
[g] Ioh. 3.3.
[h] Heb. 11.7.
[i] Exod. 14.15.

you beleeue in Ieſus Chriſt, and hath as good a Faith towards God as any of them all:) Well; I muſt not be put downe with theſe formall brags, but I muſt be bold to vrge him againe to acquaint me, by the meanes of what Miniſtry he came to this faith which he makes boaſt of. Let him ſhew me, how his awaiting vpon Gods ordinance in his Church, hath brought him to beleeue: If hee make light of this, he will not ſeeme to account himſelfe beholding hereto for his faith, neither yet (put caſe he hath got ſome beginnings of faith otherwiſe) will ſubmit himſelfe to this courſe, for the perfiting and forming of that faith which he thinks he hath, certenly he muſt giue me leaue to thinke hee hath neither true faith, nor new-birth. I know the new-birth is effected by faith; I know faith is (ordinarily) begotten by the miniſtery of the Word. Be it that a man, liuing where he could neuer come to the partaking of this meanes, hath yet in the mercy of God ſomewhat wrought in him, which may in good conſtruction, be tearmed Faith; yet out of all queſtion, if it come once to that, that hee may enioy that meanes, his faith (if it be true) will cleaue to it, as to the proper and naturall inſtrument, both of the begetting, and of the nouriſhing of faith. This then is the vſe of the Doctrine: Saluation is in the deſire of euery man, there is no man but he could be content to goe to heauen. But *not euery one that ſaith, Lord, Lord*[k], ſo not euery wiſher to bee ſaued, ſhall by and by eſcape the wrath which is to come. Except a man be borne againe, there is no poſſibility of not falling into hell: What is this to be borne againe? Is it a ſecond iſſuing from the mothers wombe? No: It is a matter that concernes the ſoule and ſpirit: Why? But is not man able to effect it? Not at all: The Spirit of God is the Author of the buſineſſe. If the Spirit of God doe worke it, no doubt it is by meanes: and whereby ſhall we bee informed touching this meanes, but by the Scripture? And what meanes can any man iuſtifie by the Scripture, but that which hath been named; namely, Faith wrought by *the word of faith which is preached*[l], and which is attended vpon by the two Sacraments? what other ladder haue we to clime vp to heauen by, then this? At the immortall ſeed diſpenſed by a faithfull Miniſtery, we muſt begin: by it we muſt be aduanced higher vnto faith: by Faith we are intereſſed into that working of the Spirit, which produceth the new-birth: by the new-birth we come to be the Sons of God in Ieſus Chriſt. How can we now miſſe the inheritance, when we haue receiued the adoption of ſons? This is the good way, walke therein, and you ſhall find reſt for your ſoules. And thus of the Author and worker of the new-birth. Look not backe into the wombe of thy mother for a newbirth, but lift vp thine eyes and thoughts to him that dwelleth in the heauens. If you ſay, *Who ſhall aſcend into heauen to fetch it thence?* It needs not, looke you to the Word, that is neere thee: *By thy precepts thou haſt quickened me* (ſaith *Dauid*[m].) *Paul* hath an excellent ſpeech: *You haue obeyed the forme of Doctrine, whereunto ye were deliuered*[n]. Hee ſeemeth to compare the Doctrine of the Goſpell to a mould, into which a thing is caſt, that it may receiue a new ſhape: ſo that this is it by which wee muſt bee made new. If we ſhould haue an Angel from Heauen to lead vs, as *Peter* had to conduct him out of priſon, we could not haue a more plaine, a more direct, or a more certen courſe.

k Matth. 7. 21.
l Rom. 10. 8.
m Pſa. 119. 93.
n Rom. 6. 17.

It followeth, concerning the Marke of the new-birth, and here this is the doctrine: *That euery Regenerate perſon is by vertue of his new-birth, a ſpirituall man.* Such as is the beginning of the new-birth, ſuch is hee which muſt bee borne againe: the beginning of the new-birth, is the gracious working of the Spirit: This ſpirituall beginning muſt needs produce a ſpirituall eſtate. Hereupon is it, that the perſons partaking of the new-birth, and brought by the mercy of God out of the ſtate of nature, into the ſtate of grace, are termed *ſpirituall men*[o]. The whole ſociety of the Regenerate is called a *ſpirituall houſe*[p], the Regenerate man is ſaid to be *borne after the ſpirit*[q], and to be *after the Spirit*[r]. Sometime

The 3. Doctr.
o 1 Cor. 2. 15.
p 1 Pet. 2. 5.
q Gal. 4. 29.
r Rom. 8. 5.

I know the word or title ſpirituall is otherwiſe vſed, ſomewhat after our ordi-
f Hoſe.9.7. nary ſpeaking, in which we tearme the Miniſtry *the ſpiritualty* f: but yet that doth not preiudice this, that he which is renued by the holy Ghoſt, is a *ſpirituall man*: In this kind of ſpeaking, *ſpirituall* is oppoſed to *carnal*, and as by *carnal* we mean one corrupted, ſo by *ſpirituall* we intend one reformed. This then is the ſenſe of the doctrine: *A man regenerate, is a man reformed*: Indeed it muſt needs bee ſo: For who ſo is regenerate, is renewed by the holy Ghoſt, and how can it be, but a reformation muſt follow, where the Spirit of God workes? The ſonnes of God
g Rom.8.14. are *led by the Spirit* g, and they which are led by the Spirit, doe alſo according to the Apoſtles counſell, *walke in the ſpirit*; and while they doe ſo, they cannot *ful-*
h Galat. 5.16. *fill the luſts of the fleſh* h. This is a matter ſo manifeſt, that I need not to inlarge the proofe thereof: only it ſhall be neceſſary to anſwer one demand, *Whether as he which is borne of the Fleſh is wholly carnall, ſo hee which is borne againe by the power of the holy Ghoſt, is wholly ſpirituall?* It is anſwered, that albeit by our naturall birth we are wholy corrupt, yet by our renued birth, we be not wholly ſanctified. In one ſenſe the regenerate may be ſaid to be wholly ſanctified, becauſe euery part is purged, the vnderſtanding, will, affections, memory, conſcience, outward man; in euery part and faculty both of ſoule and body, a renuing and a ſanctification is begun, but it is not perfited all at once: That Fleſhlineſſe and carnality which commeth by nature, is not quite remooued at the firſt: There
i Galat. 5.17. is *Fleſh luſting againſt the Spirit, euen in the beſt* i. Theſe two, *Fleſh* and *Spirit*, the corruption of nature, and the gift of regeneration, are mixed together in the whole regenerate man, like heat and cold in a veſſell of water luke warme. It cannot be ſaid the water is in one part hot, and in another cold; but the whole water is partly hot, and partly cold throughout: So the man regenerate is not in one part *Fleſh*, and in another *Spirit*; but the whole regenerate man is partly *Fleſh*, and partly *Spirit* throughout. Thus it is in the gracious pleaſure of Almighty God, for mans better humbling for the increaſing of his thankfulneſſe, becauſe by this meanes he ſhall feele in himſelfe how his regeneration is accompliſhed, and ſo by that experience, which in his owne particular hee hath of the combat betwixt corruption and grace, be the more prouoked to acknowledge Gods mercy, who is pleaſed to deliuer him from the one, and to call him to the partaking of the other. Thus then is the Doctrine: A regenerate man is a ſpirituall man, a man reneued and reformed, yet not perfitly: euery part and faculty is reformed, but not all of euery part: the time of full perfection is not yet come,
k 1 Co. 13. 10. in which, *that which is in part ſhall be done away* k.

The Vſe. The ſpeciall vſe to be made of this Doctrine, is to enable vs to iudge of our ſelues, whether or no we be regenerate: a point without aſſurance wherein all our hopes of being ſaued are in vaine. The matter is plaine, a naturall man is meerely carnall, a regenerate man is changed from carnall into ſpirituall. So much is directly here affirmed. To this then our inquiry into our ſelues muſt ayme, whether it be ſpirituall men, or no? That we may determine aright in this important caſe, let me giue you ſome direction; we cannot haue a ſurer rule then that; *They which are after the Fleſh, ſauour the things of the Fleſh; but they which*
l Rom.8.5. *are after the Spirit, the things of the Spirit* l. Euery thing naturally followeth it owne proper kind, and doth incline towards ſuch things as are agreeing to the nature thereof. A ſpirituall man is ſpiritually qualified, and hath ſpirituall conditions. Giue me leaue to declare vnto you the ſpirituall qualities of the man regenerate, in his vnderſtanding, in his affections, and in his outward behauior. In his vnderſtanding, whereas by nature he was not able to *perceiue the things of*
a 1 Cor. 2.14. *God, they were fooliſhneſſe vnto him* a, now they ſauour better, and he beginneth to
b 2 Cor. 4.6. ſee into them more comfortably then he did. This is it which is ſaid of the re-
c Epheſ. 5.8. generate, that God *ſhineth into their hearts* b, and they are made *light in the Lord*:
d Ier. 31. 33. God *writes his Law in their inward parts* d, not that euery regenerate man is by

and

and by vpon ſauing grace receiued, exact in knowledge, and quicke of conceit; but this, the doctrin of Religion beginneth preſently to reliſh better with him, he beginneth to ſee and conceiue ſome more worth in it then he ſometime did, and though he haue much ſhallowneſſe, yet he hath a *minde to know* [e], and the end of his knowledge is (as *Danids*,) not ſpeculation, but practiſe: *Teach me thy way, and I will walke in thy truth* [f]. In his affections hee is inclined to ſpirituall things. *Paul* ſpeaketh of *ſpirituall bleſſings in heauenly things* [g], the ſpirituall man loueth theſe aboue all. Many ſay, *Who will ſhew vs any good?* But *Lord lift thou vp the light of thy countenance vpon vs* [h]. The Scripture nameth ſome particular ſpirituall matters, as, the *Law is ſpirituall* [i], the Doctrine which is taught by the preaching of the Goſpell, is a *ſpirituall commodity* [k], the Sacrament, *ſpirituall food* [l]; praiſes and prayers vnto God, *ſpirituall ſacrifices* [m]. Now the heart of a man regenerate is to theſe; He *loueth the Law* [n], he loueth the doctrine preached, and *deſireth it as a new-borne babe* doth the mothers milke [o]; hee loueth the Sacrament, as the *Eunuch* no ſooner brought to know Chriſt, but hee deſired *Baptiſme* [p]: hee loueth to be praiſing God; *My lips will reioyce when I ſing vnto thee, and my ſoule which thou haſt deliuered* [q]. In his outward behauiour he will be changed, and become ſpirituall alſo: He *mortifieth the deeds of the body by the Spirit* [r], and *walkes in newneſſe of life* [ſ]. The *fleſh* being crucified, there cannot but follow ſuch behauiour as becommeth holineſſe; the body of ſinne being deſtroyed, there muſt needs be a *Giuing the members as weapons of righteouſneſſe vnto God* [t]. Let euery man inlarge theſe points in his owne thoughts: Let euery one thus conferre and commune with himſelfe; *Would I know whether I ſhall bee ſaued? Why then, what am I? A naturall man or a regenerate man? If I am a regenerate man, the Spirit of God hath wrought in me, and I am ſpirituall: If I thinke I am ſpirituall, where are my ſpirituall conditions? How are my affections towards heauenly things towards grace, towards godlineſſe, to the Word, and exerciſes therof, to the Sacraments, to the duties of Gods worſhip? How am I refined and reformed in the outward man?* If we be loth and careleſſe to come to this queſtioning with our ſelues, it is a token we be carnall. If we can be perſwaded thus to commune with our own ſoules, it is a good ſigne that Gods Spirit hath begun to worke within vs. If I could preuaile ſo much with you, as that you would carry hence with you this care to iudge of your regenerate eſtate, by your ſpirituall qualities, it were a good dayes worke. And we haue ſpent our time ill, and loſt all our paines in hearing; yea, and which is worſe, made matter againſt our ſelues, if we ſhall goe away ſecure in this behalfe. It will be a notable teſtimony that we are ſpiritually minded, if we ſhall be carefull to ſearch, and to enquire into our ſelues about ſpirituall things.

[e] 1 Ioh. 5. 20.
[f] Pſal. 86. 10.
[g] Ephe. 1. 3.
[h] Pſal. 4. 6.
[i] Rom. 7. 14.
[k] 1 Cor. 9. 11.
[l] 1 Cor. 10. 3, 4
[m] 1 Pet. 2. 5.
[n] Pſal. 119. 97
[o] 1 Pet. 2. 2.
[p] Acts 8. 36.
[q] Pſal. 71. 23.
[r] Rom. 8. 13.
[ſ] Rom. 6. 4.
[t] Rom. 6. 13.

THE REMEDIE OF SECVRITY.

The Ruine of Gods Enemies.

By *Samuel Hieron.*

Ephes. 5. 14.
Awake thou that sleepest.

Psal. 37. 20.
The Enemies of the Lord shall bee consumed:

AT LONDON
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To the VVorſhipfull, my much reſpected Friend, Miſtris *Mary Prideaux*, of Netherton in *Deuonſh.*

THE chiefe Butler did not remember *Ioſeph*, but forgate him, *ſaith the Scripture*[a]. *It is a ſpeech which remaineth vpon record, as a perpetuall teſtimony of the hatefulneſſe of ingratitude in the ſight of God. That it may appeare how carefull I am, not to bring vpon my ſelfe any iuſt imputation of this foule euill, in reſpect of you, I haue thought good, to commend ſome of my poore labours vnto you, by a more particular entitling them to your name: This is the beſt I haue, wherewith to requite my well deſeruing friends; amongſt whom if I ſhould not number you, whoſe acquaintance and well-wiſhing to me was through Gods prouidence, one of the firſt occaſions of my ſettlement in theſe parts, and whoſe loue to me and mine, I taſted in ſuch kind meaſure, when I firſt came to pitch where I yet remaine, I might well be taxed as vnthankfull. It hath pleaſed the all-diſpoſing God, to remoue you further off, ſo that I cannot as I would performe towards you, theſe offices of reſpect, which it were meet I ſhould. I pray you therefore that this may remaine as a pledge with you, both of my not forgetting former fauours, and of my purpoſe to continue ſtill,*

[a] Gen. 40. 23.

From Modbury.

A petitioner to God for your beſt welfare:

SAM. HIERON.

A Remedie for Securitie.

IAMES 4.9.

Let your Laughter be turned into mourning, and your Ioy into heauinesse.

IT was a good piece of pollicie which the King of *Aram* commanded his two and thirty Captaines, when they were to goe out to battell against Israel: *Fight* (said he) *neither with small nor great, saue onely against the King of* [a] *Israel.* Hee knew, that the King being once slaine, the whole army would the sooner bee discomfited. The like pollicy I thought very fitting for me to obserue at this time. Many and great are the sinnes of this generation, and (as it was said of *Sodom*) *The crie of them is come vp before the* [b] *Lord*: But there is one grand-sin, vpon which all the rest haue their dependance, which, if we whose office it is to *fight the good fight of* [c] *Faith*, might be so happy as to subdue, doubtlesse we should *See Sathan fall downe from heauen like lightning* [d], and many come to *Amendment of life out of his snare, which are,* (now) *taken of him at his will* [e]. And this is the sinne of *Security*. Against this I haue thought good to bend my whole force at this time, and for that end I haue out of this *Brooke* of Saint *Iames* his Epistle, chosen this clause, as a *smooth-stone*, by which I may (if the Lord shall please so to blesse my leuelling, smite this *Goliah in the forehead*, and make it to *fall groueling to the earth* [f], which euery where, and in euery place doth (like that monster of the Philistims) so intollerably blaspheme the liuing God. This is my generall drift, and this is also (as I may so call it) the *Shaft*, which I haue chosen out of the Lords quiuer for this purpose.

The occasion of choosing this Text.

a 1 King. 22. 31

b Gen. 18. 21

c 1 Tim. 6. 12.

d Luke 10. 18.

e 2 Tim. 2. 26

f 1 Sam. 17. 49.

The words may be diuided into two parts: The first is, *A Restraint from something which is euill*; *Laughter and Ioy*. The second is, *A perswasion to a good contrary thereunto, Mourning and Heauinesse*. Of both these in course.

The diuision of the Text.

In handling the first part, it must first bee enquired what *Laughter* it is, and what *Ioy*, against which Saint *Iames* setteth himselfe in this place. *Laughter*, is one of those endowments with which God furnished the Nature of man at his first creation, and therefore cannot be simply euill. Againe, it is said, that *Abraham* [g] *Laughed*, when God promised him a Son; which generally is interpreted to be that *Reioycing* of his in the *Day* of Christ, which our Sauiour himselfe reporteth of him [h]: for which cause *Izhak* had his name giuen him by Gods appointment [i], as a memoriall thereof, it being as much to say in English as *Laughter*. *When the Lord brought againe the captiuity of Zion*, (said the thankefull people after the returne from Babylon) *then was our mouth filled with Laughter* [k]. The same may be also said of *Ioy*. For among the *Fruits of the Spirit*, *Ioy* is numbred [l], and it is a blessing promised, that the *Voyce of Ioy shall be in the Tabernacles of the Righteous* [m]. Therefore to auoid all ambiguity of tearmes, and to know precisely and distinctly, what it is which Saint *Iames* here dissuades, we must thus distinguish. There is two-fold *Ioy*, or *Laughter* mentioned in Scripture: The one a *Holy ioy*; The other a *Hellish ioy*. The Holy ioy hath for the author of it, the Spirit of God; therefore it is called *Ioy in the holy Ghost* [n]: the matter of it is, the *light of Gods countenance* [o], the assurance of his grace in Christ, the feeling ones selfe to be *clothed with the garment of saluation* [p]: the measure of it is such that it is *vnspeakeable* [q]; the perpetuity such, that *no man can take it from* those that haue it [r]: None can conceiue it but he which feeleth it, *the stranger shall not meddle*

The 1. part.

What Laughter and Ioy S. *Iames* meaneth.

g Gen. 17. 17.

h Ioh. 8. 56.

i Gen. 17. 19

k Psal. 126. 1. 2

l Gal. 5. 22.

m Psal. 118. 15

A two-fold Ioy.

A holy Ioy.

n Rom. 14. 17

o Psal. 4. 6, 7.

p Isa 61. 10.

q 1 Pet. 1. 8.

r Ioh. 16. 22.

meddle with it, ſaith *Salomon* [f]. The fruits of it, are, Ioy in the *Word* [t]; Ioy in the *houſe of God* [u]: Ioy in the liberty and free *Preaching of the Goſpell* [x], *Delight* in the company of Gods *Saints* [y], Ioy in *Afflictions* [z], Ioy in the conuerſion of others [a]; Baſe account of the world [b]. This is a holy Ioy, neither is it the purpoſe of the Apoſtle to reſtaine this Ioy, but to enforce it rather: for indeed the mourning which he perſwades, makes way for this Ioy. Now the other Ioy is a *Helliſh Ioy*, the other *Laughter* is diuelliſh. *Salomon* calleth them all *fooles* whoſe hearts are inueigled with it [c]. *Peter* termeth them *Bruit Beaſts led with ſenſualitie* [d]. This Ioy is either in wicked things, or elſe in things (in their owne nature tolerable) after a wicked manner. Firſt, it is in wicked things. It is a *paſtime to fooles to doe wickedly* [e]. It is a Ioy to drunkards to be at *it early*, *and to ſit till they be inflamed* [f]. The *Twilight* is welcome to the *Adulterer* [g]. The griping Nimrods of the World, reioyce in their taking men vpon aduantage, they *dance vpon the threſholds* of thoſe which are fallen into their hands proudly [h], and they *Spoile the poore when they haue drawne him to their net* [i]. *Ahab* is ſoone out of his ſullen humour, when newes is come that *Naboth* is dead [k]. The enuious and malicious perſon is mooued to *Ioy at the deſtruction of him whom hee hates* [l]. The prophane ones make themſelues merry with the diſgrace of thoſe which runne not with them to the ſame exceſſe. *Iſhmael giereth at Iſaak* [m], and the *Philiſtims* muſt haue *Sampſon* in to *make them paſtime* [n]. Holy *Iob* was as a *tabret* to the godleſſe ones [o], and the *Drunkards made ſongs vpon Dauid* [p]. Thus this Ioy is in euill things. Or elſe (ſecondly) it is in allowable things after an vngodly manner, Honor, Wealth, proſperity, Beauty, a Table richly deckt, an ouer-flowing cup, a faire houſe, &c. theſe things in themſelues are not euill, yet there is a Ioy in theſe of which I may ſay as *Paul* did of the Corinthians, *Reioycing*, that it *is not good* [q]; as namely, when men truſt in them, and *boaſt of them* [r], and *ſet their hearts thereon* [s]. Thus that vain-glorious *Haman*, hauing crept into ſome grace at Court, when he comes home, muſt needs ſend and call *for his friends to tell of the glory of his Riches, and of all the things wherein the King had promoted him* [t]. Thus *Nebuchadnezzar walked in his Royal pallace*, and looking about him, ſaid, *Is not this great Babel which I haue built?* [u] Thus the proud Women in the Prophets time, *walked with ſtretched out necks* [x], priding themſelues in their beauty. Thus the Epicures and belly-gods in *Amos* his dayes, *ate the Lambs of the flocke, and calues out of the ſtall, and dranke wine in bolles* [y]. Thus the Merchants of Tyre, which was the *Mart of the people for many Iles* [z], did *lift vp their hearts becauſe of their Riches* [a]: Here is a Ioy in things not Euill, but yet after a manner which is not good. Now the fruits and effects of this Ioy are thus regiſtred in Scripture: 1. Deepe ſecurity; *They knew nothing* (ſaith Chriſt, of the reioycing people in the daies of *Noe*) *till the flood came* [b]: 2. Secret ſoothing and flattering of the Heart [c]: 3. Confident expectation of nothing but quietneſſe (*I ſhall neuer be mooued* [d],) 4. Careleſneſſe to enquire after matters of Religion, (*The wicked is ſo proud that he ſeeketh not* [e]:) 5. *Putting farre off the euill day* [f], *The viſion is for many dayes to come* [g]. 6. Intollerable Pride ioyned with contempt of others, (*Pride is as a chaine vnto them* [h].) 7. No reſpect to the neceſſities of Gods children, (*No man is ſorry for the affliction of Ioſeph* [i].) 8. A mocking of Gods *Meſſengers* [k]: 9. A deſperate reſolution to take pleaſure while it is to be had, and not to feare the day of vengeance, (*Let vs eate and drink, to morrow we ſhall die* [l].) Thus haue I laboured to let you ſee out of the Scripture, what *Laughter* and what *Ioy* it is which *Iames* intendeth here. In a word thus: It is a fleſhly Ioy, delighting in things ſimply Euill, or elſe in the good bleſſings of God, after a groſſe and ſenſuall ſort, by which the heart it ſo fatted vp, and ſo lulled aſleepe, that it makes men runne on in a kind of ſecure courſe, without any awe of Gods Maieſty, or conſtant care to auoide the wrath which is to come: This is the ſhort of it: and, the Neceſſity of ſeeking to ſuppreſſe this Ioy, is the Doctrine commended vnto vs in this place.

[f] Prou. 14. 10.
[t] Ier. 15. 16.
[u] Pſal. 122. 1.
[x] Phil. 1. 18.
[y] Pſal. 16. 3.
[z] Rom. 5. 3.
[a] Act. 11. 18.
[b] Phil. 3. 8.
A helliſh ioy.
[c] Eccl 7. 6.
[d] 2 Pet 2. 13.
[e] Prou. 10. 23.
[f] Iſay. 5. 11.
[g] Iob 24. 15.
[h] Zeph. 1. 9.
[i] Pſal. 10. 9.
[k] 1 Kin. 21. 16.
[l] Iob 31. 29.
[m] Gen. 21. 9.
[n] Iudg. 16. 25.
[o] Iob 17. 6.
[p] Pſal. 69. 12.
[q] 1 Cor. 5. 6.
[r] Pſal. 49. 6.
[s] Pſal. 62. 10.
[t] Eſt. 5. 10, 11.
[u] Dan. 4. 27.
[x] Iſa. 3. 16.
[y] Amos 6. 4, 6
[z] Ezek. 27. 3.
[a] Ezek. 28. 5.
[b] Math. 24. 39
[c] Deu. 9. 19.
[d] Pſal. 10. 6.
[e] Verſe 4.
[f] Amos 6. 3.
[g] Ezec. 12. 27.
[h] Pſal 73. 6.
[i] Amos 6. 6.
[k] 2 Chro 36. 16.
[l] 1 Cor. 15. 32

Reaſons

Reasons to shew the equity of this Doctrine, and by which to enforce it vpon euery of our soules, may be these: The substance of the Doctrine of the 1. part, & the Reasons to confirme it.

1. It is directly contrary to that which the Spirit of God perswades all Christians vnto. It is their duty to *hate euill*[m], therefore not to delight in it; *to weepe* for it (as we shall see anon,) therefore not to laugh at the committing it. They are commanded to *set their affections vpon the things aboue*[n], and therefore not to ensnare their hearts with these baser ioyes: they are taught to seeke after *Durable riches*[o], therefore not to dote vpon fading wealth: after a *house not made with hands, but eternall in the heauens*[p], and therefore not to be bewitched with the conueniency of earthly dwellings: after *Sitting at table in the kingdome of God*[q], and therefore not to reioyce in earthly belly-cheare: after the *Honour which shall bee to the Saints*[r], and therefore not to be puffed *vp with worldly pompe:* to long for the *Congregation of the first borne, and the Spirits of iust and perfit men*[s], and therefore not to place contentment in carnall fellowship. This is then one reason: This ioy is directly contrary to the maine streame of Christianity. It is a reason of *Pauls* in some things. This *becommeth Saints*[t]: This *becommeth the Gospell*[u], therefore it must be. The reason is the same in this: This becommeth not Saints: This becommeth not the Gospell, therefore it must not be. *1. Reason.* m Psal. 97.10. n Col. 3.2. o Prou. 8 18. p 2 Cor. 5.1. Heb. 13. 14. q Luke 13.29 r Psal. 149 9. s Heb. 12.23. t Ephes. 5.3. u Phil. 1. 27.

2. This kinde of reioycing is neuer without the mixture of some secret bitternesse: *Euen in Laughter the heart is sorrowfull*[x]. And there is a double reason for it. 1. Carnall men seldome haue their desire in euery particular, and the want of that which is desired, breeds a vexation greater by degrees then the contentment in the things enioyed. Take *Haman* for an example: He went from court with a glad heart, and at home vaunted of his honour; yet (saith he) *All this doth not auaile me, as long as I see Mordecai the Iew sitting in the Kings gate*[y]. He was so haunted with a spirit of Emulation against *Mordecai*, that it did distaste all that sweetnesse which he conceiued in his honour. And still, it is (ordinarily) so in the prouidence of God, that worldly men haue in their prosperities something or other comes athwart them, which galleth them as much, as the accomplishment of their desires in other things may seeme to content them. 2. Inward terrours (as furies) do alwaies follow those, who doe willingly cherish in their bosomes, and practise in their liues any knowne corruption. *A sound of feare is in their eares*[z], and it is their iudgement to haue trembling hearts[a]. Well may they set a face vpon the matter, and feast and drinke away their cares, yet they can haue no true inward quiet: For *there is no peace to the wicked*, saith *God*[b]. So then this it the second reason: It is not solide, but a meerly superficiall Ioy, and therefore it is an idle thing to entertaine it. *2. Reason.* x Prou. 14.13. y Est. 5.13. z Iob. 15.21. a Deut. 28.65 b Isa. 57.21.

3. It is a reioycing of no continuance. *The reioycing of the wicked is short, and the ioy of the Hypocrites is but a moment*[c]. *Salomon* likeneth it to a fier of *Thornes vnder a pot*[d], which crackleth and blazeth a while, but suddenly dieth. This kind of ioy is truely called short in two respects. 1. Because the things themselues reioyced in, are so subiect to hazard. Honour a blast: Beauty a perishing flower: Wealth hath *wings like an Eagle*[e], and is suddenly gone: and as the heathen said, *Of the wealth of Merchants, that it hangeth vpon Ropes*; so it may be said of all the contentments of the world, they doe not hang vpon a *Three-fold cord*, which (as the saying is) *cannot be easily broken*[f], but vpon a single twine, which is snapt in sunder with a twitch. And they which look highest and beare the greatest port, and must study the perpetuating of their fortunes, are but in the state of counters, which now stand for pounds, and forthwith goe for a farthing. 2. Because like it selfe, in which all these things are enioyed, is but short; *Our daies are more swift then a post, they passe with the most swift Ships, and as the Eagle which flieth to the prey*[g]: Now carnall men in their reioycing haue but an estate for terme of life at the vtmost: For, *When a wicked man dieth, his hope perisheth*[h], and what hope hath *An Hypocrite if God take away his soule*[i]? So then if *3. Reason.* c Iob 20. 5. d Eccl 7.3. e Prou. 23.5. *Non amo illam fortunam rudentibus aptam Tusc. Qu.* f Eccl. 4. 12. g Iob 9.25, 26 h Prou. 11.7. i Iob. 27.8.

if this *Laughter bee but momentanie*, if this Ioy bee but *for a season*[k]; surely the counsell of *Iames* aduising vs to reiect it, is not vaine: For what wise man will set his heart vpon that, which (like a shadow in the water) *He may see and affect and catch after, but can neuer lay hold on?*

4. The conclusion of this Ioy is fearefull. The end of it is heauinesse[i], and *Woe be to you which now laugh, for you shall waile and weepe*[m]; If you aske what *Heauinesse*: Heare what *Abraham* said to the rich man in hell: *Thou in thy life time receiuedst thy pleasures, now therefore thou art tormented*[n]. Thus *in the end, it bites like a Serpent*[o], and *leads downe to the chambers of death*[p]: Here is *Ioabs Kisse* attended vpon with a secret stab[q], and whereas the *Pleasures of sinne were but for a season*[r], the woe which followeth will be perpetuall. *The worme dieth not, the fier neuer goeth out*[s]: *The breath of the Lord, like a riuer of brimstone doth kindle it*[t]. This is the last reason, but not of the least validity. *The wise mans Eies are in his head*, saith *Salomon*[u]. Hee looketh not onely vpon the present face of things, but considereth before, what the issue will bee. It is no good purchase, to procure an endlesse woe, for a little sliding shadow of contentment. Thus I haue laboured to fortifie Saint *Iames* his counsell with foure effectuall reasons, that so we may haue no colour of reason to reiect it. This carnall Ioy, if it be against the generall drift of Christianity, if it haue not that fulnesse of contentment which it promiseth, if it be of no continuance, if it will certenly set in such a cloud, out of which will arise an eternall tempest, neuer to be blowne ouer with any tract of time, how must not the counsell giuen be worthy to be accounted of, which aduiseth vs to turne our *Laughter* into another tune, and our secure *Ioy*, into some sadder quality? I haue expounded and prooued the Doctrine, now let me make vse.

The Vse.

This Doctrine well agreeth with the times. *Nineueh* was called a *Reioycing City*[x], this may truly bee termed a *Reioycing age*; and like the people of *Laish*[y], we dwell careless, quiet and sure in our owne opinion. Euery man sings a *Requiem* to his owne heart. God hath of his goodnesse blessed vs with peace, and peace (through our corruption) hath brought forth intolerable security. Religion is become nothing but a matter of Title, we haue a name (as was said of Sardis[z],) but all is little other then a very vizard of godlinesse. Are we not all generally without any feare of euill? Doth not euery man applaud himselfe in his course, and make himselfe beleeue that his fashion and carriage is as it ought to be? Doth not euery company carry the very face of carnall quietnesse, men vpholding and bearing vp one another (like the stones in an Arch) in their carelesnesse? Examine our thoughts, consider our speeches, see into our houses, looke abroad vpon the current of the Times, and see whether pleasure and Epicurisme, and that *mad mirth* (which *Salomon* speakes of[a]) haue not engrossed the greatest part. I would it had but a weeke (which yet is a very vnreasonable disproportion) for one serious minute about matters of godlinesse. This is made to be the very End of all: And as it was a Law in *Ahashuerosh* his Court (being giuen to pleasure and iollity,) *That no man might enter it, being cloathed with sackcloth*[b], which is a mourners weede, so, now adaies men cannot abide that which may minde them any way to intermit their carelesnesse: A discourse or conference of religion dasheth all, and seemeth alwaies as vnseasonable, as is *the Snow in Summer*[c]. A Sermon of Repentance is the very burden of the Lord: either we be like *Felix*[d], not at leisure to heare it, or we *make iests with our mouthes*[e], and old as *Lot* to his profane sonnes in law, so we seeme to many *as though we did mocke*[f]: say we what we will, you will say to your selues, *We shall haue peace*[g], *the Euill shall not come*[h]. Thus we stop the eare like the *Adder*[i], and although the Lord ring many alarmes to awake vs from the bed of security, yet we resolue (like the strumpet in *Salomon*) to take our fill[k], and determine (as those in *Ieremies* time) *To doe whatsoeuer thing goeth out of our owne mouth*[l]. This

is

k Heb. 11. 25. *Et placet & video, sed quod video- que placeque non tamen inuenio. Ouid. de Narciss.*

4. *Reason.*

l Prou. 14. 13.
m Luke 6. 25.
n Luke 16. 5.
o Prou. 23. 32
p Prou. 7. 27.
q 2 Sam. 20. 10
r Heb. 11. 25.
s Mar 9. 44.
t Isa. 30. 33.
u Eccl. 2. 14.

x Zeph. 2. 15.
y Iud. 18. 7.
z Reu. 3. 1.
a Eccl. 2. 2.
b Est. 4. 2.
c Prou. 26. 1.
d Act. 24. 26.
e Ezec. 33. 31.
f Gen. 19. 14.
g Deut 29. 19.
h Amos 9. 10.
i Psal. 58. 4.
k Prou. 7. 18.
l Ier. 44. 17.

is the ſickneſſe of the times, a diſeaſe which hath ſpread it ſelfe into euery place. I ſay as Chriſt did to the accuſers of the Adultreſſe; Let him that is cleere herein, *caſt the firſt ſtone* [m] at the application of this point. For albeit I know, ſome haue ſome better care then the multitude, yet I am ſure, that the *fiue wiſer Virgins ſlumbered and ſlept while the Bridegroome tarried long*, as well as *the fiue Fooliſh* [n]: and therfore we ſhall not need to ſhift off this doctrine from our ſelues to others, and to ſay; *This is good for ſuch or ſuch*: but we may ſay euery one to his owne ſoule; *It is euen I to whom this belongeth.* Wherefore ſeeing this is a matter which concernes all, I pray you let it be entertained by all: Let vs rouze vp our ſelues, let vs not crie with the *ſluggard, yet a little ſleepe, a little ſlumber* [o]; but let vs *make haſte* [p] with *Dauid*, and let vs bind our ſelues by a holy vow to caſt away this hardned, brutiſh, preſuming careleſneſſe, as it were a *menſtruous cloth*, and to ſay vnto it; *Get thee hence* [q]: Otherwiſe vnleſſe we doe euen ſtriue againſt this bewitching euill out of hand, wee ſhall euen cleane be *hardened with the deceitfulneſſe of ſinne* [r], we ſhall *freeze vpon our dregs* [s], and moue the Lord to giue vs ouer with that fearefull doome; *He that is filthy, let him be filthy* [t]. And ſurely if God might pleaſe ſo to bleſſe my ſpeech, as that you might be moued by it to thinke ſeriouſly with your owne ſoules, how true it is in this, which *Abner* ſaid to *Ioab* when the people fought one againſt another, namely, that it *will be bitterneſſe in the latter end* [u]; you would then ſay to me as *Dauid* did to *Abigal*, *Bleſſed be thy counſell* [x]. And ſo hoping that this firſt obſeruation ſhall not vtterly fall to the ground without fruit; I come to the ſecond, touching the contrary good which is perſwaded.

And this (indeed) is ſtill the remarkable method of the Scripture, firſt to perſwade a deſiſting from euill, and then to ſtirre vp to the practiſe of good. *Ceaſe to doe euill, learne to doe well* [y]. *Abhorre that which is euill, cleaue to that which is good* [z]. To beake off an euill courſe, and ſo ſtop, is but the one halfe of a Chriſtian duty: To leaue one bad faſhion, and then to begin another, is but an exchange of ſinne, and no repentance.

Now the good I commended here vnto vs, is ſet downe by two names; *Mourning and Heauineſſe.* In handling hereof, it ſhall be our firſt enquiry to know what *Mourning*, and what *Heauineſſe* it is, here meant. As I ſaid of *Ioy*, ſo I muſt of *Mourning*; it muſt neceſſarily be diſtinguiſhed, and that by the Apoſtles direction. There is a *Worldly Mourning*, and there is a *Godly Mourning* [a]. The *Worldly Mourning*, is a griefe and paſſion of the heart for worldly things, or elſe for ſpirituall things in a worldly reſpect. Both the branches of this worldly ſorrow are ordinary and common. Euery naturall man hath theſe affections to be grieued for loſſes of goods, of honour, of friends, &c: with paines and anguiſhes of body: Many are affected with theſe things extraordinarily. Now although theſe touches are not ſimply euill (for it is a wickedneſſe to be *without naturall affection* [b]) yet the aime of Saint *Iames* is not vnto them. There is another branch of this *Worldly Sorrow*, the matter whereof is ſpirituall, but the reſpects carnall: *Ahab* was humbled [c], *Eſau* wept [d], *Iudas* was deepely touched [e]. Here was *Heauineſſe*, yea, and the cauſes thereof were ſpirituall. *Ahab* for his oppreſſion, *Iudas* for his treachery, *Eſau* for the loſſe of the bleſſing: but the reſpects were not ſutable. It was for the danger of euill, and not for the *euill* of euill. Thus a man may be greeued, and yet neuer be ſaued. This kind of ſorrow may be as a needle to pricke and to pierce the heart, and to make way for that true grief, but it is not properly that which is meant in this place. For this ſorrow in it ſelfe, and in it owne nature, if there be no more in it then I haue ſaid, *cauſeth death* [f]. Now the other *Mourning* is a *Godly Mourning*, that is, a *Mourning* for ſinne, becauſe it is ſinne; a breach of Gods will, and an offence to his Maieſty. This is that very thing which Saint *Iames* perſwades, and it is the Mother of true repentance, euen of that repentance which (as Saint *Paul* ſpeaketh) is

m Ioh. 8. 7.
n Matth. 25. 5.
o Prou. 6. 10.
p Pſal. 119. 60.
q Iſa. 30. 22.
r Heb. 3. 13.
s Zeph. 1. 12.
t Reu. 22. 11.
u 2 Sam. 2. 26.
x 1 Sam. 25. 33.
y Iſa. 1. 16, 17.
z Rom. 12. 9.

The 2. part with the doctrine thereof.
What mourning & heauineſſe is meant.
a 2 Cor. 7. 10.
A two-fold mourning.
1. Worldly mourning.
b 2 Tim. 3. 3.
c 1 Kin. 21. 27.
d Gen. 27. 38.
e Mat. 27. 3.
f 2 Cor. 7. 10.
2. Godlie mourning.

not to be repented of. And of this I will endeauour to speake as effectually as I can.

The matter of the mourning here perswaded.

The ground of it is (as I haue said) the dishonour of God by sinne. Now sinne that it may wound the more deeply, is to be considered of vs three wayes. 1. *As it is in our selues.* 2. *As it is in others.* 3. *As it discouereth it selfe in the miseries which it brings vpon the Times.* Of these three respects I will treat seuerally.

1. Our owne sinnes.

1. That our owne sinnes must be mourned for, I suppose we will not denie. Repentance is of absolute necessity to saluation, (for *except ye repent, ye shall perish*, g Luke 13.3. saith our Sauiour;) and there can be no repentance without griefe: For, (as we haue heard out of *Paul*) it is *godly sorrow which causeth repentance to saluation.* Besides, the Scripture hath registred euen a whole catalogue of mourners in this kind. Looke into it, you shall there see *Dauid fainting* [h], *Hezekiah chattering like a Crane* [i], *Iob abhorring himselfe in dust and ashes* [k], *Manasseh humbling himselfe greatly* [l], *Ezra vpon his knees in heauinesse* [m], *Daniel* sorrowfully *confessing his sinne, and seeking the Lord by prayer with fasting* [n], *Ephraim* (the whole body of a state) *smiting vpon the thigh* [o], *Peter weeping bitterly* [p], the Father of the possessed childe bewayling his *vnbeliefe* [q], *Mary Magdalen washing Christs feete with teares* [r], *Paul* crying out, *Oh wretched man that I am!* Who would not wish to be one in this company? If they mourned, and went to Heauen through the vale of teares, what are we that we should expect a calmer passage? And know wee this for a certenty, that the comforts of the Gospell which are treasured vp in Christ, appertaine onely to such: not to them *which are at ease in Zion* [t], *but to them which mourne in Zion* [u]. *The spirit of heauinesse* goeth before *the garment of gladnesse*; and there is no *reaping in ioy*, without *sorrow in teares* [x].

h Psal. 6.6. i Isa 38.14. k Iob 42.6. l 2 Chr. 33.12 m Ezra 9.5. n Dan. 9.3, 20 o Ier 31.19. p Math 26.75 q Mar. 9 24. r Luke 7.38. s Rom. 7.24. t Amos 6.7. u Isa. 61.3. x Psal. 126.5.

2. The sinne of others.

The next consideration of sinne is, as it is in others: For euen the sinne of others must be a cause of sorrow to a Christian. *Samuel mourned for Saul* [y], *Dauids eyes gushed out with riuers of waters, because men kept not the Law* [z]. *Ezra rent his cloathes, and pluckt off the haire of his head and beard,* when he heard of the peoples sinne, *in mixing the holy seede with the people of the Land* [a]: *The Soule of Ieremy wept in secret for the pride of the times* [b]: *Lot vexed his righteous soule in seeing and hearing the vnlawfull deeds of the Sodomites* [c]: *Pauls spirit was stirred to see the City of Athens subiect to Idolatry* [d]: *Christ mourned for the hardnesse of mens hearts* [e], and wept for the security of Ierusalem [f]: Who can perswade himselfe to carry the like Christian heart, who doth not bring forth the like sorrowing fruit? Two reasons there are why the sinnes of others should affect our soules. 1. Piety to God, 2. Pity to them. First, piety to God enforceth it. For what dutifull respect can he carry to God, who can heare and see God to be dishonoured without any touch? It grieues a friend to heare the disgrace of his friend. The godly are called the *friends of God* [g]: A poore friendship it is, if the heart be not affected with a wrong done to his Maiesty. Secondly, pity to others requireth it. For whose bowels that hath in him any dram of goodnesse, would not yearn within him, whose heart would not melt, to see whole swarmes and millions of people which will needs be damned? surely there can be no religion, where there wants this compassion. I haue read of *Marcellus* a Roman, that when as after a long siege, he entred by composition into that rich City of *Syracusa*, the teares trickling downe his cheekes, to see so famous a City, and such a multitude of Inhabitants brought into captiuity. See, what affections haue dwelt euen in the Heathen, begetting sorrow for the miseries euen of their enemies. A shame for a Christian to behold the daily ruine of a world of soules, numberlesse troupes to be led as captiues by the Prince of darkenesse, and not to bemoane it.

y 1 Sam. 15.35 z Ps. 119.136. a Ezra 9. 2, 3. b Ier. 13.17. c 2 Pet. 2.8. d Acts 17.16. e Mark. 3.5. f Luk. 19.41. g Iam. 2.23. Ioh. 15.15. *Tit Liu. l. 25.*

3. The calamities of the Times.

The third consideration of sinne, is, as it discouereth it selfe in the miseries, which by the iustice of God it brings vpon the Times: which thing almost must be taken to heart. Thus was *Dauid* mooued, when he saw multitudes swept away with the pestilence [h]. *Ieremy* wished his *head full of water, and his eyes a foun-*

b 2 Sam. 24.17

taine

raine of teares, that he might weepe day and night for the slaine of the people i; And let his Booke of Lamentations be a testimony of his griefe for common Miseries. So there was a generall sorrow, when God tooke away that peerelesse King *Iosiah; Ieremiah lamented, singing men and singing women mourned* k. *Nehemiah sate and wept and mourned certaine dayes*, when he heard of the *great affliction and reproach* of his Country-men, the remainder of the great captiuity l. *Ester and her maides fasted*, because of *Hamans* conspiracy m. It argueth a desperate case when men are not humbled by Afflictions: *Thou hast smitten them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction*, said the Prophet of the forlorne Iewes n. Thence commeth that extraordinary note set vpon *Ahaz*, not found else-where: *In time of his tribulation did he yet trespasse more against the Lord; this is King Ahaz* o. This is the man who was not brought to any humiliation, no, not by affliction: And although a man haue no cause of deiection, in regard of any personall grieuance, yet the miseries of others are a sufficient motiue. And therefore it is noted as a sauage and brutish part, that when the *City of Shushan was in perplexity, the King and* Haman *sate drinking in the Palace* p, and woe is threatned against them which cherished themselues, but were *not sorry for the affliction of Ioseph* q. For that cause, *Nehemiah*, though hee himselfe were well enough, being the Kings Butler, and in speciall grace with him, yet he professed that hee could not but be sad, so long as hee heard of the hard estate of his Countrey-men r: and though *Moses* liued at ease in *Pharaohs* Court, yet still his mind was vpon the burdens of the Israelites, and had no rest in himselfe vntill he went *to visit his brethren* s: and *Uriah* would not affoord himselfe the ordinary comfort of his bed, so long as *the Arke of God* was in hazard t. Thus the fruits of *sinne*, whether they be personall, or such as lie vpon others, or such as (because of the common concernement of a state) wee are interessed in with others, must be taken notice of to further that Holy *Heauinesse* which is commended to vs in this place. Thus I haue opened the doctrine, touching that *Mourning and Heauinesse for sinne*, into which Saint *Iames* would haue vs to turne all our accustomed security. I come now to the vse and application hereof to our selues.

i Ier 9.1.
k 2 Chr.35.25
l Nehe.1.3,4.
m Est.4.16.
n Ier.5.3.
o 2 Chr.28.22
p Est.3.15.
q Amos 6.6.
r Nehe. 1.11; 2,3.
s Act.7.23.
t 2 Sam. 11. 11.

The Vse.

In the making of which vse and application, I will follow this order. 1. I will make it manifest that we haue these causes of *mourning*, which haue been handled hitherto. 2. I will lay open the generall defect of this duty, notwithstanding the vrgencie of these causes. 3. I will labour the perswading of that, to doe which, we haue so great cause, and yet in the doing whereof we haue been so exceeding negligent. These be (as it were) the lines; vnto each of which I must endeauour to giue his proper filling.

We haue the three causes of heauinesse.

First, I must make it good that we haue this treble cause of heauines. 1. Our owne sinnes. 2. The sinnes of the times. 3. The euidences of Gods displeasure against sinne. Touching our owne sinnes, that in the multitude and grieuousnesse of them, we haue much matter of *heauinesse*, no man (I suppose) will denie. First for multitude, he that shall heare *Dauids* acknowledgement, that his *sinnes are moe in number then the haires of his head* u; and *Iobs* confession, that he cannot *answer God one of a thousand* x, how can he thinke his sinnes are few? And if there be any here (as this secure age brings forth many such) who supposeth the tale of his sinnes to be but small, let him doe but this: Let him in the end of some one day, examine his course *vpon his bed* y, and proceed with himselfe from point to point, from his waking in the morning to that houre, calling all (as neere as hee possibly can) his thoughts, speeches, actions, to a reckoning: and then, when he hath found by a suruey made, the idle, vnprofitable, godlesse thoughts, which haue been as thicke within him, as motes in the aire; the vaine, vitious, blasphemous, graceless speeches, which haue fallen from his mouth, the euils which he hath done, the good duties, to God, to himselfe, to others, which hee

u Psal. 40. 12.
x Iob. 9. 3.
y Psal. 4. 4.

hath left vndone, or, (at least) not so done as he should: when (I say) hee hath found out all these, and hath (as his duty is) added this withall, that besides,
z Psal. 19.12. there are many *secret faults*[z], which he cannot see; then let him (like the workeman, who by the sight of *Hercules* his foote, gathered the proportion of his whole body) thinke, put case he hath liued thirty, forty, or more yeers, what infinite millions of sinnes hee must needs be guilty of, sith the particulars of one day doe amount to so great a summe. This would euen make the stoutest to hang downe his head like a bul-rush, and to be (as it were) confounded in himselfe, if this were duly thought vpon. It is said of *Cæsar*, that when he heard that
Macrob. Saturnal. lib. 2. cap. 4. a certaine Knight of *Rome*, being dead, and whose goods were set to sale, was in debt some thousands of pounds, he wished that the Knights bolster might be bought for his vse, thinking, that sure it had some extraordinary vertue in it, vpon which a man could sleepe who was so much in debt: And surely, if we had
a So are sins called, Mat. 6.12. but a glimpse of the particular *Debts*[a], in which we stand bound to God, wee would no lesse wonder at our selues that wee can sleepe so securely as we doe, being lyable to so great a reckoning, especially hauing so slender an assurance of discharge. And (indeed) the not looking into the hinder end of the wallet, is the cause of all our presuming. We are like swaggerers at a Tauerne, who (in their humour) call in for as much as the house can affoord, but when the shot commeth, then they storme, and are ready to sweare, it cannot be so much: so we run on still vpon the lash, and neuer looke on the score; little doe we thinke it to be so great as indeed it is. He amongst vs, who is accustomed to swearing, though it be but now and then, yet if it were possible for him, to see but how many times hee had sworne in the compasse of one yeere, (besides his other sinnes,) I verily thinke, that if he were not vtterly giuen ouer, it would make
b Hab. 2.16. his *belly to tremble*[b], to consider it. Howsoeuer this let vs be sure of, they are all
c Psal. 56.8. set downe in God's *Register*[c], and *Iob* saith, that God *sealeth vp iniquity as in a bag*[d],
d Iob. 14.17. as rich men doe their money, laying it vp vntill the Audit. Now for the greeuousnesse of our sinnes, (which is another branch) I will note but one circumstance of many to set it out; and that is, the riches of the meanes which we haue long inioyed, for better fruit. Suppose we, that we euen now did heare the
e Isa. 1.28. Lord calling to vs, as he did of old to the Iewes; *Come, let vs reason together*[e], thinke earnestly what excuse we can make. Hath not the Lord been patient
f Isa. 30.28. towards vs? hath he not *waited that he might haue mercy vpon vs*[f]? hath he not
g Ezek. 18.30 sent vnto vs early and late? *Cast away your transgressions*, why will ye die[g]? Hath not the light of holy direction long stood vpon a Candlesticke in the middest
h Isa. 30.21. of vs? haue we not still heard that voyce, *This is the way, walke in it*[h]? Now this is a sure thing: by how much the more we know, or may know, by so much the greater is our sinne: If *I had not come and spoken vnto them, they had had no*
i Iohn 15.22. *sinne, but now haue they no cloke for their sinne*[i]. Thus the enlargement of Gods mercy in blessing vs with the meanes of holinesse, is the greatest improuement of our sinne: And so (I hope) I haue cleered this, that we haue the first cause of *Heauinesse*, our owne sinnes: touching which, it is hard to say, which is the greater, the multitude of them, or their quality.

The next cause of sorrow, which must be manifested to be amongst vs, is the sinne of the times. It was truly said, that the Diuell *hath great wrath, knowing*
k Reu. 12.12. *that he hath but a short time*[k]. As his time is abridged, so is his malice enlarged; and thence it is, that this old age of the world, is so fruitfull in most monstrous impieties. All the euils of the precedent ages, are flowne together into this, as into a common sewer. *The filthinesse of the people hath filled the land from corner to*
l Ezra 9.11. *corner*[l]. Men were wont heretofore, amid their other euils, yet to haue so much honesty, as to seeke to shroud their sinnes vnder a mantle of secrecy. But now
m Isa. 3.9. they *declare them as Sodom*[m], Atheisme, Blasphemy, Drunkennesse, Whoredome, Oppression, Contempt of Religion, men neuer blush to be commonly noted

noted for such kinds of euils. Indeed nothing (among the multitude) is in more disgrace then this, to be a conscionable and carefull Christian. Me thinkes, considering the full measure of Iniquity, I should heare the Lord cry to his Angell, *Thrust in thy sickle, and reape; for the time is come to reape, the Harvest of the Earth is ripe* [n]. Woe be to vs, if we crie not with *Dauid*; *It is time for thee Lord to worke for they haue destroyed thy Law* [o]. So much briefly for that, which if my *tongue were as a pen of a swift writer* [p], I were not able to set down at full, and which if we might reforme with the sacrifice of our best blood, we might thinke it well bestowed. Thus wee see the second cause of heauinesse is not wanting. Wee can scarcely put our heads out at doores, or heare one speake, but we shall haue cause to remember it.

n Reu. 14.1,5
o Psa. 119. 126.
p Psal. 45.1.

The third thing deseruing sorrow, to be handled, are the Euidences (in the times) of Gods displeasure against sinne. The Prophet *Amos* saith, that *there is no euill* (meaning, no euill of punishment) *but the Lord hath done it* [q], and *Ieremy* saith, that euery such Euill is an infliction for sinne; *Man suffereth for his sinne* [r]: which two places doe euince thus much, that if there haue been amongst vs any common punishments, surely they haue come from the Lord, and that for sinne. Now what common punishments the Lord hath layed vpon our Times, he must needs be blind which seeth not. A raging, and (as I may terme it) a man-eating pestilence in the chiefe parts of the Kingdome, (though we hitherto in these West parts, haue been euen miraculously spared: but let vs not presume, if wee haue been idle lookers on, vpon the visitations of others, the rod will fall the heauier when it comes) vnseasonable seasons, vnheard of inundations, fearefull fiers, *the Fowles of Heauen, and the Fishes of the Sea destroyed* [s]. These things we heare, these things we discourse of at our Tables, and in our meetings as newes, and as the occurrences of the Times; but we let them die with the report, and neuer put them vpon our hearts. What thinke wee of the horrible oppression which raigneth, one man labouring to eate and *deuoure another* [t], the encreasing of Papists, who (like the Canaanites to the Israelites) are as a *whip on our sides*, or as *thornes in our eyes* [u]? the grosse fatnesse which is growne vpon most hearts, in that (like the Iewes in Christs time) men doe not esteeme, nor *know the things which appertaine vnto their peace* [x]? What thinke we (I say) of these things? doe they not giue vs cause to say as *Moses* did to *Aaron*, when God sent a sudden pestilence among the people; *There is wrath gone out from the Lord, the plague is begunne* [y]? yes verily. Nay, we may well expect the accomplishment of that which was said of old; namely, that if wee be not reformed by these things, the Lord will *smite vs yet seuen times more for our sinnes* [z]. Truth is, God hath been, and is very gracious to our dayes (for so is his manner, *oft times to call backe his anger, and not to stirre vp all his wrath* [a],) he hath *set peace in our borders* [b], vnder the gouernement of a Christian King, he hath not remoued our *Candlestocke*, as he iustly might, because of the decay of our *first loue* [c]; yet euen this is also to be counted a iudgement, that the eyes of the most are so holden, that they doe not see Gods mercy, nor know how to turne these fauours to a spirituall vse; and full is euery place of such *Fooles*, (as *Salomon* speakes of) who *haue a price in their hands, but haue none heart to get wisdome* [d]. And this may serue to let vs see what euidences we haue of the Lords displeasure against sinne, and withall, to make good the first point, that we haue abundant matter of *Heauinesse*.

r Lam. 3.37.
s Zeph. 1.3.
t Gal. 5.15.
u Iosh. 23.13.
x Luke 19.46
y Num. 16.46.
z Leuit. 26.24
a Psal. 78.38.
b Psal. 147.14
c Reu. 2.4,5.
d Prou. 17.16.

Now let me shew our neglect, and what slender sorrow these things haue brought forth amongst vs; I will proceede distinctly and in order: and first what little mourning there is for personall sins: The seat of sorrow is the heart, (*rent your hearts*, saith *Ioel* [e],) and that only *knoweth the bitternesse of the soule* [f]. It is vnpossible that I should be priuy to mens secret bewailings, neither will I iudge any by the smoothnesse of his looke, or the drinesse of his cheekes; for euery cloud

We haue not sorrowed as we should.

e Ioel 2. 13.
f Prou. 14.10.

doth not drop downe raine, neither is euery myſt of ſorrow diſſolued into teares: Yet there is one thing by which it may be ſhrewdly ſuſpected that (to ſpeake of the generality) men are in very little heauineſſe for their ſinnes; and that is, the little reformation which appeares. The mourning heart cannot but *be diſpleaſed in it ſelfe, for the euils which it hath committed* [g]: This diſpleaſure will turne the dilight in ſinne, into a hatred of ſinne. This hatred will bring forth that which *Paul* calleth *Care* [h]; that is, a penſiue and buſie ſtudy how to amend: And it cannot be but God would ſo bleſſe theſe motions, (being indeed the workings of his owne Spirit) as that ſinne, being quailed in the roote, ſhall alſo wither in the leafe, and the loue of holineſſe being planted in the heart, ſhall ſhoote out ſome fruit in the life. I know it is poſſible for a deare child of God, bitterly to bewaile ſome ſpeciall corruption, confidently to vow againſt it, earneſtly to beg deliuerance from it, to ſtriue to ſubdue it with the vtmoſt might; and yet againe and againe to be enſnared with it: But, that *wickedneſſe* ſhould be *ſweete in a mans mouth* [i], that he ſhould *obey it in the luſts thereof* [k], that he ſhould *take thought for it to fulfill it* [l], that he ſhould *hate to be reformed* [m], and yet be ſaid to mourne and be heauy for his ſinne; ſure I am it is vnpoſſible. He mourneth not for drunkenneſſe, who *riſeth early to follow it* [n]: Hee mourneth not for couetouſneſſe, who is *plotting* and *imagining* matters of oppreſſion and vniuſt getting *vpon his bed* [o]. He mourneth not for ſwearing, who ſaith; *With my tongue I will preuaile*, what hath any body to doe, *who is Lord ouer me* [p]? and ſo in other ſpecialties: ſo that this then is a true concluſion. There is but little amendment of ſinne, therefore ſure there is but little ſorrow for ſinne.

Come we now to the next, what ſorrow there is for the ſinnes of others. Our ſcantneſſe in this may well bee collected out of the former. For the ground of my ſorrow for anothers ſin, is the ſting which I feele of mine owne. He therefore which laments not for his owne, can hardly be affected for anothers. But I will inſiſt vpon a more particular euidence, which is this; the little care that is had for the reformation of others. He which mournes for anothers ſinne, will endeauour as much as in him lieth, to reforme that which is the cauſe of his mourning. I remember the ſaying of Saint *Iames*; *If a brother or ſiſter bee naked and deſtitute of daily food; and one of you ſay to them: Depart in peace, warme your ſelues, fill your bellies; notwithſtanding ye giue not thoſe things which are needfull, what helpeth it* [q]? So if a man ſay; *Oh I am ſorry to ſee how euill men are*, and yet ſeeke not *to pull them out of the fier* [r], and to reclaime them from that eternall euill into which they are falling; to what end is that ſorrow, or how ſhall I thinke that it is vnfained? And this duty of ſeeking to reforme the ſinne of others, lieth vpon all, though vpon ſome more then vpon others. The Magiſtrate by his authority, *hee beareth not the ſword for nought* [s]; and *Nehemiah*, when matters were amiſſe, ſpake not ſo much to the offenders, as to the *Rulers* [t]. The Miniſter by the word, ſtill *proning if God at any time will giue repentance, that men may come to amendment* [u]: Euery priuate man, by diſcreet admonition (*thou ſhalt plainely rebuke thy neighbour* [x],) or at leaſt by *Prayer* [y], that God may open their eies, to the end that they may ſee their miſery. Now if there be a defect in theſe, the ſword of authority being let to ruſt in the ſheath, and the people not being made to ſee their *tranſgreſſions* [z], and men ſtopping their mouthes, ſo that they neuer giue a word of admonition to their delinquent neighbours; if (I ſay) there be ſuch a defect in theſe things, how doe we mourne, where is our pitty ouer mens ſoules, if wee can ſee men runne on to their owne deſtruction, and not ſtretch out our hands to pull them (as a brand) out of the fier? Looke you to it that it bee not your fault: it is the common ſickneſſe of the times, happy be you, if you be free from the infection. I wil put you ouer to the *accuſing* or *excuſing* of your *own thoughts* [a], and ſo come to the next point.

And that is touching our being affected with the tokens which wee ſee of Gods

[g] Eccl. 8. 9.
[h] 2 Cor. 7. 11.
[i] Iob 20. 12.
[k] Rom. 6. 12.
[l] Rom. 13. 14.
[m] Pſal. 50. 17.
[n] Iſa. 5. 11.
[o] Mich. 2. 1.
[p] Pſal. 12. 4.
[q] Ia. 2. 15, 16.
[r] Iude 23.
[s] Rom. 13. 4.
[t] Neh. 5. 5, 13, 11, 17.
[u] 2 Tim. 2. 25, 26.
[x] Leu. 19. 13.
[y] 1 Tim. 2. 1.
[z] Iſa. 58. 1.
[a] Rom. 2. 15.

Gods wrath againſt ſinne. And ſurely the very face of things (as now they ſtand)is ſufficient to bewray the iron deadneſſe of mens hearts in this particular. All things doe euen ſauour of an vniuerſall ſecurity. Many blowes are giuen,but *the people turne not vnto him that ſmiteth* [b]. The wofull occurrences of the Times,haue the ſame working with men, which a great ſtone hath when it falleth into the Waters: falling in, it maketh a great noiſe, and ſtirreth the Water very much, and one waue begetteth another for a good prety ſpace; at laſt the motion groweth weaker and weaker,and the water returneth againe vnto his former ſmoothneſſe. So in this: We heare of diuers fearefull accidents; at the firſt comming of the newes,we are much moued, and it runneth from man to man with much ſwiftneſſe; but on a ſudden, when this firſt addreſſe is paſt, the matter dieth away,wee are as we were, and the thing it ſelfe leaues no impreſſion: and by this meanes is that verified,which was complained of old; *The Lord calleth vnto weeping and mourning, and behold ioy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh and drinking wine, &c* [c]. No humiliation followeth vpon Gods iudgements: But whereas euery iudgement of God ſhould be as a warning peale to repentance, we be like the Smiths dog, who, the harder the Anuile is beaten on, lieth by and ſleeps the ſounder; ſo a deeper kind of drowſineſſe hath ouertaken vs.

b Iſa. 9.13.

c Iſa. 22.12,13

Now then that theſe two points are cleared, the one touching the cauſes of *Heauineſſe* which wee haue, the other touching our ſcantneſſe in framing our ſelues to that meaſure of holy ſorrow which becommeth vs; ſurely, if we ſuppoſe any waight to bee in this which is commended to vs by S. *Iames*, I doubt not but I ſhall eaſily perſwade you in the generall drift of my whole Sermon; namely, to *turne your Laughter into Mourning, and your Ioy into Heauineſſe*. For the better furtherance whereof, let mee commend vnto your beſt conſideration theſe particulars.

Firſt, the ſpeciall reſpect which the Lord beareth to thoſe whoſe ſpirits are full of heauineſſe, either in all, or in any one of the regards which I haue mentioned: *Thus ſaith the Lord. The Heauen is my Throne, and the Earth is my foot-ſtool, all theſe things hath my hand made, all theſe things haue been, ſaith the Lord, and to him will I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words* [d]. Conſider the place: The ſeate of the Lord is full of glory, and from thence hee beholdeth all the Earth, but his more eſpeciall Eye, is to the trembling and bruſed ſoules; the mourning ſpirit is vnto him the moſt pleaſing ſacrifice [e]. *Dauid* ſaith, that the Lord hath a *bottle* in which he doth *put the Teares* [f] of the humbled, not one of them falleth to the ground without his notice. Me thinketh this motiue ſhould not be without effect: for who would not doe that which will draw the eye of the Lords reſpect toward him? God hath a generall prouidence ouer all: *Thou Lord ſhalt ſaue both man and beaſt* [g]; but the groaning hearts are his chiefeſt treaſure.

Motiues to perſwade that mourning & heauineſſe, which Saint *Iames* aimeth at.

1. *Motiue.*

d Iſa. 66. 1, 2.

e Pſal. 51.17.

f Pſal. 56.8.

g Pſal. 36.6.

Secondly, that in the times of common Miſeries, the Lord maketh ſpeciall prouiſion for the ſafety and comfort of thoſe which mourne. Excellent for this purpoſe is that place of *Ezekiel* [h], when the *ſix* Angels (like men) were come forth againſt Ieruſalem, *with euery one a weapon in his hand to deſtroy it*: Firſt, there was a courſe taken to *ſet a marke vpon their fore-heads which did mourne, and crie for all the abominations that were done in the midſt thereof*. The ſword of vengeance was not drawne foorth to the ſlaughter, till particular order was taken for their ſafety. *Lot* was in continuall heauineſſe for the ſinnes of *Sodome*, and we ſee the deſtroying Angell *could doe nothing*, vntill he was come vnto the place appointed for his refuge [i]. You haue heard before of *Ieremiahs* mourning: note I pray you the fruit of it in this particular. When *Ieruſalem* was taken by *Nebuchadnezzar*, and (as the manner is in ſuch ſurpriſes) many went to wracke; the Lord ſo wrought, that when as the King himſelfe and his ſonnes were not ſpared [k],

2. *Motiue.*

h Eze. 9.2, &c.

i Gen. 19. 22.

k Ier. 39. 6, 7.

yet by *Nebuchadnezzars* owne mouth, speciall charge was giuen for the preseruation of *Ieremy*; *Take him* (said he to the chiefe steward) *looke well to him, doe him no harme, doe vnto him euen as he shall say vnto thee* [l]. The poore despised Prophet whose soule had wept in secret in the dayes of their iollity, was now specially prouided for, when the Body of the people receiued the due reward of their deepe security. Thus the *meeke are hidden in the day of wrath* [m]; and if it doe come to passe that they bee swept away with common calamities, yet their *death is precious in Gods sight* [n], and it shall be their happinesse to be *taken away from the Euils to come* [o].

l Verse 11,12

m Zeph.2.3.

n Psal 116.15

o Isa.57.1. 2 King 22.20.

3. *Motiue.* Thirdly, that the Lord hath tied himselfe by a promise to affoord to all such a gracious plenty of inward refreshing. *Blessed are they that mourne, for they shall be comforted* [p]. This is gone *out of the lips* of the Lord, and he *will not alter it* [q]: The Gospell which wee preach is truly said to bee *tidings of great ioy* [r]; and indeed such a ioy it is, which the heart of man in this mortality is too little to receiue: Now the sweetnesse thereof belongs onely to these that mourne. *The Spirit of the Lord* (saith Christ) *is vpon me, he hath sent me to preach glad tidings*; but to whom? *To the poore, to bind vp the broken hearted, to comfort those that mourne, &c* [s]. Such as these, *hee will fill with good things* [t], their *soules shall be satisfied as with marrow and fatnesse* [u]: they shall haue the spirit of consolation, a secret *witnesse* in their bosomes, *that they are the children of God* [x]. Woe be to him whom the desire of this blessing cannot moue.

p Math.5.4.

q Psal.89.34.

r Luke 2.10.

s Isa.61.1, &c. Luke 4.18.

t Luke 1.53.

u Psal.63.5.

x Rom.8.16.

4. *Motiue.* Fourthly, that albeit the comfort which such haue is but secret, and such as by reason of the hiddennesse thereof, maketh many a man to thinke that it is the dullest and most perplexed life in the world to be a good Christian, yet at the day of iudgement it shall be made more apparant. Now the teares vpon their faces are as a curtaine before their happinesse, that it cannot be seene; but then they *shall be wiped away* [y], that shall be a *day of full refreshing* [z], and then shall the Lord say, turning him (as it were) to the secure worldlings [a], which *haue liued in pleasures on the earth, and in wantonnesse* [b]: *Behold, my seruants shall eate, and you shall be hungry; behold, my seruants shall drinke, and you shall be thirsty; behold, my seruants shall reioyce, and ye shall be ashamed. Behold, my seruants shall sing for ioy of heart, and ye shall crie for sorrow of heart; and shall houle for vexation of minde* [b].

y Reu.21.4.

z Acts 3.19.

a Iam.5.5.

b Isa.65.13,14

The Conclusion. To draw then to a conclusion. You see a duty commended to vs by the mouth and Ministery of Saint *Iames*, to turne our careless *Laughter* into a holy *Mourning*, and our presuming ioy into a godly Heauinesse. It is not without cause that we are perswaded to this exchange. Looke we into our selues, our owne sinnes muster together before our eyes in no small troupes, enough to wound the dullest heart. Cast we our faces to others, we see the *world lying in wickednesse* [c], and *hell euen enlarging it selfe* [d], to receiue it: Examine we the times, many things tell vs plainly, that surely God is not well pleased. Consider we againe our own course, we must needs yeeld that we haue been too secure, and that these things haue not so affected vs as they should. Think we further of the benefit and worth of that which we are perswaded to, we shall find it attended vpon with a traine of blessings: How shall we then deny our obedience to this holy aduice? I pray you then, *Let my counsell be acceptable vnto you* [e]. You are here many Merchants, and much of your trading stands vpon exchange [f]. Well is he in his owne opinion who can put away some ill conditioned ware for a more currant commodity. Behold here the best exchange which you euer made; *Let your Laughter be turned into Mourning, and your Ioy into heauinesse*. Sure I am, a commodity it is, for which (which all desire) you shall receiue a very quicke and plentifull returne. Quicke it will be: *For yet a very little while, and he that shall come will come, and he will not tary* [g]: and it will be plentifull; for, *they which now goe weeping, shall returne with ioy*; nay, which is more, *they shall bring their sheaues* [h].

c 1 Ioh.5.19.

d Isa.5.14.

e Dan.4.24.

f A particular application to the place where this Sermon was preached, *Plimouth.*

g Heb.10.37.

h Psal.126.6.

The

THE RVINE OF GODS ENEMIES:

Preached vpon the Commemoration day of *the deliuerance from the Gun-powder Treason.*

IVDGES 5. 31.

So let all thine Enemies perish, O Lord.

THis is the conclusion of that Diuine song which *Deborah* and *Barak* sang after that great deliuerance which God gaue the Israelites from *Iabin* King of Canaan, and after the ouerthrow of *Sisera* the Generall of the field. Now when as in the latter part of this hymme, *Deborah* (who I suppose was the compiler of it) had after a most eloquent manner, set out the fashion of *Sisera* his fall, by the hands of *Iael, the wife of Heber the Kenite* [a], shee shutteth vp all with this propheticall conclusion; *So perish all thine enemies, O Lord.* This is the order of the place. The dependance of this verse vpon the rest of the Chapter. [a] Vers. 24, &c.

The clause it selfe is a Prophecy: for albeit it runne in the forme of an Imprecation, yet it being considered, what *Deborah* was, euen a *Prophetesse* [b], we must needs thinke that the ground of her speech, was the knowledge shee had, touching the future estate and condition of Gods Church, for which cause shee maketh the desire of her soule sutable to the purpose and determination of God. As therefore shee well knew that *Euill* should *hunt* the enemies of God *to destruction* [c], and that the prouidence of God should attend vpon those which loue him, for their continuall preseruation; so here shee testifieth the fulnesse of her desire, that it may be so: *So let all thine, &c. But they that loue thee, &c.* The generall nature of it. [b] Chap. 4. 4. [c] Psal. 140. 11.

It being cleere then (as I take it) that this verse came out of the mouth of *Deborah* as a Propheteesse, it may be diuided into two parts. The first sets down *the ruine of Gods enemies; So let all thine enemies perish, &c.* The second declareth *the prosperity of Gods friends: But they that loue thee, shall be as the Sunne, &c.* The Diuision of it.

I haue chosen the first part only to handle at this time, the generall doctrine whereof, is; *That the enemies of God shall perish so as Sisera did.* For the opening whereof, two things must be done: first, it must be shewed who bee Gods *Enemies*: secondly, it must be enquired how *Sisera* perished, and then the ruine of *Sisera* must be applied to all Gods *Enemies*. *The Doct.*

In one word, they be generally called Gods *Enemies*, which are the *Enemies* of Gods Church. Thus the *Lord sware that hee would haue warre with Amalek, from generation to generation*, because *Amalek fought with Israel* [d], and *Ethan* in the Psalme, saith that those which *reproched the footsteps of Gods annointed, reproached the Lord* [e], according as *Paul* was said to *persecute Christ* [f], because *hee persecuted the Church* [g]: In the same sense, *Sennacherib*, is said to haue *rayled against the Holie one of Israel* [h]; because hee rayled against the Church and people of God in Israel. Now the enemies of Gods Church are of two sorts. Some Who be Gods enemies. [d] Ex. 17. 8, 16. [e] Psal. 89. 51. [f] Acts 9. 4, 5. [g] 1 Cor. 15, 9. [h] Isa. 37. 23.

are

are directly and professedly enemies vnto Piety, and to the truth and Religion of God, and seeke by all meanes how to root out and to abolish it. Such were the *Philistims*, the *Amorites*, the *Amalekites*, the *Midianites*, *&c*: of old, and after that the Babylonians, and other Monarchs, whom *Daniel* prophesied of: and such at this day are the Turkes, to whom euen the very name of a Christian is abominable. Another sort shrowd themselues vnder a name of the Church and of true Religion, but yet indeed and in truth are enemies to the sincerity of Religion. And these must also be distinguished: some doe professe a different kind of Religion, and vse another manner of worshipping God then the true Church vseth; such were the Samaritans in ancient times, who after their rent from the Iewes, retained circumcision, boasted of their Fathers, and expected the Messias [i], yet were not *Gods people* [k], but were deadly enemies to the Iewes [l]. And such now are the Papists, who boast that they onely are the Church, but yet vnder this pretence persecute the Church, and are in a continuall opposition thereunto: for which cause their Church being typed out by the name of *the great whore*, is said to *be drunken with the blood of Saints and Martyrs* [m]: whereof these latter times haue had, and still haue very plentifull experience. These *Enemies* in their malice against Gods Church vse a double course. The one is of open hostility: Therefore the Antichristian Church is said to *make warre with the Saints* [n]: And what warres the Romish Church with her assistants hath made, and doth still study to make against the Protestant Churches in these parts of the World, there is no man, who knoweth any thing, can bee ignorant. The other course is of secret practising, which is also twofold. First by seditions, factions, conspiracies, poysonings, and all to bring confusion vpon Kingdomes, that so (if it were possible) they might quench the light of the Gospell, and establish their own Idolatry. An euident instance whereof we haue had in the powder-Treason, a deuice, which a man would thinke the diuell himselfe should be ashamed to father; and yet Papists doe not blush that their Religion should be the hatcher of such a hellish enterprise. Secondly, by priuy suggestions of their *creeping* [o] Iesuites and Seminaries, to corrupt and *deceiue the mindes* [p] of the vnsetled, and to poyson them with their Popish drugs. They come from the Sea of *Rome* in amongst vs, like the Sammon and fish of that sort into the fresh Riuers to doe their kind, and to beget a new spawne and frie of Catholikes. These be the *Frogges* which *come out of the mouth of the Dragon* [q], the *little Foxes* which the spouse complaineth of [r], which like their predecessors, *compasse Sea and Land to make one of their profession* [s].

i Ioh.4.12,15
k Hos.1.9.
l Iohn 4.9.
m Reu.17.6.
n Reu.13.7.
o 2 Tim.3.6.
p Tit.1.10.
q Reu. 16.13.
r Can.2.15.
s Mat. 23.15.

A second ranke of these Enemies shrowded vnder the name of the Church, are those which professe true religion, but yet are aduersaries to the life and *power* [t] of Religion. Such our Church is pestered with at this day, and is euen *darke* with them as Ægypt with the *Grashoppers* [u]. These are they which cannot endure the yoke of the Gospell, which will not abide to be ruled by the Word and discipline of the Church, but resolue to *breake those bands, and to cast those cords from them* [x]: Our Sauiour calleth those his *Enemies*, *who will not that he should raigne ouer them* [y]. Such are they also who are aduersaries to the Word preached, hindring (as much as in them lieth) the passage of it, and seeking (like *Elymas*) to *turne away* [z] others from it: All seeming wise, (for the *wisdome of the flesh is enmity against God* [a]:) All couetous worldlings, (for, *the amity of the world is the enmity of God* [b]:) All Epicures and *belly-Gods*, (for, such are *Enemies to the Crosse of Christ* [c]:) All continuers in grosse sinnes, (for *God surely will wound the head of his Enemies, and the hairy pate of him that walketh in his sinnes* [d].) These and such like, liue in the Church, and professe to know God, but yet are the *Enemies* of God, and come within the compasse of this Prophecy.

t 2 Tim.3.5.
u Exod.10.15.
x Psal.2.3.
y Luk. 19.27.
z Acts 13.8.
a Rom. 8.7.
b Iames 4.4.
c Phil.3.18,19
d Psal. 68.21.

How *Sisera*

The second thing to be laboured in, is an enquiry how *Sisera* perished, that so wee may know how the *Enemies* of God shall perish. The ruine of *Sisera* is

made a patterne of the ruine for Gods Enemies. Touching the Conſpirers againſt Gods people, the Pſalmiſt prayeth thus; *Doe thou to them as to Siſera, and as to Iabin at the Riuer of Kiſhon* [e]: And concerning theſe *Kings of the earth*, which by the perſwaſion of *the ſpirits of deuels (the frogges* of Rome) band themſelues againſt Gods Church, it is propheciedthat they ſhall be *gathered together to a place called Arma gedon* [f], that is, they ſhall receiue a famous foyle, euen ſuch an one as *Siſera* receiued at the waters of *Megiddo* [g]: Wherefore to the end we may vnderſtand how Gods *Enemies* ſhall periſh, it is fit to enquire how *Siſera* did periſh. In *Siſera* his ouerthrow there is to be noted three things. Firſt, the time; that it was when *Siſera* was in his greateſt height, hee was furniſhed with *nine hundred charets of yron*, and by him (vnderſtand his Maſter) *the children of Iſrael had been ſore vexed twenty yeeres* [h]. Secondly, the meanes; that he was *ſold into the hands of a woman* [i]. Thirdly, the manner; that it was an irrecouerable deſtruction: *All the hoaſt of Siſera fell vpon the edge of the ſword, there was not a man left* [k]: *Siſera* himſelfe *ſanke downe at Iaels feete, and lay there dead*; *The children of Iſrael prenailed againſt Iabin King of Canaan, vntill they had deſtroyed Iabin King of Canaan* [m]. So then *the Enemies of God* ſhall periſh as *Siſera*; that is, in their greateſt iollity, by meanes (in mans opinion) moſt vnlikely; and ſo, as after their fall receiued, they ſhall be paſt all recouery. It will be eaſie to ſhew the truth hereof by the Scripture. Firſt, they ſhall periſh in their iollity, and in the height of their ſecurity. *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Bay tree, yet hee paſſed away* [n]. *When the workers of iniquity doe flouriſh, they ſhall be deſtroyed for euer* [o]. *God will ſhoote an arrow at them ſuddenly* [p]. *When they ſhall ſay; Peace, and ſafety, then ſhall come vpon them ſudden deſtruction* [q]. Secondly, the meanes but weake in compariſon: Whereupon it is a generall rule, that *God hath choſen weake things to confound the mighty things* [r]. Euen *wormes ſhall eate King Herod* [ſ], and *graſhoppers and cankers ſhall* be the Lords *great hoaſt* [t]. Thirdly, the ouerthrow ſhall bee irrecouerable, *like the breaking of a potters pot, in the breaking whereof is not found a ſheard, to take fier out of the hearth, or water out of a pit* [u]: *like ſmoake that vaniſheth* [x], *like ſtubble before the wind* [y]: Whereupon the ruine of Antichriſts Kingdome is compared to the *caſting of a great milſtone into the Sea, with ſuch violence* (ſaith the holy Ghoſt) *ſhall the great City Babylon be caſt, and ſhall be found no more* [z]: Our times haue had two notorious, and neuer to bee forgotten examples of the truth hereof. The one in the Spaniſh Fleete in eighty eight: the ouerthrow of it we cannot be ignorant of, and we haue great cauſe to remember it. It was like the fall of *Siſera*: Firſt, it was in the iollity thereof. The Nauy was called *Inuincible*: They had made themſelues ſure of vs, they had ſhared the pleaſant things of the Land among them, in their owne ſeeming: They which abode at home, ſaid one to another, as *Siſeraes* Mother did to her Ladies; *Haue they not gotten, and diuide the ſpoile* [a]? Secondly, the meanes was but weake in compariſon. Our Nauy for number and proportion of ſhips, much ſmaller; our men fewer, our time of preparation much leſſe. We may truly ſay; it was not by our *owne ſword, neither did our owne arme ſaue vs* [b]. *They fought from Heauen, euen the ſtarres in their courſes fought againſt them* [c]. Thirdly, it was an vtter ſpoile, ſcarce a ſhip left to doe any further ſeruice. The other example is this of the Powder-Treaſon: touching which, you ſhall ſee that the Enemies of God, and of his Church, engaged in it, periſhed alſo as *Siſera*: Firſt, in their height of confidence. For (now) among Papiſts, both at home and abroad, there was a very confident expectation of ſome great good to be done for the Catholike cauſe; and the matter being brought euen to the puſh, and that monſter of theirs being come almoſt to the birth, they made full account of their golden day, in which they ſhould bathe their hands in the blood of all good Chriſtians, and eſtabliſh their Idolatrous ſeruice of their Breaden god. Secondly, by meanes vnlikelie: It was not bewrayed, nor defeated by any wit or pollicy of mans

but

[e] Pſal. 83. 10.
[f] Reu. 16. 13, 14, 16.
[g] Iudg. 5. 19.
[h] Iudg. 4. 3.
[i] Verſe 9.
[k] Verſe 16.
[l] Iud. 5. 27.
[m] Chap. 4. 24.
[n] Pſ. 37. 35, 36
[o] Pſal. 92. 7.
[p] Pſal. 64. 7.
[q] 1 Theſ. 5. 4.
[r] 1 Cor. 1. 27.
[ſ] Acts 12. 23.
[t] Ioel 2. 25.
[u] Iſa. 30. 14.
[x] Pſal. 68. 2.
[y] Pſal. 83. 13.
[z] Reu. 18. 21.
[a] Iudg. 5. 30.
[b] Pſal. 44. 3.
[c] Iudg. 5. 20.

but in them was verified that of the Pſalme; *Their owne tongues fell vpon them* [d], their owne pen diſcouered them, and that which the watchfull eye of gouernement did not eſpie, their owne priuy buzzing brought to light. I report no new thing: you know the letter, how it was endited, to whom it was ſent, and how it was conſtrued. And ſo was that made good which *Salomon* ſaith; *Curſe not the King, &c. that which hath wings ſhall declare the matter* [e]: It was a quill, a peece of a wing, that reueled it. Thirdly, it was an vtter fall: their purpoſes were defeated to their owne confuſion: So that we may well take vp that of the Pſalmes, *They made a pit, and digged it, and fell into the pit that they made; their miſchiefe is returned vpon their owne head, and their cruelty fallen vpon their owne pate* [f]; and *prayſed be the Lord, which hath not giuen vs as a prey vnto their teeth* [g]. Thus by plaine Teſtimonies of Scripture, and by our owne experience, it is proued vnto vs, that the *Enemies* of God and of his Church ſhall *all periſh ſo as Siſera*, in the height of their pride, by meanes (in mans conceit) improbable, by a courſe and ruine irrecouerable.

d Pſal. 64. 8.
e Eccl. 10. 20.
f Pſa. 7. 15, 16
g Pſal. 124. 6.

The 1. Vſe. The firſt vſe of this doctrine, is to ſtirre vs vp to fill our mouthes with the praiſes of God, ſo often as we recount the deliuerances which God hath vouchſafed to his Church, eſpecially thoſe which in our owne times we haue had experience of. This vſe did *Deborah* make of the victory againſt *Siſera* [h]: *Moſes* of the ouerthrow of *Pharaoh*, and the deliuerance out of Ægypt [i]. Many bee the Pſalmes which were penned vpon ſuch occaſions. It is the chiefe thing which God expecteth of vs; *Call vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me* [k]. The ſpirit of God notably deſcribeth the ioy of the Church for the ruine of the Kingdome of Antichriſt, *Hallelu-iah, ſaluation, and glory, and honour, and power be to the Lord our God, &c.* [l]. And the ſeruants of God are incited and encouraged ſo to doe. *O Heauen reioyce of her, and ye holy Apoſtles and Prophets, for God hath giuen you iudgement on her* [m]. And albeit we may haue cauſe of pity when we thinke vpon their ſoules, yet ſo farre forth as the ruine of the enemies of God, makes for the Churches good, we ought to reioyce in their ouerthrow. *The righteous* (ſaith *Dauid*) *ſhall reioyce when hee ſeeth the vengeance* [n], and *bleſſed ſhall he be* (ſaid the people touching Babylon, which had held them in long captiuity) *that taketh and daſheth thy children againſt the ſtones* [o]. No nation hath more cauſe to performe this duty then we: It were long to rehearſe euery particular. Truly may it be ſaid of the Church of *England*, as *Iacob* ſaid to *Ioſeph* in his will; *The Archers haue grieued her, and ſhot againſt her, and hated her, but her bow hath abode ſtrong, the hands of her armes haue been ſtrengthened by the hands of the mighty God of* Iacob [p]; and ſhee may ſay as the Church of Iſrael, *They haue oftentimes afflicted me from my youth vp, but they could not preuaile againſt me* [q]. Neither was any deliuerance giuen vs by God, more notorious then was this, from that bloody maſſaker intended againſt the whole State, by an vnheard of kind of execution vpon the Kings Maieſty, his deareſt Queene, their Princely Sonne (our hope for hereafter) the honourable Counſellours, the noble Lords, and Barons, the reuerend Biſhops, the graue Sages and Iudges of the Land, beſides many worthy Gentlemen and Commoners of the Realme: no ſtory, whether barbarous or Chriſtian, maketh mention of any the like brutiſh, helliſh, cruelty. That which (in my opinion) throughout the ſtory of the Scripture commeth neereſt vnto it, is that plot of *Haman*, for the vtter rooting out of the people of the Iewes. For the better quickning of vs vnto thankfulneſſe, I will a little inſiſt vpon it, and ſhew you firſt, how theſe two conſpiracies, (that of *Haman* and his adherents, and this of the Papiſts combined in the Powder-Treaſon) doe agree: and then ſecondly, wherein this latter doth in ſauage cruelty farre exceede that, and ſo by conſequence, how our deliuerance is farre more admirable then was that of the Iewes, though that were alſo very famous: Firſt, touching the agreement betwixt the two plots, and the deliuerances from both, mark it thus.

h Iudg. 5. 2.
i Exod. 15. 1.
k Pſal. 50. 15.
l Reu. 19. 1.
m Reu. 18. 20
n Pſal. 58. 10.
o Pſal. 137. 9.
p Gen. 49. 23, 24.
q Pſal. 129. 1, 2, &c.

The

The Iewes Enemies, were their Enemies for Gods ſake: Theſe, ours, for Religions ſake. Theſe had ſet downe a certaine day in which (as it were) in an inſtant to doe their villany. Ours had reſolued vpon a day alſo, yea euen vpon a very point of time, in which to accompliſh their diuelliſh enterpriſe. Theſe had diſpoſed the manner of the Iewes deſtruction by a Lot, euery conſpirator was appointed his particular ſeruice. Ours had allotted euery one his taske, ſome to prouide at home, ſome to negotiate abroad in other countries, ſome to make tumults in the city, others to raiſe rebellion in the country. Nay, ſcarſe a Papiſt of any intelligence in the land, (as may eaſily be gathered by their generall confidence at that time) but he was imployed at the leaſt thus farre foorth, to pray for the good ſucceſſe of the Catholiques, there being then ſome ſpeciall ſeruice in hand for their common benefit. Theſe which ſought miſchiefe againſt the Iewes, had the warrant of a King, for that which they did: Ours, the allowance of him, that taketh vpon him to be aboue Kings, the Man of Rome, euen his holineſſe, his vnholy diſpenſation: Indeed a thing deuiſed in Hell, might ſoone paſſe with *Seene and allowed*, at Rome. Well, in fine, theſe aduerſaries were ſuddenly defeated; Ours, in a moment diſappointed, euen when their monſtrous conception was at the very point of deliuerance. They were ſlaine the ſame day in which they thought to haue murthered: theſe periſhed then when they promiſed to themſelues an eternall victory. Thus farre wee haue ſeen, Enemies alike, danger alike, a deliuerance in ſome circumſtances not vnlike. Now marke, how in ſome other things againe, this of Ours far exceeds. Theſe enemies of the Iewes were of another Nation: Theſe Popiſh conſpiratours were our owne country-men. The Iewes whom they ſought to deſtroy were their vnderlings, captiues, and ſuch as liued in their land but by courteſie: Thoſe whom theſe Romiſh Leaguers ſought to murther, were their lawfull Gouernours: to whom both by Religion and Nature they did owe obedience. Oh inhumanity, oh Popery, be theſe thy fruits! If this be Religion, let hell be made heauen, and let the depth of villany bee the height of piety. The plotters againſt the Iewes were heathen men, Pagans, Infidels, *Haman* himſelfe an *Amalekite*, a ſworne enemy to Gods truth: Theſe in name Chriſtian and Catholiques of Rome, members of that Church, out of which (if we will beleiue them) there is no holineſſe. Well might *Nero* be a Saint, if this were holineſſe. I may well ſay of them, as *Iacob* did of the fact of *Simeon* and *Leui*; *Curſed be their wrath, for it was fierce, and their rage, for it was cruell*[r]. To proceede yet: Theſe ill-wiſhers to the Iewes, albeit they meant nothing but miſchiefe, yet they carried not their purpoſe ſo cloſely but that it was knowne, and the poore Iewes had warning, if not to eſcape death, yet to auoid the miſery which might happen to their ſoules by a ſudden death: Theſe (whom we ſpeake of) intended ſuch a ſlaughter, which being but a blaſt, might haue brought many to their reckoning before God, before they had thought vpon their account. Neuer any rage ſo great among men called Chriſtians, but although the blood was ſhed, yet there was leaue giuen to the ſoule to prepare it ſelfe for the Lord. But Popery muſt be like it ſelfe, it hath euer been a butchery of ſoules. How true is the ſaying of *Salomon*: *The mercies of the wicked are cruell*[s]? This is the Romiſh mercy, to ſay men be Heretiques, and yet to ſend them away quicke without any moment of time to repent them. If this be their mercy, what thinke you may their cruelty be? Hang down your heads you Papiſts, & ſhame; you pretenſed Catholiks, neuer ſeeke for fig-leaues to couer the nakednes of your *Italian* mother: *though ſhe be waſhed with nitre, and much ſope, yet this Iniquity is ſo marked before God*[t], and ſo hatefull in the ſight of all indifferent men, that the reproach therof can neuer be done away. There is one yet very effectual circumſtance, to note out the exceeding greatnes of our deliuerance aboue this of the Iewes: God gaue deliuerance to theſe Iewes, in a time when they were humbled by captiuity, & had alſo caſt

r Gen. 49. 7.

s Prou. 12. 10.

t Ier. 2. 22.

downe themselues by fasting and prayer, for the auoiding of that which was comming towards them. I confesse here was mercy, but this of ours farre exceeds. For the Lord wrought this for vs in a time, when we were (as we yet are) puffed vp by the continuance of prosperity, and euen lulled asleepe in the depth of security, our great sinnes crying loud in his eares for vengeance, and euen vrging his Iustice to make vs a by-word, and an astonishment to the world, by some extraordinary iudgement. So that in this we haue a greater euidence of Gods mercy, that when so many foule enormities, especially the long contempt of the Gospell, did euen fight against vs, yet he wrought so for vs, as to deliuer vs out of the very iawes of destruction. Now all these things being duly considered, I may truly say of this fift of *Nouember*, as was said of the night in which the Israelites went out of Egypt; *It is a day to bee kept holy to the Lord, it is that day of the Lord, which all the children of England must keepe throughout their generations*[u]. And although Papists, for the hiding of their owne shame may wish of this day, as *Iob* did in his agony of his birth-day, *That it may not be ioyned to the daies of the yeere*[x]; yet let vs euer make conscience, according to the most religious appointment of the Law, *To keepe it in his season from yeer to yeer*[y], as an eternall president of Gods care for his Church, and as an neuer dying testimony of the hideous cruelty of blood-thirsty Catholiques. And I would I could speake any thing that might bee effectuall to quicken the common and vniuersall dulnesse of our spirits, whom these great and vnspeakable kindnesses of God to vs, to our State, our Gouernours, our wiues and families doe very meanly affect. I remember what *Ioab* said to *Dauid*, when he shewed so little cheerefulnesse, after the victory against *Absalom*; *I perceiue* (said *Ioab*) *that if Absalom had liued, and we all had died this day, that then it would haue pleased thee well*[z]. It may bee so thought of many, that if all good people had been swallowed vp in that gulfe, and none but Atheists and Papists left aliue, it would haue giuen them more contentment. If wee cannot shew our selues to reioyce in the goodnesse of God vnto his Church; surely we shall neuer see the *Felicity of his chosen*[a].

u Exod.12.42
x Iob 3.6.
y Exod.13.19
z 2 Sam.19.6.
a Psa.106.5.

The 2. Vse. Secondly, this Doctrine is full of comfort to all true Christians. For here we haue an absolute assurance of the irrecouerable foile which shall be giuen to all the enemies of Gods Church. They shall perish like *Sisera*: *They that hate Sion, shall bee all ashamed and turned backward*[b]. *God will arise and his enemies shall bee scattered, they that hate him shall flee before him*[c]. The Lord hath said this, and he will performe it. Especially this is to be applyed as a comfort to all that feare God, in respect of the continuall working and tempering of the Popish crue; they are continually plotting and deuising treasons, mutinies, murthers: *They brag in their talke, and swords are in their lips*[d], *they imagine deceitfull words against the quiet of the land*[e], *they incourage themselues in a wicked purpose, and commoune together to lay snares priuily*[f]. But the word of God shall be true: *They conceiue mischefe, but shall bring forth a lie*[g]. Haply the Lord may here and there execute some personall vengeance vpon some by them; Haply they may increase in corners, and *draw Disciples after them*[h], it being iust with God, so to punish the contempt of the Gospell in this land, and *To send them strong deiusions to beleeue lies, who will not receiue the loue of the truth that they might be saued*[i]: but certenly their maine purpose for the confusion of Protestant kingdomes which they aime at, and the publike re-establishment of Idolatry which they gape for, I am fully perswaded that they shall neuer accomplish, but still their policies and enterprises shall turne backe vpon them to their owne confusion. For doubtlesse the time now fast approacheth, in which we shall see the verifying of that prophecy, which speaking of the ruine of Antichrists kingdome, as of a thing already done, crieth out, *It is fallen, It is fallen Babylon the great City*[k], *&c.* the limmes thereof shall *fight with the Lambe, but the Lambe shall consume them*[l].

b Psal.119.5.
c Psal.68.1.
d Psal.59.7.
e Psal.35.20.
f Psal.64.5.
g Psal.7.14.
h Act.20.30.
i 2 Thes.2.10, 11.
k Reu.4.8.
l Reu.17.14.

Thirdly

Thirdly, here is matter of aduertiſement to vs all, to beware of ioyning our ſelues with theſe Enemies of God and his Church, either in likeneſſe of opinion, or pliableneſſe of affection, or aptneſſe to pitty them, and to thinke tolerably of them, or in familiarity of conuerſation. We are commanded to *Goe out of Babylon, that we be not partaker of her ſinnes, and ſo receiue of her plagues*[m]: We ought rather euery man for his part to helpe forward that iudgement which God hath prepared for them: Magiſtrates by puniſhing, Miniſters by confuting their errours, priuate men by diſcouering them: which is the effect of the charge touching Babylon: *Reward her as ſhee hath rewarded you, giue her double according to her workes*[n], and, *Put your ſelues in aray againſt Babel round about, all yee that bend the bow, ſhoote at her, ſpare no arrowes, for ſhee hath ſinned againſt the Lord*[o]. Furthermore, this we are alſo to be admoniſhed, not to thinke it enough, if in ſhew and outward profeſſion we cleaue to Gods Church, vnleſſe alſo wee reſpect and follow theſe things, which may aduance Gods glory, and edifie his Church. For this is a ſure thing, that albeit the profeſſed enemies of the Church becauſe of the promiſe of God, ſhall not preuaile in regard of an vniuerſall ruine to the Church and ſtate, yet if we be (as too many are) aduerſaries to the ſincerity of Religion, aduerſaries to the preaching of the Word, contemners of the ordinances of God, worldlings, *belly-gods*[p], *louers of pleaſure, more then louers of God*[q], *walkers after our owne luſts*[r], *denying the power of godlineſſe*[ſ], *in our liues*; the force of this courſe touching *The ruine of Gods enemies*, ſhall light vpon vs, neither ſhall it ſerue our turne, in the day of Chriſt to ſay, we are no Papiſts: For albeit wee haue, *Lord, Lord*[t], and *the Temple of the Lord*[u] in our mouthes, yet if wee *Hate to be reformed*[x], and *walke ſtubbornely againſt God*[y], *the Lord will not bee mercifull vnto vs, but the wrath of the Lord*, and his *ielouſie ſhall ſmoake againſt vs*, and *he will put our name from vnder Heauen*[z].

The 3. Doct.

m Reu. 18. 4.
n Reu. 18. 6.
o Ier. 50. 14.
p Phil. 3. 19.
q 2 Tim. 3. 4.
r 2 Pet. 3. 3.
ſ 2 Tim. 3. 5.
t Math. 7. 22.
u Ier. 7. 4.
x Pſal. 50. 17.
y Leui. 26. 23.
z Deut. 29. 20

THE WORLD-LINGS DOVVNE-FALL.

The Wiſe-mans Verdict.

By *Samuel Hieron.*

Pſal. 73.19.
How ſoone are they deſtroyed, periſhed, and horribly conſumed?

Eccleſ. 8.13.
It ſhall not bee well to the wicked:

AT LONDON
Printed for *Thomas Man*, and
Cantrell Legge. 1624.

To the VVorſhipfull, and my very good Friend, *Nicholas Gilbert*, of *Bowringſleigh* in *Deuonſh.* Eſquire.

SIR, the poſterity of the wicked hath alwaies been, both vnto them a matter of emboldning, and to the children of God an occaſion of ſome ſcruple. The former do thereupon talke preſumptuouſly [a], *imagining that either* there is no God [b], *or elſe if there be, then ſure he is* like them [c]; *becauſe (as they interpret it) their courſes are by him fauoured ſo exceedingly. The latter are ready to call Gods* Iudgements into queſtion, *how it can ſtand with right, that thoſe ſhould be in* wealth that rebelliouſly tranſgreſſe [d]. *The miſtaking of both theſe, is fully diſcouered in the Scripture; and the ſumme of that which the Scripture hath to that end, is the very ſubſtance of the two Sermons that enſue; the very pith and abridgement of them both being that ſpeech of* Salomons: Though a ſinner doe euill an hundred times, and God prolongeth his dayes, yet I know it ſhall bee well with them that feare the Lord; but it ſhall not be well to the wicked [e]. *Theſe doe I here preſent vnto you, as the pledge my deſire, not to be vnthankefull for your loue; I make no doubt but you will ſo receiue them. I wiſh you comfort by them, and by all other, either your priuate readings, or publike hearings. So remaine I,*

[a] Pſal. 73. 8.
[b] Pſal. 10. 4.
[c] Pſal. 50. 21.
[d] Ier. 12. 1.
[e] Eccl. 8. 12.

From Modbury.

Your Worſhips in any Chriſtian office,

SAM. HIERON.

The Worldlings downfal.

PSAL. 49.12.

But man ſhall not continue in honour: he is like the beaſts that die.

I Know not whereto better to compare this Text, then to the *Writing* vpon the Wall, in the midſt of the King of Babel his royall feaſt. When the King was in the height of his banquet, *drinking wine* (as the Storie ſpeakes) *before a thouſand* [a], ſuddenly he ſaw *the fingers of a mans hand ouer againſt the Candleſticke vpon the plaiſter of the Wall.* It cooled him preſently, his *countenance was changed, his thoughts troubled him, the ioynts of his loynes were looſed, and his knees ſmote one againſt the other.* Of the ſame nature is this Text. It ſeemeth to me to be (as it were) a counter-buffe, or croſſe-blow, to the plots and endeauours of carnall and worldly-wiſe men, for the ſetling of their outward eſtate here in this life. In the ſixt and eleuenth verſes of this Pſalme, we may ſee them in their prime, beſtirring themſelues exceedingly, *truſting in their goods, boaſting themſelues in the multitude of their riches*, and (like the rich man in the Goſpell) *pulling downe their barnes, and building greater* [b], imagining *that their habitation ſhall continue euer, and calling their lands by their names*, that they may preſerue their memory from obliuion. But now marke the Writing vpon the Wall: *Yet man ſhall not continue in honour, he is like the beaſts that die.* This is a ſudden qualm ouer the ſtomacke, as the ſentence of death, is an vnexpected gueſt amidſt a great calme, and it doth vtterly diſtaſte all the former ſuppoſed felicity. Thus much (briefly) to giue a generall inſight into this place of Scripture.

The generall nature of this place of ſcripture

[a] Dan. 5.1, &c.

[b] Luke 12. 18.

For order in handling it, take it thus: Here is two-fold thwarting or croſſing of the purpoſes of the vngodly worldlings. The firſt is this; *He ſhall not be that which he euer wiſhed to be: He ſhall not continue in honour*: The other is this; *He ſhall be that which he neuer deſired to be: He ſhall be like the beaſts that die.* He ſhall miſſe of that which he ſought for, and he ſhall haue that which hee looked not for. Of theſe two ſeuerally.

The diuiſion.

The firſt part is, that *Man ſhall not continue in honour.* In which clauſe there is no word very ambiguous. It may haply be demanded, whether the word *Man* is of ſo large extent, as that thereby is meant euery particular man: whereto is anſwered, that the word muſt be reſtrained onely to ſuch a man, as is in this Pſalme deſcribed, who *truſts* in his goods, and *boaſts himſelfe in the multitude of his riches*, and ſuppoſeth his *habitation ſhall continue euer, &c.* The word in the Hebrew Text is, *Adam*, a name giuen to our firſt Father, but fitting to vs all, in regard that our making is of *earth* [c]: yet beſt agreeing to him, who as he is earth by creation, ſo is earth alſo in affection, *minding* onely *earthly things*, as ſpeaketh *Paul* [d]. And ſuch an one indeed, is here intended. Touching the word (*Honor*) it is well knowne what it meaneth. And yet (in the ignorance of ſome) it may happen to be too much reſtrained. Therefore by it we muſt conceiue generally any eminent eſtate, or ſuch condition which either for wealth, office, blood, or any outward part, is of regard and eſteem amongſt men: It is well tranſlated by ſome (*ſhining*) ſo that it ſignifieth any ſuch condition, which doth (as it were) glitter

The 1. Part.

[c] Geneſ. 3.

[d] Phil. 3. 19.

Splendore.

glitter in mens eyes, which the world approueth of, for worldly respects. Now the word (*Continue*) implieth a possibility of being in *Honour*: because no man can be said not to *continue in honour*, but onely he which hath formerly been in Honour. So that now this first clause occasioneth mee to discourse vpon two points: *One, that a carnall man, a man that hath no taste of any goodnesse, may possibly thriue and prosper, and grow great here on earth.* The other; *That the prosperity of such an one, hath no perpetuity.*

The 1. Doct. Touching the first of these, wee haue proofe enough for it out of the Scriptures. *Dauid* describing a notorious *wicked* man, yet saith of him, that *his wayes*
e Psal. 10. 5. *alwaies prosper* [e], and that (as it is well translated out of the Hebrew,) they *are fenced in*, as though hee were ordinarily out of the reach of common miseries.
f Psal 73. And the same *Dauid* records in another Psalme [f], how much it troubled him, and what a temptation it was vnto him, to see the flourishing estate of the vn-
g Vers. 3. godly: *I fretted* (saith he) *at the foolish, when I saw the prosperity of the wicked* [g]. The very same thing also, so perplexed the Prophet *Ieremy*, that he was bold euen to reason the case with God, how it could stand with his iustice so to suffer it. *Wherefore doth the way of the wicked prosper, and why are they all in wealth that re-*
h Ier. 12. 1. *belliously transgresse* [h]? The point is excellently described by *Iob*, *The wicked liue and waxe old, and grow in wealth: their seede is established in their sight with them, and their generation before their eyes, their houses are peaceable without feare, and the rod of God is not vpon them, their bullocke gendereth, and faileth not, their cow calueth,*
i Iob 21. 7, 8, 9, 10. *and casteth not her calfe* [i], *&c.* The Scripture also giueth more light to this Doctrine by examples, prouing thus much vnto vs, that euen the children of God, such as feare him, and make conscience of their waies, come often far behind the wicked in outward prosperity: *Isaac* the sonne of promise is carried to the slaughter, when *Ismael* the sonne of the bond-woman sitteth quietly at home. *Iacob* the loued, is put forth to keepe sheepe, and *Esau* the hated, goes
k Gen. 39. 20. on hunting. If you looke for *Ioseph*, you shall finde him in prison [k], for *Daniel*
l Dan. 6. 16. you shall see him in the den [l], for *Ieremy*, he is making bookes of *Lamentations*,
m Ierem. 9. 1. and wishing his *head were full of waters, and his eyes a fountaine of teares* [m], to expres his griefe, when the vngodly *stretch themselues vpon their beds, and eate the lambes of the flockes, and the calues out of the fold, and sing to the sound of the viole, and drinke*
n Amos 6. 3, 4 5, 6. *wine in bolles, and put farre away the euill day* [n]. Now the reason why the Lord taketh this (as may seeme) a strange course, is this: First, that his children for their sinnes, in this life may not go altogether vnchastised, and by chastisement may be brought to the greater measure of humility: and that the prophane, hauing at least some shew of some good things, may not goe altogether vnrewarded, and so may the sooner fill vp the measure of iniquity. Secondly, that it may appeare to be but a slander, which the diuell imputed to *Iob*, and in him, to
o Iob 1. 9. all that are the Lords, that they serue God for rewards [o]: For when they, euen in the midst of the crosse, shall continue in their innocency, it will then be manifest, that it is conscience and not reward which keepes them in obedience. Thirdly, the Lord taketh this course, as to take away all colour of excuse from the vngodly, so to assure vs that he doth not (as it were) makes his bookes of account cleere in this life, but reserueth the full and finall account, vntill the last day of reckoning, in which euery thing shall be recompensed to the full, whether it be good or euill. Thus we see the truth of this point, and the reasons of it; namely, that a carnall man may haue a full measure of outward prosperity.

The Vse. The vse of this Doctrine is very excellent. It serueth to shew the vanity of a conceit, which is crept into the hearts of a great many, and which so strongly possesseth them, that it maketh them to contemne all religious instruction, and neglect all reformation whatsoeuer: And it is this: There is many an one (and let euery man looke into his own heart, to see whether he be not the man) who being in his conscience guilty of many sins, which by the ministry of the word,

are

are publikely reprooued, as of ignorance, contempt of the Word and Sacraments, ſcorning of Religion, neglect of the worſhip of God, Sabbath-breaking, ſwearing, wantonnes, oppreſſion, and ſuch like, yet *bleſſed himſelfe* [p], in his heart, and ſets light by the threatnings of Gods vengeance; becauſe for all his hardned courſe of ſinning againſt God, God ſeemeth to bleſſe him, and to proſper him in all things: And therefore he doth often thus commune with his owne ſoule: *I doe indeed heare the Preacher ſpeake much againſt mee, and I confeſſe my ſelfe to bee euen ſuch an one as he nameth: hee telleth often of the wrath and diſpleaſure of God againſt ſuch courſes, and how the Lord is an auenger of all ſuch things. But yet ſtill (God I him thanke) here I liue and haue health and quietneſſe: My heart is at peace, my field beareth as good a crop, my cattell bring as great increaſe, my buſineſſe hath as good ſucceſſe, my ſelfe cary as good credit and opinion with the world, as the holieſt of them all. Now if God were ſo offended with my cariage, as the Preacher would inforce, how could it be, that he being the giuer of theſe things, would beſtow them vpon me? Is it likely that I ſhould thus enioy them, if my conuerſation were not pleaſing in his ſight? Would he thus fauour me, vnleſſe he did loue me? Surely no: And therefore here is my reſolution, they ſhall all talke, and preach, and reproue while they will, I will continue one manner of man, ſeeing I ſee the bleſſing of God vpon me ſo apparantly.* Theſe bee the very thoughts of carnall men, who ſtrengthen their hands to euill, becauſe of outward proſperity. Now the Doctrine taught is very effectuall to ſhew the idleneſſe of this fancy. *Dauid* here ſpeaking of a meere worldling, denieth not but he may be in honour. So that a man may outwardly proſper, and yet ſtill be hatefull and abominable before God. *Eſau* was a man hated [q] of God, yet the *fatneſſe of the earth* [r] was his portion, as well as holy *Iacobs*. And when *Abraham* intreated God on the behalfe of *Iſmael*, although the Lord would not yeeld in regard of tying the promiſed ſeed to his generation; yet for outward things he promiſed to *make him fruitfull, and to multiply him exceedingly* [s]. The Scripture ſpeaketh of ſome, which haue *their portion in this life* [t], and yet haue no part in heauen: ſuch an one was the rich glutton, of whom the Text ſaith, that *in his life time he receiued pleaſure* [u], and was therefore tormented afterwards. So that it is but a fond courſe for any man to promiſe peace to his owne ſoule, becauſe of outward things. For, (as *Salomon* ſaith) *The ſame condition is to the iuſt and to the wicked to him that ſweareth, and to him that feareth an oath* [x]. Let not then any man, being by the powerfull applying of the word conuicted of ſinne, hearten himſelfe to continue in it becauſe of Gods forbearance, imagining, *becauſe God holdeth his peace, that he is ſuch an one as himſelfe is*; but rather let him feare, leſt the Lord doe but fatte him vp againſt the day of ſlaughter, ſuffering him to run on, till he haue filled vp the full meaſure of iniquity, that hee may then receiue the full meaſure of deſtruction. And ſo much for the firſt doctrine.

[p] Pſal. 10. 3.
[q] Rom. 9. 13.
[r] Gen. 27. 39.
[s] Gen. 17. 20.
[t] Pſal. 17. 14.
[u] Luke 16. 25
[x] Eccl. 9. 2.

The ſecond Doctrine of the firſt clauſe, is, *That the proſperity of the wicked is not perpetuall*; (*But, he ſhall not continue in Honour.*) This (*But*) is that which croſſeth the hopes of all worldlings, and nippeth their expectations in the head. Many the like *Buts* wee finde in holy Scripture. *The bread of deceit is ſweet*, (ſaith the Wiſe-man,) *But the throate is filled with grauell* [y]. *Reioyce, O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes: But know, that for all theſe things, God will bring thee to iudgement* [z]. *Theſe things haſt thou done, and I held my Tongue, therefore thou thoughteſt that I was like thee: But I will reproue thee, and ſet them in order before thee* [a]: It is the ſpeech of God to wicked Hypocrites. So *Paul* ſpeaking of thoſe which are oppoſites to the miniſtry of the word, giues them their *But* alſo, *As Iannes and Iambres withſtood Moſes, ſo doe theſe reſiſt the truth, men of corrupt mindes, Reprobates concerning the Faith: But they ſhall preuaile no longer* [b]. So the rich man in the Goſpell was met withall: He promiſed to his ſoule great matters; *But God ſaid vnto him, O foole, this night ſhall they fetch thy ſoule from thee* [c].

The 2. Doct.

[y] Prou. 20. 17.
[z] Eccl. 11. 9.
[a] Pſal. 50. 21.
[b] 2 Tim. 3. 8, 9
[c] Luke 12. 20.

So

So that this word (*But*) prooueth many times to be as gall and worme-wood: It doth ſo come athwart the purpoſes of the vngodly. *He ſhall* not continue in honour (ſaith the Text:) the words are properly, *He ſhall not tary all night in Honour:* and thereupon becauſe it is *Adam* in the Hebrew, ſome (and the ſame learned) haue vſed this place, to prooue that *Adam* fell the ſame day in which he was created. How euer it be touching that, the holy Ghoſt his meaning is to note out a very ſhort continuance. We are wont to deſcribe a ſhort aboad, by lodging in an Inne, where a man ſeldome ſtayeth in his trauaile aboue a night. Now the continuance of the carnall man in his honour and poſperity, ſhall be farre leſſe, the time ſhall be (as it were) a degree ſhorter. The truth hereof is fulfilled by two meanes. For firſt, either his proſperity continueth not to him, or elſe (ſecondly) he continueth not to his proſperity. Touching the firſt, *Iob* ſaith, that the wicked man albeit he haue gotten much, and raked heaps together, yet many times *his eyes ſee the deſtruction* [d]. And to effect this, the Lord hath ſet euen an hoſt of enemies againſt all worldly things. The rich in money, is in danger of theeues; he which abounds in houſhold-ſtuffe, is in hazzard of fier: The ruſt layeth ſiege to thy gold, and the moth to thy garment. Thy great heards of cattell may be ſwept away with rottenneſſe: At Sea, Pirates may ſpoile thee: In thy husbandry, blaſting may vndoe thee. All theſe, and many moe meanes then theſe, the Lord hath to take proſperity from the vngodly. Adde, that ſometime the plague lighteth vpon him, which *Danid* prayed for vpon his enemies: *the Extortioner* (or *Vſurer*) *catcheth all that he hath* [e]. The Lord can make him when he *Soweth much, to bring in but little, and to put vp his wealth into a broken bagge* [f]: So that he ſhall conſume *like the fat of lambs* [g], and grow poore, and waſte in his outward eſtate, to the vexing of his heart, he knowes not how: yea and all this, many times in leſſe ſpace then the wealth was gathered. The tree which was many yeeres in growing, is burnt to aſhes in a ſhort ſpace: And the famous Temple at Ieruſalem, which was *forty and ſix yeeres a building* [h], was ſcarſe ſo many houres in burning. The wealth of many yeeres getting, is many times brought to nothing in an inſtant. It is like vnto the chaffe, which though it be a while laid vp together vpon an heape, yet on a ſudden commeth a blaſt of winde, and ſcattereth it to and fro, from the face of the earth, ſo that it is euen a thing vnpoſſible to bring it backe againe to the former condition: And by this meanes is that verified vpon the man of earth, which the Scripture ſaith: *He hath deuoured ſubſtance, and he ſhall vomit it; for God ſhall drawe it out of his belly: The increaſe of his houſe ſhall goe away, it ſhall flow away in the day of Gods wrath, then ſhall none of his meate be left, therefore ſhall none hope for his goods* [i]. As the Lord doth often thus deale with the wicked worldlings in his own perſon, ſo though he ſuffer haply the owner himſelfe to enioy that he hath during his time, yet he curſeth it to his poſterity. *God layeth vp the ſorrow of the father for his children* [k]: And, *If his children be great in number, the ſword ſhall deſtroy them, and his poſterity ſhall not bee ſatisfied with bread* [l]: *He getteth a ſonne* (ſaith Salomon,) *and in his hand is nothing* [m]: one that comes to beggery, notwithſtanding the great wealth of his predeceſſor. This is an euill which the Preacher ſaw vnder the Sunne, *A man to whom God hath giuen riches, and treaſures, and honour, and he wanteth nothing for his ſoule of all that it deſireth, but God giueth him no power to eate thereof, but a ſtrange man ſhall eate it vp* [n]. It is that which in this Pſalme [o] is called, *Leaning riches for others*: and wherewith the Lord twitteth the rich man; *Whoſe ſhall theſe things be, which thou haſt prouided?* [p] Thus the Lord when he is ſo pleaſed, can, and doth take away proſperity from the wicked. Now put caſe it continue in full meaſure with him ſo long as he continueth, yet at laſt the Lord taketh him from it. So he tooke the rich man from his wealth [q], *Haman* from his honour [r], *Belthazzar* from his Empire [s], *Nabal* from his abundance [t], *Herod* from his ſtate [u], the *Glutton* from his belly-cheere [x]. Indeed (ſaith *Dauid*) *I haue ſeen the wicked*

[d] Iob 21.20.
[e] Pſal. 109.11
[f] Hag. 1.6.
[g] Pſal. 37.20.
[h] Ioh. 2.20.
[i] Iob 20.15, 21, 28.
[k] Iob 21.19.
[l] Iob 27.14.
[m] Eccl. 5.13.
[n] Eccl. 6.2.
[o] Verſe 10.
[p] Luke 12.20.
[q] Luke 12.20
[r] Eſt. 7.10.
[s] Dan. 5.30.
[t] 1 Sam. 25.38
[u] Acts 12.23.
[x] Luke 16.22.

wicked ſtrong, and ſpreading himſelfe like a greene Bay-tree, yet hee paſſed away, and loe he was gone, I ſought him, but he could not be found [y]; And *Zophar* in *Iob*; *The reioycing of the wicked is ſhort, and the ioy of the Hypocrites is but a moment. Though his excellency mount vp to the Heauens, and his head reach vnto the clouds, yet he ſhall periſh for euer like his dung, ſo that they which haue ſeen him, ſhall ſay, Where is hee? Hee ſhall flie away as a dreame, and they ſhall not find him, and ſhall paſſe away as a viſion of the night, ſo that the eye which had ſeen him, ſhall ſee him no more* [z]. *This is the portion of the wicked man, and the heritage that he ſhall haue from God for his workes* [a].

[y] Pſal. 37.35.

[z] Iob 20.5,6, 7,8,9.

[a] Iob 20.29.

The vſe of this doctrine is twofold. The firſt is taught by *Dauid*, thus, *Bee not vaine, if riches encreaſe, ſet not your heart thereon* [b]. It is further vrged by *Salomon*: *Wilt thou caſt thine eies vpon that which is nothing? For riches taketh her to her wings as an Egle, and flieth into the Heauen* [c]. The Apoſtle *Paul* alſo preſſeth the ſame point: *Charge them that are rich in this world, that they truſt not in vncertaine riches* [d]; It is but folly for a man to truſt to that of which there is no aſſurance. All is but like to *Ionas* his *Gourd*, which came vp in a night, and withered in a night [e]. Rather we ſhould labour for that *one needfull thing* [f], whereof being once poſſeſſed, we can neuer after be depriued.

The 1. Vſe.

[b] Pſal. 62.10.

[c] Prou. 23.5.

[d] 1 Tim. 6.17.

[e] Ionas 4.10.

[f] Luke 10.42.

The ſecond vſe is taught in this Pſalme: *Bee not afraid*, let it neuer diſquiet thee, *when one is made rich, and when the glory of his houſe is increaſed, for he ſhall take nothing away when hee dieth* [g]: More at large in another Pſalme: *Fret not thy ſelfe becauſe of the wicked man, neither bee enuious for the euill doers, for they ſhall ſoone be cut downe as the graſſe, and ſhall wither like the greene herb.* And afterwards; *Yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and hee ſhall not bee found, his day is comming* [h], *&c.* So that the vſe is, to teach vs to poſſeſſe our ſoules with patience, notwithſtanding the gallantnes and iollity of the vngodly: for he hath but his time, like a great thiſtle which ſtartes vp in the Summer, and at the comming of Winter, is hidden in the earth; or, a counter, which now by the Merchant is put for an hundred pounds, and anon is throwne into the bag, and is no better then thoſe which ſtood but for an half-peny. Thus much for the firſt croſſe: *the earthly man ſhall not be that which he wiſhed to be.*

The 2. Vſe.

[g] Verſe 16.17.

[h] Pſal. 3.71. 2,10,14.

Now followeth the ſecond: *He ſhall be that he neuer looked to be. He is like the beaſts that die.* This clauſe is to be applyed, chiefly to the end and death of the earthly man, in which, *hee ſhall be like the beaſts that die*: or, as it is more properly, *He ſhall be like the beaſts dying of the moraine* [i], and ſo become carion, and are good for nothing. Now for the opening hereof, we are to vnderſtand that the earthly minded man, is in his death like vnto beaſts ſo dying, in foure things eſpecially. The firſt is, that he dieth vnwillingly. So it is with the *beaſts*. It is in the nature of euery thing to deſire the preſeruation of it ſelfe, and to abhorre the contrary. Hereupon in the vnreaſonable creature there is a kind of ſtrugling and reluctation, and wraſtling with death, ſo that it doth not but by violence yeeld thereunto. Euen ſo it is with the vngodly, which mindeth only earthly things. His death (I know) may be peaceable in ſhew (the naturall ſtrength being waſted and abated by ſome long ſickneſſe,) and in ſpeech, he may pretend a willingneſſe to depart: but it is vnpoſſible that it ſhould be with fulneſſe of inward conſent. *For what hope hath the Hypocrite, when he hath heaped vp riches, if God take away his ſoule?* ſaith the Scripture [k]; And, *when a wicked man dieth, his hope periſheth*, ſaith *Salomon* [l]. So that becauſe he cannot with any comfort, aſſure himſelfe of entrance into reſt, therefore he cannot but be moſt vnwilling to depart. For who will be willing to part from a preſent ſetlednes, for a matter of vncertenty: who would not rather ſtay here to enioy that which he is well acquainted with, then to loſe his life for the hazard of he knows not what? True it is, Gods children long *to be diſſolued* [m], and I am now ready to be offered, and *the time of my departure is at hand*, ſaith *Paul*, in a comfortable and reioycing manner [n]. But

The third doctrine, & the ſecond part of the Text. *Pecoribus mortiſinis. Tremel.*

[i] Pſal. 49.14.

[k] Iob 27.8.

[l] Prou. 11.7.

[m] Phil. 1.23.

[n] 2 Tim. 4.6

p Iob 18.14. with the wicked it is not ſo; death, to them is called *The king of feare* p, and the ſlymy valley is a place of terrour to their conceit. Therefore, *they will fetch thy ſoule from thee* q, ſaith God to the rich man. As who ſhould ſay, *Thou art I know loth to depart, but they ſhall fetch it away from thee, they ſhall take it by violence.* The ſecond particular wherein this earthly man is like to the *dying Beaſts*, is this: The carkeis of the beaſt ſo dying, cannot chuſe but be noyſome and vnſauory: the ſmell is offenſiue vnto euery one that paſſeth by, and the ſight vnpleaſing. So is the dying worldling in Gods ſight. *Precious in the ſight of the Lord, is the death of his Saints*, ſaith *Dauid* r. And no marualle; Their *bodies are the Temples of the holy Ghoſt* s: their ſoules are *holy and vnblameable and without fault*, (by the blood of Chriſt) *in Gods ſight* t. Their death therefore muſt needs be a ſacrifice of a ſweet ſmelling ſauour vnto God. As for the vngodly, it is not ſo with them. Their bodies are cages of vncleanneſſe, their *throtes open ſepulchers* u, *their members weapons of vnrighteouſneſſe* x: In their ſoules dwelleth the *Prince that ruleth in the ayre, euen the ſpirit who worketh in the children of diſobedience* y. How can they be but noyſome in the eyes of God, yea, moſt lothſome and abominable? Surely he will ſay vnto them, *Depart from me, I know you not* z. The third degree of likenes betwixt the dying beaſt, and the dying worldling is this: The body of a beaſt whom ſuch a diſeaſe hath quelled, becommeth a prey to the fowles of the aire, and is torne in peeces by other beaſts. *Where the carkeis is, thither the Egles reſort*, ſaith our Sauiour a. It fareth ſo with the worldling: for as his goods ill gotten come many times, through the iuſt iudgement of God, to be a prey to others, and to be the ſpoyle of ſtrangers, ſo his ſoule is ſeized vpon by the damned ſpirits, and is preſently arraigned before the Iudgement ſeate of God b, and is diſmiſſed thence into it *owne place* c, where it is kept *in chaines vnder darkeneſſe, vnto the Iudgement of the great day* d. The fourth and laſt point of likenes, is this: There is no regard had of the death of a bruit beaſt, the remembrance is ſoone gone. The owner may haply bewaile that loſſe, it being ſome diminution of his ſubſtance: but otherwiſe, it is a matter which the world paſſeth by and taketh no notice of. So is the death of the carnall worldling. There may be (perhaps) ſome ſorrow among his owne people, who receiued ſome outward benefit by his meanes, and with them his memory may continue. But elſe there is no miſſe. The Church of God hath no occaſion to lament his loſſe, in regard that it is depriued of a comfortable member. No man will open his mouth to ſay of him, *Alas he is now gone, whoſe he had ſtill liued, ſuch was his zeale, his godly wiſdome, and good cariage, that he might much haue furthered Gods glory.* But men let him goe, with ſome ſuch phraſe, *What is ſuch an one gone?* and there is an end; ſome other worldlings (perhaps) of the ſame humour, and of the like fleſhly diſpoſition, who hath been fellow with him in the ſame carnall courſes, may chance to ſay as the old Prophet did ouer the Prophet of God when he buried him, *Alas my brother* e, *my old friend, ſuch an one is gone, with whom I haue ioyfully conuerſed many times, whom I haue been acquainted with ſo many yeeres, &c.* Here is all. But Gods Church findes not it ſelfe maimed in regard of the holy communion of Saints. And thus by degrees his memory ſoone dieth, according to the ſaying of Salomon. *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot* f. *His remembrance ſhall periſh from the earth, and he ſhal haue no name in the ſtreets* g. And ſo much for the opening of this doctrine.

q ἀπαιτεῖ τὴν ψυχήν σου. Luke 12.20.
r Pſal. 116.15
s 2 Cor. 6.19.
t Coloſſ. 1.22.
u Pſa. 5.9.
x Rom. 6.13.
y Epheſ. 2.2.
z Mat. 7.23.
a Mat. 24.28.
b Heb. 9.27.
c Acts 1.25.
d Iude 6.
e 1 Kin. 13.30
f Prou. 10.7.
g Iob 18.17.

The Vſe.

Now to preuent all ſuſpitious miſconſtruings, I muſt (before I mention the vſe) ſay thus much h, If any man ſhall ſpider-like turne the ſweet taſte of a well meant ſpeech into poyſon, and imagine it to be an inuectiue againſt ſome particular, he ſhall therein wrong both me and himſelfe: Me, in vncharitable miſtaking me: himſelfe, becauſe he ſhall by that meanes be hindred from making that good vſe of the doctrine taught, which is required. If you demand of me therefore, whom I meane by this man of whom I haue diſcourſed hitherto, I ſay

h The reaſon why this preuention was vſed, was, becauſe this ſermon was preached at a funerall.

vnto

vnto thee (whosoeuer thou art which makest the question,) *Thou art the man* if so be thou be such an one as is in this Psalme described, *which trustest in thy goods, and boastest in the multitude of thy riches* [i]. My Sermon hitherto hath been as a parable: in which though one singular man hath been named, yet one in speciall hath not been meant. I will make the morrall and meaning to be the same that our Sauiour Christ made to that speech of his, touching the *rich man*: In the end to shew his true intent, he addeth this saying, [k] *So is he that gathereth riches to himselfe, and is not rich in God.* The same is the man intended in this doctrine. But as for ayming at any one in particular, my conscience is free in the sight of God. And therefore let vs all apprehend and entertaine it as a matter which concernes our selues, and make this vse of it, to beware how in our liues and conuersations, we be like *brute beasts led with sensualty* [l], or *like horse and mule which vnderstandeth not* [m], or *as the sow*, whose greatest felicity is to *wallow in mire* [n], or in vnbridled lusts, *like fed horses* [o], or otherwise like the baser creatures groueling still on the earth, and alwaies looking downward: For this is certen, if we liue like beasts, we shall perish like the beasts, and our last end shall be like theirs, yea, and worse then theirs; becausse death which is to them an end of woe, shall be to vs the beginning of sorrowes, and as it were a prologue to the most wofull Tragedy of a neuer ending misery.

i Verse. 6.
k Luk. 12. 12.
l 2 Pet. 2. 12.
m Psal. 32. 9.
n 2 Pet. 2. 22.
o Ierem. 5. 8.

The Wiſe Mans Verdict:

Wherein the wicked are diuerſly caſt, *and the Righteous cleerely acquitted* from a hopeleſſe Death.

PRO. 14.32.

The wicked ſhall be caſt away for his malice, but the Righteous hath hope in his Death.

WEe haue a rule giuen vs in the Scripture, not to iudge of any man by his preſent outward eſtate: becauſe (as the Preacher ſaith) *All things come alike to all* [a]: Nay for the moſt part, the wicked of the world *are not plagued with other men* [b]: So that hee which ſhall paſſe his Verdict, according to the outward accidents, ſhall *iuſtifie the wicked* [c], and cauſeleſly condemne the *Generation of Gods children* [d]. *Dauid* therefore hath giuen vs another rule, namely, to paſſe by the preſent outward condition of ſuch, as an inſufficient witneſſe, and *to marke the end* [e] of both, becauſe by the iſſue of both a man ſhall truly vnderſtand the eſtate of both. Now if our care be to follow this direction, and to learn to know by the examination of the ends, whether of the two is the better, to be *Wicked*, or to be *Righteous*, we cannot haue a truer glaſſe, wherein to behold both, then this ſpeech of the wiſeſt *Salomon*; *The wicked ſhall be caſt away for his malice: there is the end of the wicked: but the Righteous hath hope in his death, there is the concluſion of the Righteous*. Of theſe two parts I will ſpeake in order.

a Eccle. 9.2.
b Pſalme 73.5
c Iſay 5.23.
d Pſal. 73.15.
e Pſ. 37.37.38

The diuiſion.

Of the 1 part, in which alſo the 1. doctrin of the Text is opened at large.

The ſubſtance of the firſt part is, concerning a puniſhment to bee inflicted vpon a certaine man; for the cleering whereof, we are to examine three things: 1. *The name of the offender, Wicked.* 2. *The nature of his offence, Malice.* 3. *The equality of his puniſhment, Shall be caſt away.*

The name by which the offender is here deſigned, is *Wicked*: a name very fitly agreeing to euery man by nature. For, when *the Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke after God, they were all corrupt, there was not one that did good, no not one* [f]. So that ſo long as a man continueth a meere naturall man, that is, one who was as he firſt *borne in iniquity* [g], ſo goeth on *to drinke iniquity like water* [h]: He is very deſeruedly entitled with this name, *A wicked man.* And therefore by *wicked*, here wee muſt vnderſtand, the *Naturall man* [i] *without Chriſt* [k], not being yet *renued in the ſpirit of his mind* [l], *nor begotten againe vnto a liuely hope* [m], *by the word of truth* [n].

f Pſal. 14. 2,3.
g Pſal. 51.5.
h Iob. 15. 16.
i 1 Cor. 2.14.
k Ephel. 2.12.
l Ephel. 4.23.
m 1 Pet. 1.3.
n 1 Iam. 1.18.

Now the offence which maketh him liable to the enſuing puniſhment, is *malice*: which word is not here to be reſtrained according to the common vſe of it in our language, to the *ſinne* of vncharitablenes alone, though euen that *ſin* alſo may be well brought within this compaſſe: but it is here of a larger extent, it is the very ſame which *Moſes* calleth *a roote that bringeth forth gall and worme-wood*: that is, (as it is alſo there expounded,) *A walking according to the ſtubborneſſe of a mans owne heart*, making light of the words of the *Curſe* [o] againſt *ſinne*.

o Deut. 29.18. 19.

It

It is that which *Salomon* ſpeaketh of elſewhere [p], when the *heart is fully ſet to doe euill.* It is that which *Eſay* mentioned, when men *draw iniquity with cords of vanity: and ſinne as with cart-ropes* [q]: ſtudying how to commit more vngodlineſſe. It is that which *Paul* tearmeth *a deſpiſing the Riches of Gods bounty, not knowing that it ſhould lead to repentance* [r].

[p] Eccl. 8. 11.
[q] Eſay 5. 18.
[r] Rom. 2. 3, 4.

In one word, it is that *ſinne* which *Dauid* toucheth in the Pſalme [s], *a hating to be reformed*, together with a ſcornefull *caſting the Word of God* behind one: a man ſeeming to ſay *to God* as the wicked ſpeake in *Iob* [t]: *Depart from me, for I deſire not the knowledge of thy waies.* This is the *ſin* of *malice* in this place; namely, a hardned, wretchleſſe, ſecure, peruerſe, obſtinate continuing and going on in *ſin, without repentance.* This is the offence.

[s] Pſal. 50. 17.
[t] Iob 21. 14.

The puniſhment followeth, *ſhall be caſt away*: the very name whereof (mee thinkes) ſhould make our *entrailes to tremble, our lips to ſhake, and rottennеſſe to enter into our bones* [u]. For ſurely, of that man, againſt whom it ſhall be awarded, it may be truly ſaid, as was ſaid of *Iudas, It had been good for him if he had neuer been borne* [x]. And the ſame may well ſay, as did *Iob* in his perplexity [y], *Let the day periſh wherein I was borne, and the night when it was ſaid; there is a man child conceiued, Why died I not in the birth, or why died I not when I came out of the wombe?* And for me, although I had the *Tongue of the learned* [z]; nay, albeit I could ſpeake with the *tongues of Angels* [a], yet I were not able to deſcribe it vnto you as it is: for that which cannot enter into any mans heart to conceiue, paſſeth the skill of any man to expreſſe. Notwithſtanding, I will endeauour it, that ſo by the conſideration of the puniſhment, we may learne to beware of that offence, that is able to lay vs open thereunto.

[u] Hab. 3. 16.
[x] Math. 26. 24.
[y] Iob 3. 3, 11.
[z] Eſay 50. 4.
[a] 1 Cor. 13. 1.

This puniſhment then, to be *caſt away*, or to be forſaken of God (for ſo do I account it all one) hath three degrees: Firſt, *it is begun in this life.* Secondly, *it is increaſed at the time of death.* Thirdly, *it is perfited at the day of Iudgement.*

Of theſe three degrees I will treat in ſeuerall.

Firſt of all, *The wicked is caſt away for his malice in this life*, when as the Lord bringeth vpon him that euill, which in one place the Scripture calleth *the Spirit of Slumber* [b]: in another, *a reprobate minde* [c]: in the third, *a heart that cannot repent* [d]: in a fourth, a being *paſt feeling* [e]. It is the ſame which we commonly call, hardneſſe of heart, when a man is ſo benummed, that he cannot bee mooued either with the promiſes of Gods mercies, or with the feare of his iudgements: he is not affected with the one, nor affrighted with the other. Of all the Iudgements which the Lord can inflict in this life, this is the moſt terrible, and ſuch, as that thoſe which know any thing, haue learned to feare it more, then either the plagues of *Egypt*, or the botches of *Iob*, or all other outward miſeries whatſoeuer. God laid many puniſhments vpon *Pharaoh*, but this exceeded all, when hee ſaid, that he *would harden Pharaohs heart* [f]. If *Pharaoh* had had a yeelding and a relenting heart, thoſe other outward afflictions might haue been profitable vnto him: but becauſe his heart was hardned, thoſe puniſhments were vnto him but as the fore-runners, and preparatiues of eternall deſtruction. In Deuteronomy [g], the Lord threatneth many iudgements vpon diſobedience, but that is the moſt grieuous, *I will ſmite thee with blindnes, and with aſtoniſhment of heart* [h]. *Dauid* knew and conſidered this right well, and therefore, after the committing of his great *ſinne*, he begged earneſtly of God: *O caſt me not away from thy preſence, and take not thine holy Spirit from me* [i]. He cared not what became of him, ſo that the Spirit of the Lord might abide ſtill with him, to mollifie and to ſoften his heart, and to diſpoſe and frame him to obedience. So in another place he prayeth, *Keepe thy ſeruant from preſumptuous ſinnes, let them not raigne ouer me* [k]. As if he had ſaid, *Lord, neuer ſuffer me to come to that extremity, to ſinne with an high hand againſt thee, ſo that all feare of thy Iuſtice ſhould bee taken from me.* Theſe were *Dauids* ſutes, trembling within himſelfe at the very thought and conceit of this

[b] Eſay 29. 10.
[c] Rom. 1. 28.
[d] Rom. 2. 5.
[e] Eph. 4. 19.
[f] Exod. 7. 8.
[g] Chap. 28. 28.
[h] *Stupore cordis.*
[i] Pſal. 51. 11.
[k] Pſal. 19. 13.

punishment. As it is a fearefull punishment, so it is that which the Lord most inflicteth vpon the obstinacy and malice of godlesse people; according as is shadowed out vnto vs in the parable of the *Vineyard*, vsed by the Prophet [k]. There the Lord compareth the *house of Israel* vnto a *vineyard* planted in a *very fruitfull Hill*; which notwithstanding very great cost bestowed, remained altogether fruitles: the Lord *looked that it should bring forth grapes, and it brought forth wilde grapes*: he expected *Iudgement, but behold oppression; for Righteousnesse, but behold a crying*. Now (saith he) *I will tell you what I will doe to my Vineyard; I will take away the hedge thereof, and it shall be eaten vp; I will breake the wall thereof, and it shall be troden downe, and I will lay it waste, &c.* All which sheweth, that when men haue long abused the Lords long suffering, and haue still hated to be reformed, he will leaue them (as it were) to the spoile, he will with-hold from them the graces and blessings of his Spirit, and will keep away all good meanes that might better them, and will giue them ouer to those vile courses, from which, his mercy, and patience, and louing kindnesse could not reclaime them. Thus it is iust with God, to make one sinne the punishment of another, to reuenge the *malice of the wicked* with a hardned heart, to *lay iniquity vpon his iniquity* [l], and to let him that will needs be *filthy*, to be *filthy still* [m]. And for this cause the Lord so dealeth with the *malicious wicked man*, that either he is neuer reproued by the Ministery of the Word [n], or else if he be reproued and taught, his *heart is made fat, and his eares heauy, lest he should vnderstand with his heart, and so conuert and bee healed* [o]. This is the first degree of Reiection.

[k] Isa. 5.1 &c.
[l] Psal. 69.27.
[m] Reu. 22.11.
[n] Hosea 4.4.
[o] Esay 6.10.

The second is at the time of death, and that hath three branches: for at death one of these three things alwaies befalleth the *wicked* person. First, either he dieth suddenly; secondly, or he dieth sullenly; thirdly, or he dyeth desperately. And first, of dying suddenly. It is the common opinion of many, and they doe thereby vtterly beguile their owne soules, that howsoeuer they doe demeane themselues in their course of life, yet they shall haue a time for preparation to another world, some lingring sicknes, giuing them a sufficient warning of their end. In this time, their meaning is to dispose of their conscience, and by the best aduice they can get, to make prouision for their soules. But now it fals out many times, that the Lord frustrates and disappoints this idle hope, and they which imagine by a lingring sicknes, to haue time enough to be prepared, *goe downe suddenly to the graue* [p]. Thus the *rich man* in the Gospell, when he was in his best hopes of a long and contented life, imagining that he should haue time enough to spend that quietly, which he had gotten greedily, was suddenly arrested with that killing message, *O foole, this night will they fetch away thy soule from thee* [q]. So *Belshazzar* the King of the Chaldeans, when he was in his greatest iollity, in his royal feast, and (as it is most likely) had not so much as a thought of death, saw the writing vpon the wall, that his *Kingdome was numbred, and the same night he was slaine* [r]. Thus was *Korah* and his faction suddenly swallowed vp in the midst of their rebellion [s]. Thus was *Ishbosheth* smitten in the dead of his sleepe [t]. Thus the house fell on *Iobs* children, while they were in the height of their banquet [u]. Thus *Ananias* and *Saphira* sunke downe at *Peters* feet, in the midst of their lying hypocrisie [*]. So we haue seen, and heard, and knowne, many taken away at the very instant, and put out like a candle, and cut off as the top of an *eare of corne* [x], when, of all thoughts, the thought of death hath been furthest from the. Not that I take vpon me to determine peremptorily, that euery one who so dieth, is damned; for Gods *Iudgements are vnsearchable, and his waies past finding out* [y]; neither can death after what fashion soeuer it commeth, come sudden to him that is prepared: but this is that which I stand vpon, and which I haue (I thinke) sufficiently prooued, that the Lord both can and doth many times by a sudden iudgement, make voide their hopes, who trusting to a preparation in their last sicknesse, doe neglect the best time, and the fittest opportunity for *Repentance*.

[p] Iohn 21.13.
[q] Luke 12.16, 20.
[r] Dan. 5.5, 26, 30.
[s] Num. 16.31, 32.
[t] 2 Sam. 4.7.
[u] Iob 1.19.
[*] Act. 5.5, 10.
[x] Iob 24.24.
[y] Rom. 11.33.

Well,

Well, put case the *malicious wicked man* escape this first *euill*, and be *visited* after the most ordinary *visitation of all men*[z], yet behold, the *wrath* of the Lord is not *so turned away, but his hand is stretched out still*[a] his *storehouse*[b] of Iudgements can affoord another plague; and that is *fullenesse* and blockishnesse, such a sicknesse seazing vpon a man, which together with weakenesse of body, brings dulnesse of heart, and drowsinesse of spirit. The Lord hath the hearts of all men in his hand, the opening and vnlocking them is a thing onely in his power: and as he is mercifull to offer grace, so he is iust to punish the contempt of grace: and for that cause he doth often inflict this iudgement, that those men should in their sicknesses and at their deaths forget themselues, which in their life-times forgat God. This is that *fatnesse of heart*, which *Dauid* noteth in the *wicked*: *Their heart* (saith he) *is as fat as grease*[c]. *Paul* calleth it, *a vaile laid ouer the heart*[d]. We haue a pregnant example hereof in *Nabal*[e], the very true patterne of a right worldling, *He made a feast like the feast of a King* at his sheep-shearing; his *belly* was his *God*[f], and his good cheare was his glory: the next morning *his heart died within him, and he was like a stone*; there was no more sense or taste of goodnesse in him, then in a stone; within some ten daies after he died. He had (as we say) in these *ten daies*, a faire time to repent: but how could he? his senses were locked vp, and his soule within him was benummed, so that if euen *Samuel* himselfe (which was then but newly dead[g]) had been liuing, and present with him, or some such other, and had vsed his best skill and gift to perswade him, all had bin but lost labour, God had forsaken him, and in his iustice euen sealed him vp in his owne dulnesse. The Lord knowes, that our times are euen full of many such men and women, euen possessed in their sicknesse with the *spirit of slumber*, making themselues beleeue, that all with them is well, when they neuer yet knew what it was to be in danger of Gods wrath, presuming to haue a part with God, and yet perceiue not how they haue displeased God. Talke with them of their knowledge, what vnderstanding they haue in the mystery of Christ, inquire touching their feeling, what apprehension they haue of *sinne*, what true longing they haue after the righteousnesse of Christ; these things are riddles vnto them; you shall finde in them no sauour of sound knowledge, no token of true repentance, no fruit of liuely faith, no testimony of a well-grounded hope, no signe of ioy, as looking for a better life: you shall heare no bewailing of former slips, no bemoning or lamenting themselues, no laboring for assurance of Gods loue; nothing but wofull deadnesse and dulnesse of spirit, breaking out (perhaps) now and then into some generall termes of acknowledgement, or of desire of mercy, but nothing which may argue a through-touch, or a comfortable expectation of Gods fauour. The ignorance of this point deceiueth many, and bewitcheth a number of soules. For mens ordinary opinion is, that if a man can perfectly say his prayers (as we call it) if he can say (*I crie God mercy and all the world*) or testifie that he beleeues in Iesus Christ (which is yet more then many can make shew of) and protest a willingnesse to die; and so depart as meekely as a Lambe, or goe away as quietly as a Bird in a shell; that then he is certainly saued, and there is no doubt but he is with God. But (alas) I pray be not deceiued. *Dauid* speaking of the wicked of his time, saith, there were *no bands in their death*, they liued merrily, and died quietly: yet he saith after, that God doth *cast them downe into desolation*, and that they are *horribly consumed*[h]. And it is most sure that a man may (to the eye of the beholders) die peaceably, and haue many ordinary good words in his mouth, and yet goe to hell. Our Sauiour hath spoken it, and it must be true, That *many shall say to him, Lord, Lord*, which for all that shall bee put off with this; *Depart from mee, I neuer knew you*[i]. And therefore, howsoeuer I would not perswade any to be rash in his iudgement touching others, but to leaue Gods courses to himselfe, yet it is wisdome for euery man to feare this for his own particular, and not to flatter himselfe in his

[z] Num. 16. 29.
[a] Esay 9. 17.
[b] Deut. 32. 34
[c] Psal. 119. 70
[d] 2 Cor. 3. 15.
[e] 1 Sam. 25. 36, 37, 38.
[f] Phil. 3. 19.
[g] Vers. 1.
[h] Psal. 73. 4. 18, 19.
[i] Mat. 7. 22, 23

owne dulnes, but to beg earnestly of God, that howsoeuer otherwise hee shall thinke good to deale with him, yet he would not leaue him to a dead heart, but would quicken his desire to the mercy of Christ, by the liuely sense of his own vnworthinesse.

The third branch of this *casting away* in the time of death, is by leauing him to die desperately, that is, with some feeling of *sin*, but without any taste of comfort. And this commeth to passe two waies. Sometimes the wicked man hauing in his sickenesse some apprehension of *sin*, and some kind of desire to heare comfort, and (it may be) to others seeming, some fitnesse to receiue it, yet it so commeth to passe in Gods most iust dispensation, that at the instant there is not a man to be found, that is able to apply spirituall comfort vnto him, that knoweth how to dip the tip of his finger in water, wherewith to refresh his wearied and fainting soule. For, whatsoeuer we thinke of it, it is a matter of more skill then we are aware of, to know how to speake to the heart of a sicke man. *Esay* saith, that he had *the tongue of the learned giuen* him, for this one piece of seruice, *to know to minister a word in time to him that is weary*[k]. And although when one is sick, many will come to testifie their kindnes, and will speak (according to their skill) to comfort the patient, yet it may be said of the most, as *Iob* said of his friends, *Miserable comforters they are*[l]: For these generall speeches, *Call vpon God, be of good cheare, you shall doe well I doubt not*: *Feare ye nothing*, and the like; they be to no purpose, they are like playsters too little for a sore, and are many times as vnfit, and as vnseasonable, *as is snow in Summer*, or, *as the raine in Harueſt*[m]. Now (I say) the Lord oftentimes so dealeth with the *wicked*, that though he wisheth comfort, yet (as it is said of the hungry prodigall) there is no man that can *giue vnto him*[n]. For as God oftentimes, for the sinne of a Nation, sendeth such a *famine of the Word*, that men *running too and fro to seeke it, shall not find it*[o]: so it also falleth out diuers times in the cases of particular men, that they may send and seeke for one to instruct their ignorant soules, and to relieue their languishing spirits, and yet shall not light vpon any that is fit for such a seruice. Another way of furthering the desperate end of a wicked man (if this do faile) is the leauing of him to that horror of conscience, that albeit there be one with him, able to discouer vnto him the infinit and vnspeakeable mercy of God in Christ, yet hee shall bee so swallowed vp of dismaiednesse, that he shall not know which way to entertain the comfort that is offered. Then he which in this life and health and iollity thought no sinne to be dangerous, shall not be able to be otherwise perswaded, but that euery smal default is damnable; the diuell shall so lay open all his sins, the sinnes of his youth, the sinnes of his age, his vanity, his swearing, his riot, his contempt of Gods word, his vncleannes, his oppression, and such like, and so set them (as it were) in troupes before him, that all the comfortable speeches in the world shall not affect him, but he shall conclude with *Cain*, *My sinne is greater then can be pardoned*[p]: and so as he liued without conscience, his death shall be without comfort: as in his life time hee made a mocke of the counsell of the Lord, and cast his words behind him, so now the Lord will *laugh at his destruction, and mocke when his feare is come*[q]. Thus, as it is truly said, that the hand of the Lord is not shortened, when he is purposed to saue, so neither is his arme weakned, when he is minded to destroy: he is euery where round about vs, we are as it were in a circle, the further we are from one part, the neerer are we to another. If the wicked man escape sudden death, he is in danger of a dulling sickenesse: if he be free from that, he is like to fall into horrour of conscience, and to be ouerwhelmed with despaire. Now to make the matter more apparant, the forsaking and casting away which is at the very point of death, and at the parting of the soule from the body, is meet to be considered. The course which God taketh with his children is this: When the soule is set at liberty from the prison of the body, it is instantly conueyed *by the Angels into Abrahams bosome*[r], *it returnes to*

God

[k] Esay. 50. 4.
[l] Iob. 16. 2.
[m] Prou. 26. 1.
[n] Luke 11. 16.
[o] Am. 8. 11, 12.
[p] Gen. 4. 13.
[q] Prou. 1. 26.
[r] Luke 16. 22.

God that gaue it [f]: as ſoone as the *earthly houſe is deſtroyed*, the ſoule hath *a building giuen of God, a houſe not made with hands but eternall in the Heauens* [t]: it is ioyned to the *Spirits of iuſt and perfit men* [u], the *long white robe* of Chriſts righteouſneſſe is giuen vnto it [*]: but now with the ſoule of the *malicious wicked man*, it is far otherwiſe: for ſo ſoone as this *Houſe of clay* [x], the body is broken, it fareth with the *ſoule*, as with the man of whom *Amos* ſpeaketh [y], who *did flye from a Lyon, and a Beare met him*: it is eſcaped out of a miſerable world, but is in a moment plunged into another miſery. It is ſeized vpon by the wicked Angels, and is preſently brought before Gods Tribunall ſeate (*for after death commeth Iudgement* [z]): thence hauing receiued the Doome, it is diſmiſſed into it *owne place* [a], there *to be reſerued in euerlaſting Chaines, vnto the Iudgement of the Great Day* [b], *in a Land darke, as darkeneſſe it ſelfe, where there is no order, but the light is there as darkeneſſe* [c].

[f] Eccl. 12.7. [t] 2 Cor. 5.1. [u] Heb. 12.23. [*] Reu. 6.11. [x] Iob. 4.19. [y] Amos 5. 19. [z] Heb. 9.27. [a] Act 1.25. [b] Iude verſ 6. [c] Iob 10.22.

Now let vs conſider how this puniſhment begun in this life, and encreaſed at death, is made perfit at the day of Iudgement: & that is, when as the body formerly rotten in the duſt, ſhall by the mighty worke of God be reunited to the ſoule, and both together puniſhed with *euerlaſting perdition from the preſence of the Lord, and from the glory of his power* [d]. This is the vpſhot of all, this is the laſt forſaking, this is an vtter and an endleſſe forſaking; the miſery whereof it paſſeth my skill to expreſſe: Only thus much we may conceiue. *Dauid* ſaith, That *in the preſence of God there is fulneſſe of ioy, and at his right hand pleaſures for euermore* [e]: therefore we may be ſure, that on the contrary part, out of Gods preſence, there is fulneſſe of miſery, and at his *left hand* [f] woes for euermore: there is nothing to be found, but that which *Ezekiel* ſaw written *in the Roll of the Booke* which was giuen him, *Lamentations and mourning, and Woe* [g].

[d] 2 Theſſ. 1.9. [e] Pſal. 16.11. [f] Math. 25.33. [g] Ezec. 2.9,10

Thus I haue vnfolded the firſt clauſe of my Text, & the doctrine therein contained: the extract (as it were) and briefe ſum of all is this. The ſinner that hates to be reformed, ſhal be in his life time giuen ouer to hardnes of heart; in the end of his daies he ſhall be either ſuddenly arreſted, or elſe ſtrucken in ſicknes with deadnes of heart; or if he be capable of comfort, he ſhal want meanes to receiue it; at the inſtant of death he ſhall be committed to the cuſtody of the damned ſpirits, and at the day of Iudgement, both body and ſoule ſhall haue their ſhare *in the Lake that burneth with fire and brimſtone, which is the ſecond death* [h].

[h] Reu. 21.8.

I pray you let vs endeauour to make ſome good vſe of this point, and let vs with patience heare it applyed to our ſelues. I know that for the generall wee will all bee ready to acknowledge, that the *Wicked ſhall be caſt off for his Malice*, and we will confeſſe, that it is iuſt with God to deale ſo with him; but in particular to lay this to our owne hearts, as though we were chargeable with the ſin which is here called *Malice*, therein (perhaps) we will not be ſo forward, and therfore without applying this Doctrine will not be ſo profitable. To come to the point then, that the firſt title of *Wicked* is well agreeing to euery one of vs, if we be taken as we be by Nature, is a cleer caſe, & I will preſume vpon all your iudgements, that you do willingly and freely confeſſe ſo much: all the queſtion will be touching the latter, whether this ſin of *Malice* be our *ſin*, yea or no? and therefore that point is eſpecially to be ſtood vpon. I expounded *Malice* in the beginning to be a peruerſe careleſſe going on in Euill, without repentance. So that he, whom the Lord hath diuerſly dealt with, ſomtimes by the outward voice of the word, ſometimes by inward checks of conſcience, ſometimes by croſſes vpon himſelfe, ſometimes by iudgements vpon others, and yet remaineth vnreformed, the ſame man he was wont to be, he, in the language of the Scripture, is rightly called a *Malicious wicked Man*. Now what thinke wee? Is there need for the finding of a man thus diſpoſed, to make ſome priuy ſearch, or as the prophet ſpeakes [i], to *Search Ieruſalem with lights*, as though it were ſome rare or difficult matter to light vpon a man thus conditioned? Surely no.

The Vſe.

[i] Zeph. 1.12.

I may

I may rather be bold to ſay as *Ieremy* did of his times, that if a man run *too and*
k Ierem. 5.1. *fro by our ſtreets, and behold, and enquire* [k], hee ſhall haue much a doe to finde one that is free from this offence. Who is there that is able to deny, but hee hath been one way or another called vpon for a reformation of his life, to *caſt off the old Man, and put on the new, which after God is created in righteouſneſſe, and true*
l Ep. 4.22,24. *holines* [l]? There is no ignorant perſon, no carnall man, no contemner of Gods word, no ſuperſtitious perſon, no ſwearer, no profaner of the Sabbath, no adulterer, no wanton, no tryator, no oppreſſor, no ſinner in any kinde, but either by
m 2 Sã. 24. 10 the outward ſound of the word preached, or by the *ſmiting of his owne heart* [m], or by ſomething or other, he hath been vrged, and moued, and perſwaded to
n Ier. 18.11. *returne from his euill waies, and to make his waies, and his workes good* [n]: who is there,
o Iſa 1.18. that if he were now ſuddenly ſummoned before God, to *reaſon* [o] with him, and to anſwer before him, were able to deny this, or to plead for his excuſe, that liuing vnder the miniſtry of the word, he neuer heard any thing to the contrary, but that he might continue in his vngodly courſes? This is moſt true, and yet (to ſpeake of a true and through reformation) where (almoſt) is the man that is reclaimed, who is not rather encreaſed in wickednes, and more vnlikely to be recouered then at the firſt? Doe not ignorant perſons continue in blindnes and vnteachablenes? Contemners in careleſnes? Superſtitious people in worſhipping God after their own deuices? Swearers in taking Gods glorious name in vain? Adulterers in viciouſnes? Rioters in licentiouſnes? Oppreſſors in exaction? Euery one as he was wont? He that will vndertake to be a Patrone of this diſſolute and worſt age of the world, let him if he can with any face auouch the contrary: And is not this *malice?* is not this obſtinacy? doth not this argue that men are incorrigible? Let vs take heed therefore, inaſmuch as this is euery
p Pſal. 50. 21. mans caſe: we may be forborne a while, the Lord may hold his tongue? for a time, and ſeeme to ſome to haue caſt off the gouernment of the world, and not to take notice of theſe things, nay the Lord may (perhaps) abundantly proſper
q Pſal. 37. 35. vs with outward things, we may *ſpread our ſelues like a greene Bay-tree* [q]: *we may liue and waxe old, and grow in wealth, our ſeed* may be *eſtabliſhed in our ſight with vs,*
r Iob. 21.7,8,9 *our houſes may be peaceable without feare* [r], we may build faire houſes, and call our
ſ Pſal. 49.11. *Lands by our Names* [ſ]: and our *Poſterity may delight in our talke* [t], and our neighbors
t Verſe 13. *praiſe vs* [u], we may in the end for outward ſignes die peaceably, and mildely,
u Verſe 18. there being no *bands in our death* [*]: Yet for all this, the Lord will not bee found
* Pſal. 37.4. *ſlacke* (*as ſome men count ſlacknes* [x]) but vndoubtedly, if we be found *wicked*, we ſhal
x 2 Pet. 3.9. be *caſt away for our malice.* Nay what ſhould I ſay, (*ſhall be?*) inaſmuch as the Lord hath already begun with vs in the firſt degree, and that is *hardnes of heart*, and the reſt will follow, if this be not looked vnto. And that this that I ſay, may the more affect vs, I will name you fiue ſignes of *heardneſſe of heart*, which you ſhall ſee to be common amongſt vs in theſe times.

The firſt is: The not fearing of it; ſo much ariſeth out of that which hath bin ſpoken formerly: for ſeeing this *puniſhment* of hardneſſe is of that nature that it deadeth the heart, it muſt needs bring with it a feareleſneſſe in regard of it ſelf. As he which hath it, ſcarſely knoweth he hath it, (for he who complaineth of hardneſſe of heart, his heart is not hardned,) ſo when he heareth it threatned, he is no whit affected or touched therewithall. And therefore it is certen, that as no man is further from this puniſhment then he which moſt feareth it, ſo no man is deeper in it, then he which leaſt regardeth it. A ſecond ſigne, is Greedineſſe in the committing of *Sin. Paul* coupleth theſe two together, to *be paſt feeling*,
y Ephes. 4. 19. and *to worke all vncleannes with greedines* [y]. A man therefore who is egerly ſet to the practiſe of euill, and is ready to catch all occaſions to commit it, we may ſafely conclude of him, that this ſecret vengeance hath ouertaken him. A third ſigne is ſhameleſneſſe and boldneſſe in Iniquity. *Eſay*, deſcribing the hardened people of the *Iewes*, ſaith thus of them: *The triall of their countenance teſtifieth*

againſt

against them, yea, they declare their sins, as Sodome, *they hide them not* [z]: and *Ieremy* of the same people speaketh thus: *Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame* [a]. And in another place, he saith, they had *a Whores forehead* [b], that could not blush. Therefore when men are not abashed to haue sinnes euen noted in them, and seen to be ordinarily practised by them, it betokeneth that this hard disease hath seized vpon their hearts. A fourth signe is, hating to be reproued: There is euer some good hope of that man who can meekely suffer the words of aduice, when admonition is receiued with calmnes of spirit, it is a good testimony: so on the other side it is a signe of a forsaken heart, to spurne at reproofe, to snuffe at it, to account him an *Enemie, who telleth the truth* [c]. *A scorner loueth not him that rebuketh him*, saith *Salomon* [d], and Christ calleth them *Swine* which turne againe, and all to rent them which *cast pearles before them* [e]. The last signe is, the making light of the threats of *Gods vengeance*. Thus the hardened people of old were wont to say, that *Prophets were but as wind* [f], and to thinke in their hearts, *The Lord will doe neither good nor euill* [g], and to come in mocking manner to the Prophets, saying, *What is the burden of the Lord* [h]? iesting at that which was threatned and scoffing at it, as at an idle tale. These signes of hardnes of hart will soone appeare to be amongst vs. Touching the first signe, aske your selues: you haue heard this matter now treated of vnto you, how hath it affected you, what terror thereof hath it struck into you, how hath it moued you secretly out of trembling hearts to beg of God to keepe it from you? Must not many say, that it hath been but an idle sound vnto them, and that their spirits and consciences within them haue not been wrought vpon thereby? yes questionlesse. Againe (for the next signe) are not men eger and greedy to commit sinne, are not our worldlings greedy of gaine, our vsurers greedy of encrease, are not men giuen to vanity, greedy of delight, are not the malicious greedy of reuenge? Thirdly, doth not shamelesnesse sit in the foreheads and faces of many, as though it were a glory and ioy to do wickedly? Are men ashamed to be known to be ignorant? Are they sorry for it, that they vnderstand so little in matters that concernes the good of their soules? Are Swearers ashamed, that any should heare them blaspheme? Are mispenders of the Sabbath ashamed to bee seen in their course, doe they hide themselues in corners, and doe it closely, that they may not be espied? Doe vicious persons hang downe their heads, becanse men take notice of their naughtines? Doe rioters blush at it, that their excesse is looked on, or doe they not rather make the streets ring of their vnrulinesse? Are proud people touched with it, that they are pointed at for their folly? Do those which speake euill of the truth which is taught, and scoffe at good things, whisper it in secret, for feare lest they should be ouer-heard? Doth not euery kind of euill hold vp the head, as though it had rather deserued commendation, then were any way to be reproued? Fourthly, be not the guilty in these and the like kinds impatient of reproofe? Doth it not vexe and enrage them, that the word of God findes them out? Should not Christ himselfe if he were in body present as he was once, haue cause to say as he then did; *The World hateth me, because I testifie of it, that the workes of it are euill* [i]? There be many exceptions made against preaching, but the ground of all is this, men cannot indure to be reproued. Lastly for the last signe, whatsoeuer iudgement is denounced in the name of the Lord, whatsoeuer is vrged touching the neerenes and strictnesse of his iustice, it is generally iested at; men thinke they haue heard such threatning oft, but yet haue escaped, and therefore their resolution is, that it shall all be turned into vanity: so that the *terror of the Lord* [k], be it neuer so grauely and effectually discouered, doth rather waken then weaken their outragious extremity. This then is the issue of all this speech, touching the signes of hardnesse of heart, which are amongst vs: namely, that there need no doubt to be made of the truth of this which

[z] Isa. 3. 9.
[a] Ier. 8. 12.
[b] Ier. 3. 3.
[c] Gal. 4. 16.
[d] Prou. 15. 12.
[e] Math. 7. 6.
[f] Ier. 5. 13.
[g] Zeph. 1. 12.
[h] Ier. 23. 33.
[i] Iohn 7. 7.
[k] 2 Cor. 5. 11.

which *Salomon* ſaith, touching the *caſting off of the wicked*, ſith we already may ſee the firſt degree thereof, in the flintines of mens harts, which is an aſſurance, that whithout ſpeedy preuention, all the other certenly ſhall enſue: and therfore this putteth men in mind of the ſpeech of *Moſes* to *Aaron*, not long after the *rebellion* of *Corah*: when as God brought in a ſudden Peſtilence among the people for their murmuring; *Take the Cenſor* (ſaith he) *and put fire therein of the Altar, and put therein incenſe, and goe quickly to the Congregation, and make an attonement for them: for there is wrath gone out from the Lord, the plague is begun*[l]: ſo it is fit that we ſhould al *prepare to meet our God*[m], and that with ſpeed: for ſurely the plague is begun: hardnes of heart hath ſpread it ſelfe far, and this firſt Woe is a preſaging of the reſt, that the Lord will caſt vs off in ſicknes, in our death, and in the day of Iudgement. *O let our eies caſt out riuers of waters, let them drop without ſtay*[n], let vs *ply* the Lord with importunate and ſtriuing[o] prayers, and *giue him no reſt*[p], vntill he take *the ſtony heart out of our bodies, and giue vs hearts of fleſh*[q], yeelding and melting *hearts*[r], that *Gods puniſhment may be feareſull vnto vs*[s]; wee may bee *afraid of his iudgements*[t], *and ſtand in awe of his words*[u]: So ſhall the Lord take pleaſure in vs; for *to him* (ſaith he) *I will looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words*[x]. And thus much for the firſt part of this Scripture.

l Num. 16. 46
m Amos 4. 12.
n Lam. 3. 48, 49.
o Rom. 15. 30.
p Iſa. 62. 7.
q Ezek. 11. 19.
r 2 Kin. 22. 19
s Iob 31. 23.
t Pſ. 119. 120.
u Verſe 161.
x Iſa. 66. 2.

The ſecond part of the Text, with the expoſitiõ and doctrine thereof.

We are now come to the ſecond part. *But the righteous hath hope in his Death.* In handling whereof, I am to open vnto you two things: 1. What is a *Righteous man*. 2. What it is to *haue hope in death*.

One is ſaid to be *Iuſt* or *Righteous* ſundry wayes: 1. Iuſt by nature[x], and ſo no meere man euer was ſince *Adams* fall. *Surely there is no man iuſt on Earth, that doth good and ſinneth not*[y]. 2. Iuſt in opinion and conceit[z], ſuch Chriſt meant in that ſpeech, *I am not come to call the righteous*[a]. 3. Iuſt by imputation[b], ſo was *Abraham*: he *beleeued God, and it was counted to him for righteouſnes*[c]. 4. Iuſt in reſpect of purpoſe and true endeauour[d]: So was *Paul*, I forget *that which is behind, and endeauour my ſelfe vnto that which is before, &c*: and he would all that are *perfect to be ſo minded*. The *Righteouſneſſe* by imputation, begets this latter: and this latter is an vndeceiuing ſigne of that.

x Κατὰ φύσιν.
y Eccl. 7. 22.
z Κατὰ δόξαν.
a Math. 9. 13.
b Κατὰ λογισμὸν.
c Rom. 4. 3.
d Κατ' ἀπευθυντὴν.

This Iuſtice by imputation diſcouering it ſelf in the purſute of Righteouſnes, by Papiſts is ſcoffed at as a meere colluſion, and by diuers profeſſors of Religion, is not ſo well conceiued of; & therfore to ſtop the mouths of gain-ſayers, and to helpe the weak vnderſtanding of thoſe which mean wel, I wil a little open it.

e Pſal. 3. 13, 15

And firſt touching Imputation, that is, God his accounting vs *Righteous*, in and for the *Righteouſnes of Chriſt*, it is made plaine three waies. 1. By conſidering the proportion betwixt Chriſt his dying as a ſinner for vs, & our liuing as righteous for him. It is an excellent place in the Apoſtle[f]: *He made him to be ſinne for vs, which knew no ſinne: that we ſhould be made the righteouſnes of God in him*. Out of which place, this is expreſly concluded, that we are ſo made righteous before God for Chriſt, as he was made a ſinner for vs. Now how was *Chriſt* made a ſinner for vs? Surely by Imputation: *The Lord layed vpon him the Iniquity of vs all*[g]. God accounted our ſin, his, and ſo he was puniſhed as a ſinner: and ſo he accounts his *Righteouſneſſe*, ours, and ſo are we rewarded as Righteous.

f 2 Cor. 5. 21.
g Iſa. 53. 6.

This is that Royall exchange made betwixt Ieſus Chriſt, and the true beleeuer: he becomes a *Curſe*[h] for the beleeuer: that the beleeuer may be an *heire of bleſſing*[i] *through him*. 2. This point is cleered by examining the Analogy betwixt *Adam* and *Chriſt*. The beleeuers are ſaid to be ſo made *Righteous* by the Obedience of *Chriſt*, as they were made *Sinners* by the diſobedience of *Adam*[k]. Now how commeth that perſonall ſinne of *Adams*, in eating of the fordidden Tree, to be our ſinne alſo, making vs euen in it ſelfe liable to eternall death, but onely by Imputation? *Adam* was a publike perſon, and his Act was reputed the Act of his whole poſterity.

h Gal. 3. 13.
i 1 Pet. 3. 9.
k Rom. 5. 19.

After the ſame manner, the obedience of Chriſt how commeth it to be for our

Righteouſ-

Righteousnesse, but by imputation onely? he stould before God, in the person of the whole body of his elect, and therefore is his obedience reputed the obedience of all the elect. Thirdly it wil appeare by scanning the nature of suretiship, when one man vndertakes and engageth himselfe for another. Let the case be betwixt *Paul* and *Onesimus*. *Onesimus* ran away from *Philemon* his master, and at his departure (by all likelihood) tooke with him some part of his masters goods; *Paul* becomes a mediatour for him, and for the better furtherance of his request, he offereth to see the wrong and dammage which is done, to be discharged: *If he hath hurt thee, or oweth thee ought, that put on mine account, I Paul haue written this with my owne hand, I will recompence it*[l]. By this meanes *Onesimus* is discharged, and *Paul* is become debtor to *Philemon*; but how? Neither hath *Onesimus* repaied ought, neither hath *Paul* stolne or borrowed ought: It is by Imputation. By vertue of the vndertaken suretiship, *Onesimus* his debt lies vpon *Paul*, and *Pauls* freedome from debt, turnes to the acquaintance of *Onesimus*. So is it in this case of iustification. Wee stood bound to God to performe so many duties of righteousnes, and to sustaine so much damage, euen the eternall weight of Gods displeasure, for so many holy seruices vnperformed. Christ commeth betweene, and giueth himselfe to God the Father for a full discharge.

l Phil. v. 18, 19

Thus is he now reputed the Debtor, and must pay the mulct, we adiudged righteous, and must receiue the reward: and yet neither is he a Debtor by his owne priuate transgression, nor we freed by our own personal iustice, but both by Imputation. This similitude is very fitting, because, as our *sinnes* are called *debts*[m], so Christ is said to haue *giuen himselfe, as a full price, proportionable euery way to our debt*[n], and so by *his stripes* to haue *healed vs*[o].

m Mat. 6. 12.
n 1 Tim. 2. 6.
o Isa. 53. 5.

I maruell Papists should gibe at *Imputation*, as at an absurdity, when as they themselues maintaine *Supererogation*; whereby the holinesse of one man is disposed of, to the spirituall benefit of another.

Now nex, for that *Righteousnes* which is so called in respect of the endeauour, it hath in it no inconuenience, seeing both *Paul* (as hath been said) calleth euen those Christians *perfit*, who *accounting themselues* not *already perfit*, doe notwithstanding with their best intention *follow hard toward the marke, for the price of the high calling of God in Christ Iesus*[p], and our Sauiour pronounceth those *Blessed, who doe hunger after righteousnes*[q]. He then here in this Text, is a *iust* or a *righteous* man, who is iustified before God by the imputed righteousnes of Christ, and hath *giuen vp*[r] himselfe to Gods *seruice, in holinesse and righteousnesse, before him all his dates*[s].

p Phil. 3. 12, 13, 14.
q Matth. 5. 6.
r Rom. 12. 1.
s Luk. 1. 74, 75

The next point in opening the sense, is, what it is *to haue hope in death*. By *hope* here we must not conceiue that which is commonly so called, and which is almost in euery godlesse wretch, namely, a groundlesse conceit, *that all is well, and that God will be good vnto vs*: for in that sense, the most carnall men haue a kind of *hope in death*: They thinke they shall doe well enough, and no doubt the Lord will take them to his mercy, &c. when as indeed, being sifted and looked into, they haue no shew of good reason, why they should so hope. But the *Hope* here spoken of, is of another nature, it is built vpon a farre surer foundation; and therefore it is termed *a hope not making ashamed*[t], because he which hath it, is neuer disappointed, but alwaies enioyeth the end of his *Hope*. Elsewhere it is called the *Helmet of Saluation*[u], because it is (as it were) the safegard to all other parts of Christian holines. So that this *Hope* ariseth not out of *imagination* or *supposition*, but out of the assurance of the fauour of God in Christ Iesus. *Hope* is nothing else but an expectation of the accomplishment of that whereof we receiue assurance by faith. Faith ascertaineth the *soule*, that for Christs sake God hath forgiuen it, and hath acquited it from the condemnation which it had deserued, and that heauen is now reserued for it, a place being there *prepared* by Christ, who is for that purpose *gone before*[x]. *Hope* is the quieting of the *soule*, begetting in it both an earnestnes of desire, and yet withall, a contentednes to awaite Gods

t Rom. 5. 5.
u 1 Thes. 5. 8.
x Iohn. 14. 23.

leasure for the enioying of that happines, whereof faith formerly hath assured it. So then, *the righteous hath hope in his death*: that is, the man iustified before God by Christ, and studying to walke in the waies of righteousnes in his life, when death commeth, and his soule is now ready to depart from his body, quietly awaiteth the Lords good leasure, contenting himself with an assured expectation of entring into a place of *rest* [x], by the merit and death of Christ Iesus.

x Heb. 3. 11.

Now what a blessing this is, to haue *hope in death*, is more easie to be felt in hart, then to be vttered by mouth. There is nothing more miserable then a man at the point to die, who hath no hope, no comfortable assurance of entring into *rest*: Hell it selfe cannot be more hellish, then the torment of a conscience in suspence, hauing many reasons to feare the worst, and little ground for which to looke for fauour. *A wounded spirit* (saith *Salomon*) *who can beare* [y]? And I pray you, thinke what can comfort a dying man, if he haue not this *hope*? Many things there are of force to discourage him, but nothing that can relieue him. If hee looke into his body, he feeles nothing but weaknes, himself panting for life, and euen now (as it were) drawing his last breath: if he behold his friends, he seeth them weeping, lamenting, and wringing their hands, which breeds a suspition in him, that sure in all mens opinion his time is neer, and his case miserable: if he aske his Physitian, he tels him he hath small hope of his recouery: if he returne into his owne conscience, there he finds a catalogue of sins, ready to become euen a cloud of witnesses against him, when he must anon appeare before God: If he thinke vpon hell, he seems to see it (as is were) gaping, ready to deuour him: If he thinke vpon God and vpon heauen, he beholds Gods frowning countenance, and heauen gates euen shut against him. Alas (poore soule) what can comfort him? What shall be found out able to refresh him? not all the cordials and restoratiues of Phisitians, not the attendance of seruants, nor the sugred words of friends, not all his wealth, if he be the richest man aliue: for he feeles hell already in his soule, the worme of conscience begins to gnaw him, which shall euer eate him, but neuer consume him. Oh wretched man that thou art, who shall deliuer thee? This is the misery of a hopelesse dying man. But oh the comfort, the reioycing of a righteous *soule*, euen when *the snares of death haue compassed him*, and the *griefe of the graue haue caught him* [z]: For what though he haue *receiued the sentence of death* in himselfe? it is for no other end but to teach him, not *to trust in himselfe, but in God, which raiseth the dead* [a]. What though he seeth plainly, that his end is come? yet he reioyceth, that this *departing is so neere at hand*, because the remembrance of this, that he hath *fought the good Fight, and kept the Faith*, doth embolden him to expect the *Crowne of righteousnesse* [b]. What though the eies of his body are now redy to be closed vp by death? yet by the eie of his faith he seeth *the Heauen open*, ready to receiue him, and his Sauiour *standing at the right hand of God* [c], ready to entertaine him. In a word, what though the violence of some tormenting sicknes doth euen (as it were) thrust his soule out of the habitation of his body? yet he dare be bold to say with *Dauid*, *Into thine hand I commend my spirit, for thou hast redeemed me, O Lord God of truth* [d]. O thrice happy man that thou art, what diuell, what hell, what sinne can endanger thee?

y Prou. 18. 14.

z Psal. 116. 3.

a 2 Cor. 1. 9.

b 2 Tim. 4. 6, 7

c Acts 7. 56.

d Psal. 31. 5.

Now as the misery of being a cast-away, should make vs beware of the *sinne* of obstinacy and maliciousnesse, and stiffe-necked going on in euill, so the happines of the estate of righteousnes should stirre vs to spend our best endeauors, in labouring by true humility, by vse of the good meanes of inuocation, of hearing the Word, of profiting by the Sacraments, to be *found in Christ* [e], and to be accepted righteous before God for his sake, and to shew forth the fruits of righteousnes in our liues, euen *fruits worthy amendment of life* [f]: that so whensoeuer death shall come (as surely it will come ere long) our *flesh may rest in hope* [g], and our departing hence may be as the sayling ouer the sea, as the comming out of a narrow wombe, into a more large and lightsome place, as a return from exile, and as an enlargement out of prison.

e Phil. 3. 9.

f Mat. 3. 8.

g Psal. 16. 9

THE

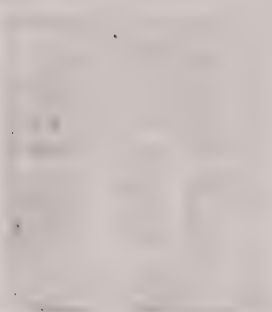
THE BRIDEGROOME

Isa. 62.5.

As the Bride-Groome is glad of the Bride, so shall thy God reioyce ouer thee.

By *Samuel Hieron.*

AT LONDON
Printed by *John Beale*, for *Joyce Macham* widow. 1624.



To the right VVorſhipfull,

and vertuous Lady, the Lady *Bright Halſewell*, of Halſewell in *Sommerſet*.

MAdam, I pray, pardon my boldnes, in that being vnknowne, I dare thus preſſe vpon you with theſe papers. My excuſe is; he who firſt mooued me to preach, and ſince perſwaded me to publiſh this enſuing Sermon, would needs I ſhould inſcribe it to your Name. It was deliuered at the Nuptials of your hopefull Heire: in that reſpect, I know it ſhall find acceptance. But yet the maine inducement to mee, to commend it by this particular direction to your *Ladiſhip*, is the conſtant report I haue receiued of your good affection to the beſt things. In aſſurance of this, I was the more emboldened to preſent you with this Mite, which if it ſhall affoard any comfort either to your ſelfe, or to any other truely fearing God, I haue all I aimed at, in imparting it to the common view. For which end, I will follow it with my prayers, and to your *Ladiſhip* in particular, I remaine.

From Modbury.

A true deſirer of thy onely good,

SAM. HIERON.

THE BRIDEGROOME.

MATTH. 9. 15.

Can the Children of the Marriage-Chamber mourne, as long as the Bridegroome is with them? But the daies ſhall come when the Bridegroome ſhall be taken from them, and then ſhall they faſt.

BEeing entreated to this ſeruice, my deſire was to handle ſome ſuch Scripture, as might occaſion me both to deliuer ſomething agreeable to the cauſe of our preſent meeting, and withall to ſpeake that which might concerne vs all, as we bee Chriſtians. Should I ſpeake nothing of Mariage duties, haply when I had done, it might be ſaid of ſome, *What was this Sermon to the preſent buſineſſe?* Should I treate thereof onely, many (perhaps) might goe away with a conceit, that they had heard nothing which did much concerne them. This Text, I truſt, ſhall fit both turnes; of which I will not doubt to ſay, as *Iacob* did of his pretended veniſon: *The Lord hath brought it to my hands* [a]. I entreate you to ſit vp and eate thereof, that your ſoules may bleſſe me, when that you ſhall finde that I haue preſented you with ſuch ſauory meate, as either you do loue, or elſe ought (if your ſtomackes be well affected) to deſire.

This Sermon was preached at a mariage.

a Gen. 27. 20.

Touching this Text, I pray you in a word to conceiue thus much. Ceremonies haue been in all ages of the Church, becauſe of the diuerſity of mens affections, the very fuell of contention. They which haue agreed well together in the maine, yet haue been exceedingly hated, and (as it is ſaid of *Paul* and *Barnabas* [b]) *ſtirred* one againſt the other in the Bye, and hereby the chiefe buſineſſe hath been much letted, and the common enemy much aduantaged. Sathan (the enginer of all miſchiefe) practiſed this ſtratagem in the daies of our ſauiour. When he perceiued how the truth grew, and preuailed by the vniforme proceedings of *Iohn Baptiſt* and *Chriſt*, hee endeauoured to make a Rent (if it were poſſible) betwixt them, by promoting a queſtion about *Faſting*. *Iohn* trained vp his diſciples in much outward ſtrictneſſe; the followers of our Sauiour liued (as might ſeeme) after a more eaſie faſhion. Here now grew a queſtion, How could the freedome of Chriſts Diſciples bee iuſtified without condemning the auſterity of *Iohn*? and if *Iohns* ſtrictneſſe was good, ſurely then the liberty of Chriſt could not be approued. This mooued the wicked Phariſees to taxe them both, and to ſay (as they did) that the one had a diuell, and the other was a glutton [c]. This matter was ſet a foot by ſome of *Iohns* approuers, (euen good men are a little too apt ſometimes in theſe caſes to bee quicke,) and the Phariſees cunningly ioyning with them: indeed to them it would haue been a ioy to haue ſeene Chriſt and *Iohn* by the eares. The challenge is made ſomething peremptorily in the former verſe, *Why doe not thy Diſciples faſt?* Now my Text is Chriſts plea for cleering of himſelf, and for the deciding of the difference: *Can the children of the mariage-chamber mourne, &c.* Wherein he compares himſelfe to a Bridegroome, and his diſciples to be ſpeciall gueſts, choſen to accompany the Bridegroome: Now a wedding (ſaith he) you all know, is a time of mirth, not of mourning, of feaſting, not of faſting; will you that I ſhould now ſtint

The ſtate of the Text.

b Acts 15. 39.

c Luk. 7. 33, 36

my Disciples, as *Iohn* doth his? Should I during the time of this my comfortable presence with them, apply them to this sadder course of fasting? It fitteth not with that plenty of reioycing, which my being among them doth afford. Indeed there is a time approching, in which I shall be taken from them, that will be a time of humiliation, *then shall they fast*. Thus haue you the state of this Scripture.

The order in handling it.

For order in handling it, I will follow this course: sith it is a similitude fetched from such a busines as hath giuen being to this dayes meeting, I will first speake of such things, as out of the Text may concern the present occasion, and then of such things as were principally intended of our Sauiour, and doe concerne vs all. Respectiuely to the occasion, I will treat of two particulars. 1. *The title of a Bridegroome applyed to Christ.* 2. *The lawfulnesse of reioycing together, when we are called to the Company of a Bridegroome.*

It is manifest to all who conceiue ought, that by the title of a Bridegroome, our Sauiour meant himselfe. In *Matth. Chap.* 25. he which in the first verse is called the *Bridegroome*, in the thirteenth is termed the *Son of Man*. The Church is his *beloued* [d]. This life is the time of wooing and betrothing. The Ministers of the Gospell are the *Bridegroom's friends* [e], and doe *beseech*, *as in Christs stead* [f]; they are busied in preparing the Church for one *husband*, and to *present her as a pure virgin vnto Christ* [g]. The assurances are here drawne vp, and he hath giuen his word in his Word, vnto her, that he will *marry her vnto him for euer, in iudgement, in mercy, and in compassion* [h]. *Earnest* is giuen [i]: A ioynture is made, shee shall be an *Heire annexed with Christ* [k]. Hee sendeth her euer and anon tokens of loue, *spirituall blessings in heauenly things* [l], shee shall not be *destitute of any gift* [m]. He is but gone before to prepare a place for her, and her traine in the *many mantions of his Fathers house* [n]. Hee will returne, and the last day of the World, shall be the first day of her full enioying him. Now he cryeth as the Mother of *Sisera*, *Why is his chariot so long, why tarry the wheeles of his chariot* [o]? and still beggeth with him by sighes vnexpressable, *Returne my welbeloued* [p]; but then the marriage shall be consummate, and she shall *be euer with the Lord* [q].

d Cant. 1. 8.
e Iohn 3. 29.
f 2 Cor. 5. 20.
g 2 Cor. 11. 2.
h Hos. 2. 19.
i Eph. 1. 14.
k Rom. 8. 17.
l Eph. 1. 3.
m 1 Cor. 1. 7.
n Iohn. 14. 2, 3
o Iudg. 5. 28.
p Cant. 2. 17.
q 1 Thes. 4. 17.

The 1. Doct.

Thus you see how wel the title of a *Bridegroom* agreeth with Christ: I wil not worke so much as I could out of this title, respectiuely, to the matter of marriage; onely this: *This Name giuen to Christ, doth teach euery one that carryeth the same title, two things.* 1. *How to chuse his Loue.* 2. *How to loue his Choice.* Touching the former of these, I set downe this doctrine: *That in chusing a spouse there ought more respect to bee had to inward goodnesse, then to outward goods.* Such hath been the course of this our Bridegroome: In seeking of a Church and people to himselfe, what eye hath he carried to nobility of birth, to betterneesse of bloud, to propernes of person, to exactnes of beauty, to abundance of wealth, to any manner of outward thing? *He seeth not as man seeth* [r]. *He craueth no bullocke out of the house, nor goate from the fold* [s]. *He delighteth not in the legs of any man* [t]: *He regardeth not the rich more then the poore* [u], *but in euery nation he that feareth God, and worketh righteousnesse is accepted with him* [x]. All that he requireth is to *feare him, to walke in his waies, and to loue him* [y]. His maine expectation is, that his beloued be *all glorious within* [z], that she *be decked inwardly with lowlinesse of minde* [a], *the hid man of the heart is before him a thing much set by* [b]. Now I demand, shall his example who is the *Author and finisher of our Faith* [c], be of no value? Should not the *same minde be in vs, which was euen in him* [d]? Should we not *shew forth the vertues of him that hath called vs* [e]? Indeed in true iudgement, that which is to bee *desired of a man is his goodnes* [f], What is *beauty without vnderstanding, but as a Iewell of gold in a swines snout* [g]? What benefit to haue *a contentious woman with a wide house* [h]? Better to dwell in a *corner* where one may sit dry, then to be vexed with such a continuall *dropping* [i]. Was *Iezabel* the better for her paint [k], or had *Ahab* any whit the better bargaine in her because she was the daughter of a King [l]? Better with *Booz* to take *Ruth* from among the gleners, and with *Iacob*, to serue seuen

r 1 Sam. 16. 7.
s Psal. 50. 9.
t Psal. 147. 10.
u Iob 4. 19.
x Acts 10. 35.
y Deut. 10. 12.
z Psal 45. 13.
a 1 Pet. 5. 5.
b 1 Pet. 3. 4.
c Heb. 12. 2.
d Phil. 2. 5.
e 1 Pet. 2. 9.
f Prou. 19. 22.
g Prou. 11. 22.
h Prou. 21. 9.
i Prou. 19. 13.
k 2 King. 9. 30.
l 1 King. 16. 31

ſeuen yeeres for a wench that keepeth ſheepe, then to haue an idolatrous *Maacah*[m], or a trecherous *Athaliah*[n]. The rule of *ſeeking the kingdome of God firſt*[o], ought to take place in all our vndertakings, eſpecially in Marriage, of which the purpoſe in Gods ordaining it, is a *godly ſeed*[p]: It is the foundation of a family, and a family ought to be a modell of a Church; and therefore in it, that ſhould chefly be intended, by which religion may be furthered. It is not denied but outward things in matters of wedlock may be looked too, It is fit, that as for yeeres, ſo for eſtate and meanes there ſhould be a proportion, for *God is not the author of confuſion*[q]. *Dauid* was not apt by and by to entertaine the motion of marrying ſo much aboue his reach, as with the daughter of a King, himſelfe but the ſonne of *Iſhai*, the Yeoman[r]. It is poſſible for a man to bee either too baſe, or too preſumptuous in his choiſe. Beſides the rule of the Scripture (*Parents lay vp for the children*[s]) bindeth to a care to diſpoſe of them, that as much as may be, they may enioy the more *bleſſed thing, to giue rather then to receiue*[t]. But the queſtion is now touching the ſcope in the matter of choice; not whether *Hagar* and *Sarah* may dwell together, but which of the two muſt bee Miſtris. The ſpeciall thing which muſt be ſought for, muſt be this, to haue an euen yoke fellow, which ſhall be fit in bearing that *yoake*, which Chriſt calleth to[u]. Our Bridegroome propounded this as a maine article in his wooing: *Bee holy as I am holy*[x]: All the world ſhall not win him to the contract where this wants. He will haue no *concord* with *Belial*[y]. This is the rule of choiſe. What ſaid *Iehu* to *Ionadab*, when he was following his courſe againſt the poſterity of *Ahab* and againſt *Baal*. *Is thine heart vpright as mine is? then giue me thy hand*[z]: ſuch a queſtion were not amiſſe, for a man to aske the woman; *Is thy heart as mine for matters of Religion? thus and thus am I, art thou ſo alſo? then giue me thy hand*: otherwiſe as *Dauid* ſaid to *Mephiboſketh*, *why ſpeakeſt thou any more of thy matters*[a], what ſhould we treat of portions and ioyntures, when he be not like to agree together in the principall?

I demand now of yow, haue the men of this generation no need to be taught this leſſon? I would I could perſwade as many to learne it, as I know haue need to be taught it. The truth is, generally in matters of choiſe, religion beareth the ſmalleſt ſtroke. Me thinkes, the choiſe of many about wiues, is like that in vſe about bargaines and farmes. The queſtions are (moſtly) *What is it worth beſides the rent? what houſe vpon it, how neere the market, the mill, the ſand?* When heare you this, *how neere the Church*, or, *what Miniſter in the Pariſh*, or, *what good Preacher dwelleth by*? Thus is it in this matter alſo; thus it runneth, *what portion, what ioynture, how much money in hand, what ſecurity for the reſt*? Not a word, *how for religion, what knowledge of God, how diſpoſed in things that concerne the kingdome of God*? Nay, the truth is, men are ſo violent this way, that ſcarcely ordinary naturall contentments are looked vnto as they ſhould: where there may be a good lading of that *thicke clay*, which the Prophet ſpeaketh of[b], or that which *Achſah Calebs* daughter craued at her marriage, *ſprings aboue and ſprings beneath*[c], men will loue, they haue their affections at command. Wanton *Dinah*, ſubtill *Dalilah*, ſcorning *Michol*, gain-ſaying *Zipporah*, who were not like to be entertained vpon theſe tearmes? Were ſhe as obedient as *Sarah*, as wiſe as *Deborah*, as religious as the *Shunamite*, as deuout as *Hannah*, as well affected to the world as *Lydia*, yet ſhall ſhe be thruſt out with as much contempt as *Thamar* was by *Ammon*, if ſhe want theſe[d]. Now fie vpon this miſiudging age, nothing doth more declare the ſcarſity of religion among men. The *Athenians* deſiring to finde out their childrens inclination, that ſo they might direct them to ſuch callings as they were fit for, would bring them into a roome full of all manner of inſtruments: looke therefore what kinds of inſtrument any one did chuſe, and ſeemed to take delight in, to that calling whereto that inſtrument belongeth, their concluſion was, he was diſpoſed. So in this, the manner of mens choiſe doth pro-

The Vſe.

m 1 Kin 15.13
n 2 Kin.11.1.
o Mat.6.33.
p Mal. 2.15.
q 1 Cor.14 33
r 1 Sam.18.18
s 2 Cor. 12.14.
t Acts 20.25.
u Mat 11.29.
x 1 Pet.1. 16.
y 2 Cor.6.15.
z 2 Kin.10.15.
a 1 Sam.19.29
b Hab.2. 6.
c Pſ.15,19.
d 2 Sam.23.17

proclaime their hearts. It is a signe they haue no great loue to religion, sith they make so small inquiry for religion. Their maine call is for wealth, this sheweth that their principall affection is to the world. I pray God that that which is so powerfull to discouer this sinne, may be as effectuall to reforme it, that the guilty may lament it, and they which are yet come to the occasion of shewing their disposition in it, may auoid it. And thus farre of learning to chuse. The next is of louing where we haue chosen.

It is well knowne that Christs loue to his Church is the patterne of that loue which the husband oweth to his wife[f]. Now in Christs loue to his Church two things especially deserue note. 1. Bounty (hee witholds nothing which may be for his Churches good.) 2. Perpetuity (he neuer leaueth where hee once loueth) *I haue loued thee with an euerlasting loue*, saith he to his Church[g]. Hence we are taught, first, *That the Bridegroomes loue to his beloued, ought to extend and reach as farre, as any necessity in her shall require a supply. Paul* saith, *loue is bountifull*[h]: And indeed this is Bounty, to carry that heart to a wife, as to leaue (if it be possible) no necessity vnsupplied. Is not the loue of Christ to his Church such? Wherein may it be truly said that he hath been sparing, or that he hath carried the matter with a pinching hand? Hauing nothing dearer to himselfe then himselfe, yet in this loue, *He gaue himselfe as an offering vnto God*[i]. He hath bound himselfe by promise to his elect, not to *leaue them comfortlesse*[k]: Hee is *touched with a feeling of euery infirmity*[l], and *through his riches hee will fulfill all their necessities*[m]. Here is the proportion and scantling of the husbands loue. What other thing is required when he is called *the head of the wife*[n], but that he should looke out euery way, to protect, to supply, to furnish, to remooue inconueniences, to procure comforts. What else is intended in that iniunction, *so ought men to loue their wiues as themselues*[o]? Who vnlesse it be some hatefull miser, is pinching to himselfe? Now, the necessities of a wife which be to be supplyed are of 2. sorts; either inward or outward. The inward (which respect the soule) are chiefly to be looked vnto, the soule being the more worthy part. The husband ought to be vnto the wife a kinde of domesticall instructer. Wherefore else is shee to *aske him at home*[p]? And how otherwise shall he be the *guide of her youth*[q], if he be not able and willing to guide her *feet in the way of peace*[r]? Outward wants must be regarded too. This is that which the Spirit of God calleth *spreading of the wing*[s], *nourishing and cherishing*[t]. Indeed I may say as *Lot* did in another case, *Wherefore else is she come vnder the* Husbands *roofe*[u]? There must be maintenance according to her ranke, and that with cheerfulnesse. (Christ ladeth his Church with benefits and that vnsought to; And there must be due imployment; her husbands *Heart* must *trust in her*[x]. There is no loue where there is niggardlinesse in the one, and causeles suspition in the other. Here is the bounty of loue: a tender and a kind respect had to euery need.

The 1. *Vse.* This reproueth the common neglect. Husbands seeke little to further the saluation of their wiues: some cannot doe it, so great is their ignorance, and some care not to doe it, so little is their conscience. But if thy wife die in her sinne, through thy default, thy not teaching, thy not admonishing, thy not praying, with her and for her, God will require her bloud at thy hands. Thou art liable to account for the soule of thy seruant, euen his which is *behind the ewes*[y], or at *the mill*[z], much more for hers which *lyeth in thy bosome*[a], and is ordained to be an heire with thee *of the grace of life*[b].

Secondly, this taxeth the straightnes of many husbands in matters of outward conuenience: there is scarsely ought to be gotten from them except it be euen wrung out by importunity, or wrought out by some indirect and vniustifiable meanes: There is I know an extremity of too much vxoriousnesse, such as is in some who are forward to further euery vaine and idle humour of the wife. But there must be a meane betwixt a sparing and a dissolute hand. *A good*

man

f Eph. 5. 25.
g Ier. 13. 3.
The 2. *Dect.*
h 1 Cor. 13. 4.
i Eph. 5. 2.
k Iohn 14. 18.
l Heb. 4. 15.
m Phil. 4. 19.
n Eph. 5. 23.
o Eph. 5. 28.
p 1 Cor. 14. 35
q Prou. 21. 17.
r Luke 1. 79.
s Ruth 3. 9.
t Eph 5. 29.
u Gen. 19. 8.
x Prou. 31. 11.
y Psal. 78. 71.
z Exod. 11. 5.
a Deut. 13. 6.
b 1 Pet. 3. 7.
2.

man doth meaſure his affaires by iudgement [c]; and *Loue as it is bountifull* [d], ſo it is diſcreet, for it *reioyceth not in iniquity* [e]. *To another mans wife all loue is diſhoneſt: ſo is too much to a mans owne.* There may be dotage at home, as well as adultery abroad. Remember the patterne. Chriſt leaueth the Church neither in want, nor in wantonneſſe, he will ſupply her in the one, and cut her ſhort in the other. Thus farre of the Bounty of Loue.

[c] Pſal. 112.5. [d] 1 Cor. 13.4. [e] *In vxorem a ieiuna omnis amor turpis, in ſuam nimius.* *Hier.*

The ſecond thing imitable in Chriſts loue is perpetuity. The Doctrine is, *That the husbands loue to his wife muſt be continued with ſtedfaſtneſſe to the end.* This is the glory of our Bridegroome, where he loueth, *he loueth to the end* [f]: His *gifts and callings are without repentance* [g]: Nothing *is able to ſeperate from his Loue* [h]. If there be a ſmall fault, he hides it, he remits it, he may chaſten it, but he will not caſt off for it. When is a man weary of loue to himſelfe? When is the head become an enemy to a limme, if it haue a deformity? Nay, it doth both tend and tender it ſo much the more. There is nothing hath right to the aboliſhment of a mans loue to his wife, but that which maketh her no wife, and that is, adultery or death: and yet euen after death there ought to be a reſpect to her memory, and after her ſeparation for adultery, a loue of pity, though not of delight. *Reioyce with the wife of thy youth, let her breaſts ſatisfie thee at all times* [i]. Conſtancy is the crowne of euery good action; Indeed good is not good, if it be not perpetuall; and it is one of the qualities of *Loue, not to fall away* [k].

The 3. Doct.

[f] Iohn. 13.1. [g] Rom. 11.29 [h] Rom. 8.39. [i] Prou. 1,5,19 [k] 1 Cor. 13.8.

This condemneth the inconſtancy of many mens affections. *Seneca* ſpeaketh of one, who was ſo fond, that he tied his wife to him with his garter: forſooth he could not endure her out of his ſight. Such violent loue is in ſome in the dayes of their firſt acquaintance, that they ſcarce can tell what belongs to comlines, which yet in time loath as much, as they were ouer abundantly kind in the beginning. It is the glory of marriage when there is both a continuance and a growth of loue, ſo that the laſt parting affecteth with greater griefe, then the firſt meeting ſatisfied with content. Hee that would further this, had need of good diſcretion. It muſt be his *glory to paſſe by many offences* [l]; and to temper himſelfe from the ouer quicke apprehenſion of euery occaſion of diſtaſt. His loue muſt *couer* [m], yea, and labour to recouer a multitude of defects. Bitterneſſe and violence muſt be no gueſts in his houſe, and of all other *Wraths*, it were pity the Sun ſhould *goe downe vpon* [n] his owne wife. The more tender the loue, the more hard to be ſodered, when it hath receiued a cracke. I may ſay of ſuch breaches as *Salomon* doth of thoſe betwixt Brethren, they *are as the barres of a Pallace* [o]; it is not eaſie to diſſolue them. Theſe things muſt be watched againſt, that loue may bee perpetuall. Thus much how euery Bridegroome may learne of this grand Bridegroome, how to chuſe his loue, and how to loue his choice. In chuſing let religion bee the main enquiry. In louing let there be bounty to ſupply euery want, and conſtancy to keepe the affection ſtrong vnto the end.

The Vſe.

[l] Prou. 19.11. [m] 1 Pet. 4.8. [n] Eph. 4.26. [o] Prou. 18.19.

Now leſt I ſhould be thought to giue inſtructions but by halues, a word let me adde touching her to whom the Bridegroomes loue muſt be thus bountifull, thus perpetuall. Out of his duty ſhe may iudge of hers. Is he bound to loue, and ſhall it be free for her, to anſwer his good affection with neglect? If he muſt be bountifull, ſurely ſhe muſt be dutifull; If he muſt not ſpare to ſupply her, ſhee muſt not faile to obey him; If his loue muſt bee to her without change, her faſhion muſt bee ſuch to him as may occaſion no diſtaſte. Hee muſt inſtruct, ſhee muſt learne; hee muſt guide, ſhee muſt follow; he muſt admoniſh, ſhee muſt hearken; hee muſt allow her cheerefully out of his eſtate, ſhe muſt conforme her ſelfe contentedly to his eſtate. Hee muſt not ſtraiten her, and ſhee muſt not vndoe him: hee muſt truſt her, and ſhe muſt not deceiue him: he muſt not be bitter, and ſhe muſt not be ſtout. In a word, he muſt euer account her for his Loue, and ſhe muſt euer eſteeme him as her Feare. Here is a ſweet proportion. I wiſh it to you that are eſpouſed this day, it ſhall be better vnto you

then

then both your eſtates. So much of that which is to be noted out of the ſimilitude, agreeably to the preſent occaſion.

The next generall thing, is the Lawfulnes of reioycing, when we are called to the company of the Bridegroome. Our Sauiour ſecretly inſinuateth this to be lawfull: for out of the freedome to be more chearefull then vſuall at a Marriage, he iuſtifieth his courſe of not binding his diſciples to the ſeuerity of faſting, whileſt he was preſent. The doctrine is thus. *The 4. Doct.* *That there is a lawfulneſſe of mutuall Reioycing at Mariage Solemnities.* I haue already made it to appeare, how this Doctrin ſpringeth hence. Chriſt buildeth vpon this generall ground, that a marriage is rather a time of gladnes then of mourning. It is well knowne, that our Sauiour himſelfe, being thereunto inuited, affoorded his preſence at a marriage-feaſt in *Cana* of *Galile*; yea, and by his firſt miracle ſupplied there the lacke of wine [p], a ſufficient teſtimony of the lawfulneſſe of the liberall vſe of the creatures of God vpon ſuch an occaſion. I remember, how in the Prophet [q], the Lord deſcribeth the contentment he taketh in his choſen, by that ioy which is vpon the marriage day: *As a Bridegroome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.* With this ſorts the parable, in which the inuiting and calling of men by the Goſpell to the grace of God, is ſhadowed out by *a mariage feaſt*, celebrated by a King at the nuptials of his ſon, to which many are intreated [r]. Such courſes we read in Scriptures vpon like occaſions, as *Abrahams* feaſt at *Iſaacks* weaning [ſ], *Ioſephs* feaſt at the entertainment of his brethren [t], the peoples feaſt after the returne from captiuity, when the Law had been expounded to them [u], the Iewes feaſt, vpon their deliuerance from *Hamans* conſpiracy [x]: In the primitiue Church they had *Loue-feaſts* [y]. In a word, our Sauiours direction how a man ſhould demeane himſelfe being inuited to a Marriage feaſt [z], is a ſufficient iuſtification of this point: for had the courſe been vnlawfull, he would rather haue vtterly inhibited it, then haue deliuered rules of behauiour at it.

The Vſe. The vſe is not to perſwade to this courſe, or to vrge it (for although we may doe it, yet we are not bound to doe it) but to informe vs herein out of Gods Word, that we may behaue our ſelues in things of this nature as *Men of knowledge*, which is the true ſeaſoning vnto euery courſe. S. *Paul* ſaith that *the creatures of God are ſanctified by the Word* [a]. Euery man eates, and eating in it owne nature is not vnlawfull, but yet euery mans eating is not lawfull: So there is a generall vſe of Mariage-feaſts, and a Mariage-feaſt in it owne nature is lawfull, but yet euery mans vſing of it is not good: & why? becauſe it is not *ſanctified vnto him by the Word*, he goeth to it at aduenture, his conſcience not hauing any direction and guidance from the Word, and ſo that which is lawful in it ſelfe becommeth a ſinne vnto him. It is a good courſe for a Chriſtian to be ſure of his warrant for *his actions whatſoeuer is not of faith is ſinne* [b] Againe, the lawfulneſſe of the thing, bindes to a care to take heed of vngodlineſſe in the vſe. There be no greater ſinnes committed then in the abuſe of lawfull things. The name of (lawfull) carieth vs headlong into euil before we be aware. It is not lawful to be merry, lawful to drinke wine, lawfull to feaſt, lawful to make good cheere, lawfull to weare good clothes? yes verily: but vnder theſe pretexts come in riot, luxury, intemperance, pride, and a floud of euils. A Chriſtian hath neuer more need to feare himſelfe, then when he is to haue to doe in ſuch things, which in themſelues may be vſed. He is neuer in any thing ſo ſubiect to a fall, eſpecially in ſuch meetings to ſolemne feaſts, leſt the *table* plenty ſhould become *a ſnare* [c] vnto him. *Iob* was very iealous of his children, that they *blaſphemed God in their hearts* [d], when they were at their feaſts. What great euils doe we finde in Scripture, to haue accompanied ſome great feaſtings, where the feare of God hath not been? As *Nabals* drunkenneſſe [e]; at *Abſhaloms*, murder [f]; at *Ahaſhueroſh* his, a wofull breach betwixt him and his wife [g]; at *Belſhazzars*, terrible blaſpemy againſt God [h]: at *Herods*, killing of *Iohn Baptiſt* [i]. What iudge-

[p] Iohn. 2 2.
[q] Iſa. 62. 5.
[r] Matth 22.
[ſ] Gen. 21. 8.
[t] Gen. 43. 32.
[u] Neh. 8 10.
[x] Eſter. 9 22.
[y] Iude, v. 12.
[z] Luke 19. 7.
[a] 1 Tim. 4. 5.
[b] Rom. 14. 23.
[c] Pſal. 69. 22.
[d] Iob 1. 5.
[e] 1 Sam. 25. 36
[f] 2 Sam. 13. 29
[g] Eſt. 1. 10, &c.
[h] Dan. 5. 3, 4
[i] Mat. 16. 6.

iudgements read we, to haue ouertaken men in their ſecure eatings: *Elah*, ſmotten and killed while he was *drinking* [k]: the Iſraelites, *whileſt the fleſh was yet betwixt their teeth, before it was chewed, the wrath of the Lord was kindled againſt them* [l], *Iobs* children, the *houſe fell vpon* them at their banquet [m]; I ſay with the Apoſtle, *Theſe things came vnto them for enſamples, and were written to admoniſh vs* [n]. To the end therefore our reioycings and feaſting at this or the like occaſions, may not be vnlawfull, two things are chiefly to be cared for: Firſt, that there be a carefull watching to preuent exceſſe, *Gluttony and drunkenneſſe are workes of Darkeneſſe* [o], and *Take heed leſt at any time your hearts be oppreſſed with them*, ſaith our Sauiour [p]. There is a woe to thoſe that continue till they be *inflamed* [q]. It was one of the ſinnes of the old world, *eating and drinking like beaſts* [r], as long as the ſtomacke would craue, a mans eating ſhould be *for ſtrength, not for drunkenneſs* [s]. The ſecond thing to be cared for, is that God be not baniſhed out of our thoughts, but that ſtill his preſence may be remembred, and his iudgements conſidered. The neglect hereof is called *Feeding without feare* [t]. It is one of the common miſeries of *feaſting* now adaies; Men (as they think) muſt lay aſide all thoughts and ſpeeches of God and godlineſſe, or elſe they ſuppoſe they cannot be ſo merry as they would. Truth is, by ſuch meanes they ſhould be reſtrained from that which is called *mad mirth* [u], otherwiſe hereby they ſhould be much quickned to an holy reioycing. And thus farre of thoſe two things out of this Text, which concerne the occaſion; *Now it remaineth to ſpeake of the things eſpecially intended by our Sauiour, which may concerne vs all. Can the children of the Marriage chamber, &c?*

[k] 1 Kin. 16.9.
[l] Num. 11.33.
[m] Iob 1.19.
[n] 1 Cor. 10.11
[o] Rom. 13.13.
[p] Luke 21.34.
[q] Iſa. 5.11.
[r] Mat. 24.38. τρώγοντες.
[s] Eccl. 10.17.
[t] Iude 12.
[u] Eccl. 2.2.

Here I will teach two doctrines. The one is this: *That the true ground of the ioy and reioycing of Gods people, is and ought to be the preſence of Chriſt Ieſus.* This is that which our Sauiour here maintaines, that the children of God haue a kind of immunitie from mourning, and from thoſe ſtraiter exerciſes of humiliation, when the Spouſe of the Church the Lord Ieſus is among them. To cleare this point, the manner of Chriſts preſence muſt be enquired into. He is either preſent in body, as he was at the time of ſpeaking theſe words with his diſciples, or after a ſpirituall manner, concerning which is that promiſe, *Loe I am with you alway, vntill the end of the world* [x]. He is ſpiritually preſent, either by outward meanes, or by inward feeling. The outward means by which he is preſent, are the publike Miniſtry and preaching of the word, and the free vſe of the Sacraments. Hence is it, that Chriſt is ſaid to be in *the midſt* of ſuch aſſemblings [y]: *Iohn* behelde him in *the midſt of the ſeuen golden candleſticks* [z]: The Miniſters of the Goſpell are ſaid to be in *his ſtead* [a]: in their teaching, the *Wiſedome* of God *powreth out his mind* [b], vnto the ſonnes of men. As for inward feeling, when the Lord vouchſafeth it, he is ſaid to be *neere* [c], according as when he withdraweth it, he is ſaid to *abſent himſelfe* [d]. So that now the meaning of the doctrine is, that the maine matter of all ſound reioycing vnto Gods children, is the liberty of the meanes of grace, and the euidence which they feele in their ſoules of Gods fauours. Touching reioycing in the outward meanes, we haue for example the ioy of the men of Bethſhemeſh at the reſtoring of the *Arke* [e], the ioy which was in Ieruſalem at the reforming of religion by *Hezekiah* [f]: the ſhouting when the foundation of the Temple was laid after the captiuity [g], the extraordinary gladneſſe, when the publike teaching of the Law, which had a long time bin diſcontinued, was againe eſtabliſhed [h]. In the new Teſtament Samaria had *great ioy*, for *Philips* miniſtry [i]: *Paul* while he lay by the heeles, yet triumphed, becauſe *Chriſt was preached* [k]. By theſe, we ſee how the *Children of the marriage-chamber*, take a kind of holy contentment, when the *Bridegroome* is among them by the outward meanes. Now for reioycing in the inward euidences of his preſence to the ſoule and ſpirit, looke we vpon *Dauid*, boaſting in *that ioy of the heart*, which was giuen him by the Lords *lifting vp of his countenance vpon him* [l], vpon the *Eunuch*, going on his way *reioycing*, becauſe he felt how faith in Chriſt was wrought in his ſoule [m].

[The 5. Doct.]
[x] Mat. 18.20.
[y] Mat. 18.23.
[z] Reu. 18.1.
[a] 1 Cor. 5.20.
[b] Prou. 1.23.
[c] Pſal. 145.18.
[d] Pſal. 76.7,8.
[e] 1 Sam. 6.13.
[f] 2 Chr. 30.21.
[g] Ezra 2.11.
[h] Neh. 8.12.
[i] Acts 8.8.
[k] Phil. 1.18.
[l] Pſal 4.7.
[m] Acts 8.39.

This was *Maries* ioy, *reioycing in ſpirit*, that ſhee knew God in Chriſt was *become* her *Sauiour* [n]. This is that ioy, which is called *Ioy in the holy Ghoſt* [o], *peace in beleeuing* [p]. *Peter* termeth it *glorious and vnſpeakable* [q], and Chriſt ſaith, it is ſuch as *none can take away* [r].

n Luke 1. 46.
o Rom. 14. 17.
p Rom. 15. 13.
q 1 Pet. 1. 8.
r Iohn 16. 22.

The Vſe. This ſerueth very effectually to ſhew, that they are none of the *Bridegroomes friends*, which in theſe euidences of his preſence find ſo little ſweetneſſe. Men reioyce in their wealth, in their gettings, in their health, in their beauty, in their honour, in their belly-cheare, in their gay apparell, in the pleaſures of ſinne, in the ſatisfying of their wretched luſts, in the ouerthrow and fall of their enemies. Such things as theſe giue a kind of contentment vnto many: but how ſcarſe are they, which vnfainedly reioyce in the liberty of the Goſpell, in the freedome of true religion, in the great mercy and goodneſſe of God vouchſafing to reueale vnto vs the knowledge of himſelfe in Chriſt Ieſus? Whoſe ſpirits are inliued, whoſe heart leapeth, like the *Babe in the wombe of Elizabeth* [s], for ioy of this ineſtimable bleſſing? Chriſt is a continuall ſuter to vs, by the Miniſtry of his word, he doth in it make loue to our ſoules, he wooeth vs, he beſeecheth and entreateth vs to entertaine him; he offereth vnto vs many tokens of heauenly kindneſſe, many rich graces to which all the iewels in the earth are not worthy to be compared. But (alas) how be theſe things regarded? who generally) doth not take more pleaſure in an idle tale, or in a ſcurrilous ieſt, then in theſe particulars? Well, wee ſee here, Chriſt accounts his preſence in his Church, whether in body or in ſpirit, whether viſibly, or by meanes, to be as the preſence of a Bridegroome to his beſt beloued. If we feele our ſelues to find no comfort in thoſe things which are reported to be ſo full of comfort; it is a ſigne we are none of the *children of the Wedding*, but of thoſe rather, which ſhall be ſhut out, and diſmiſſed with that heauy voyce, when yet they ſhall beg and deſire to come in, *Depart from me I doe not know you* [t].

ſ Luke 1 44.
t Mat. 25. 11.

The 6. Doct. The next Doctrine hence to be obſerued is, *That it is the wiſdome and duty of Gods Children in the dayes of their reioycing, and then when they haue moſt comfort by the Bridegrooms preſence, yet to thinke vpon and to make proniſion for a change.* Our Sauiour here ſaith, that albeit he now vſeth his Diſciples ſomewhat tenderly, theſe being (as it were) the daies of his firſt acquaintance, yet they muſt not thinke to liue ſo alwaies, but know rather, that there be times of more ſtraightneſſe, and of greater ſadneſſe to be looked for. So that it is plaine, that it is the wiſdome of Gods children, in the daies of their greateſt ioy to be in continuall expectation of a time of mourning: As the *Bridegroome is with them*, ſo they muſt remember that the *Bridegroome* may be taken *from them*. For this cauſe Chriſt often told his diſciples of *hauing affliction in the world* [u], of *weeping and lamenting*, *when the world was iocund* [x], of *drinking of his cup* [y], of being *hated of all men* [z]. The poore Iewes were in *perplexity*, while the *King and Haman ſate drinking in the pallace* [a]. We muſt reſolue to paſſe through many ſtormes, before we *attaine the End of our Faith*, *the ſaluation of our ſoules* [b]. It is worth the noting, how God in all ages, hath kept a kind of continuall entercourſe in his Church, betwixt peace and perſecution, betwixt quietneſſe and trouble. It hath neither been alwaies vnder the croſſe, nor alwaies flouriſhing in an outward ſetlednes: Sometimes in Kingdomes and ſtates, the Goſpell hath been freely preached, the Sacraments ordinarily adminiſtred, publike aſſemblies vſually frequented, without danger: Sometimes againe it hath been intermitted, nay it hath bin baniſhed and perſecuted, & it hath bin as much as a mans life hath bin worth, to be known to profeſſe it. And as is the ſtate of the Church in generall, ſo it is of Chriſtians in particular. Sometimes they heare the *Bridegroomes* voyce ſecretly and ſweetly ſpeaking peace to their ſoules by his ſpitit, & this cauſeth much comfort; ſometimes they be much perplexed with doubtings and ſad paſſions, and this occaſioneth a great deale of ſorrow: Sometimes they haue the *voice of ioy and deliuerance in their*

u Iohn 16. 33.
x Iohn 16. 20.
y Mat. 23. 22.
z Mat. 24. 9.
a Eſt 3. 15.
b 1 Pet. 1. 9.

their tabernacles [c], and sometimes againe, *bitter griefe* in stead of *Felicity* [d]. How then can it but be wisdome to expect *affliction and tribulation*? The expectation of it cannot hasten it, nay, it may preuent it, at the least it shall cause it to be the more easie when it commeth.

[c] Psal. 118.15
[d] Isa. 38.17.

Here is a necessary aduertisement for vs. We now through Gods goodnes, do enioy the *Bridegroomes* presence, his voyce soundeth amongst vs in daily Ministery. Happy were we if we reioyced in it, as we should. If we do, yet let vs not forget that the *Bridegroome* may be taken from vs, and that there may come daies of greater desolation. Who can tell, nay (considering our sins) who hath not reason to feare, that God will take away from vs the meanes of grace, and depriue vs of the comfortablenes of his blessed word in the commonnes thereof? when we shall see a dimming of such lights, by whose bright-shining many haue been comforted; when we shall behold Pulpits taken vp, with such *Prophets as looke out vaine and foolish things for the people, not labouring* (as they should) *to discouer their iniquity* [e], when we shall find in the multitude such a grossenesse of heart, as was sometimes in those of *Ierusalem*, that they did not *know the things which belonged to their peace* [f], when we shall behold sin in all estates to be grown to an height, and the word of God to become a reproach, then let vs feare the *Bridegroomes* going. The present conditions of the times should worke somewhat with vs: we see or may see, what working, and what plotting there is among Papists, by treachery and bloody designes, to put out the light of the Gospell, and to cause the voyce of the *Bridegroome* vtterly to cease. And yet alas we sit still, as if neither Church nor state, neither religion nor peace were in danger. Nay rather it is now verified, which was said of old, *The Lord did call vnto weeping and mourning, but behold, ioy and gladnes, eating fleh and drinking wine* [g]. Thus we goe on in a kind of besotted course, till *a dart strike through our liuer, as an oxe that goeth to the slaughter, or as a foole to the stockes for correction* [h]: Oh that there might be a generall humbling of our selues before the Lord, *teares running downe as a riuer*, and, *our heart crying to the Lord* [i], that mischiefe may returne vpon the heads of the contriuers; and that for his names sake, for his truths sake, for his Sonne Christs sake, the glorious Gospell of his Sonne, the gracious voyce of the *Bridegroome* may be continued with vs to the end of the world. *If this be not in the generall, yet let it be in the particular, euery family apart, as the Scripture speaketh* [k]. We haue iust cause to feare the beginnings of Gods iudgements, and yet withall too, euen admire his loathnesse to depart: like that of old, when *the glory of the Lord* departed by degrees, first *from the Cherub, to the doore of the house* [l], then to *the entry of the gate of the Lords house* [m], then *from the midst of the city to the mountaine towards the East-side of the city* [n]. The Lord would as it were haue vs to entreat him, he looketh to be importuned. Let vs therefore euen this day *vow vnto the mighty God of Iacob* [o], that *we will preferre Ierusalem to our chiefe ioy* [p], and that we wil euen *wrastle* with the *Bridegroom* as *Iacob* did with the *Angel* [q]. Oh if any thing may keepe him yet with vs, either praying or fasting, or weeping, or hearing, or repenting, sure he shall not depart: It were better to fast before to keepe him with vs, then to fast when he is gone, to restore him to vs: Better to weepe in Sion to preuent *Babel*, then when we sit *by the riuers of Babel, to weepe for Sion* [r]: This is the maine vse. Albeit the aduertisement may be further stretched, to euery priuate Christian. Dost thou now feele in thy selfe, euidences and pledges of the fauour of God in Christ Iesus, it is good to reioyce in them, it is good also to know that it is possible for them to be ouerclouded for a time, and that the Lord may call thee to some inward conflicts: Make ready therefore for the combat: The *Bridegroome* goeth and commeth not only by giuing and remooping the outward meanes, but by giuing and remooning inward feeling.

The Vse.

[e] Lam. 2.14.
[f] Luke 19.42.
[g] Isa. 22.12,13
[h] Pro. 7.22,23
[i] Lam. 2.18.
[k] Zach. 12.12.
[l] Ezek. 10.4.
[m] Verse 19.
[n] Chap. 11.23
[o] Psal. 132.2.
[p] Psal. 132.2.
[q] Gen. 32.26.
[r] Psal. 137.2.

The Preachers Plea:

OR,

A Treatiſe in forme of a plaine Dialogue, ma-
king knowne the worth and neceſsity of that
which we call Preaching, ſhewing alſo how
a man may profit by it, both for the informing of his
Iudgement, and the reforming
of his life.

By *Samuel Hieron.*

1 Cor. 1. 21.
Seeing the World by Wiſdome knew not God in the Wiſdome of God, it pleaſed God by the fooliſhneſſe of Preaching, to ſaue them that beleeue.

At London
Printed by *Iohn Legat* for *Simon Waterſon*, and are
to be ſold at his ſhop in Pauls Church-yard at the
ſigne of the *Crowne.* 1624.

To the Honeſt and wel-diſpoſed Reader.

IT *is the vſuall manner of the moſt which publiſh bookes, to dedicate the ſame to ſome Honourable perſonage, or to ſome one of ſpeciall place, partly to ſhew thankefulneſſe for ſome receiued fauours, partly to procure credit and countenance to their writings, that vnder ſo good protection, they may the more boldly paſſe forth to the common view of all men. If I now vary from this generall receiued courſe, thinke not I pray thee (good Reader) that I doe it in ſome humour, as if I either affected ſingularity, or miſliked the common cuſtome: but know for a truth, that there are theſe two cauſes of my ſo doing; The firſt is, the obſcurity of mine owne condition, who liuing here in a remote part, haue wanted either will, or opportunity, or both, to ſhrowd my ſelfe vnder the patronage of ſome great perſon: The ſecond is, the nature of this preſent Treatiſe: For howſoeuer there bee (and that not farre from the place of mine abode) ſome of good quality, vpon whoſe acceptance I thinke I might haue preſumed; yet conſidering that which I haue framed, is but a homely and courſe diſcourſe, meant chiefly for men of the plaineſt faſhion, I thought I ſhould breake the rules of comelineſſe and correſpondence, if I ſhould aduance the inſcription of my labour, to a perſon of higher degree, then of that meane and middle ranke, to the vſe whereof all that theſe following leaues containe, principally was intended. Therefore (friendly Reader) whoſoeuer thou be, if thou be a true* Nathaniel [a], *a man of an* honeſt and good heart, *be thy outward condition as it may be* [b], *though thou* lye among the pots [c], *or art* behind the ewes with young [d], *or howſoeuer elſe, euen as it were* bound in outward miſery [e], *and of baſe eſteeme in the eyes of men, yet thou art he whoſe patronage I affect, and in the hope of whoſe good allowance, I take comfort, I know well, that he which offereth any thing to the ſight of the World, muſt make ready his backe for the* long furrowes [f] *of euery biting cenſurer. It was truly ſaid of him (though but a Heathen;* that amongſt men, nothing can ſcape without a nippe. *But what then? If thy conſcience ſhall giue this teſtimony of mine endeauours, that thy heart is comforted thereby, in regard that thy iudgement is ſtrengthened in ſo neceſſary a point, then let the moſt profeſſed and ſharp-toothed carper ſay what he pleaſe: Nay though (as* Iob *ſpeaketh)* hee ſhould write a booke againſt mee, yet I would take it vpon my ſhoulder, and binde it as a crowne vnto me [g]. *And as* Dauid *reckoned not of* Michols *taunts, in regard of the honour done vnto him by thoſe religious Maidens* [h]: *ſo will I alſo ſet at nought the malicious taxings of all gain-ſayers, if I ſhall* approue my ſelfe to thy conſcience in the ſight of God [i].

a Iohn 1.47.
b Luke 2.15.
c Pſal 68.13.
d Pſal 78.71.
e Pſal.107.10.
f Pſal 129.3.
Ἀμώωπτηται δὲ ἡ νῶτος ἔτο βεγπῖς
Clearchus apud Athen.
g Iob 31.35.
h 2 Sam. 6.22
i 2 Cor.4.2.

If now thou demand of me, what it is which I doe here offer vnto thee, know this briefly; The ſumme of the Treatiſe
It is a Treatiſe tending to the diſcouery of the worth and excellency of the word preached; teaching thee alſo, which art a continuall hearer, how thou maieſt by hearing edifie *thy ſelfe in thy* moſt holy faith [k], *as well by* eſtabliſhing thy heart *in the ſoundneſſe of truth, that ſo thou maieſt not* be caried about with diuers and ſtrange doctrines [l]; *as by framing thy ſelfe* to obey from the heart vnto the forme of doctrine, *whereunto thou either art, or ſhalt be deliuered* [m]. *This is the ſumme.*

k Iude 20.
l Heb. 13.9.
m Rom.6.17.

If thou demand againe, what hath mooued me to attempt this? I anſwer in as few words. There are two queſtions common in the mouthes of many, either ignorant or ill-diſpoſed perſons, by which the beauty of Preaching is and hath been much defaced in the eyes of many, not ſo well ſetled: the one is, What needs all this Preaching? *The other is,* Who knoweth who to beleeue among theſe Preachers? *Theſe two demands were firſt hatched in hell, but ſince being cheriſhed by Anabaptiſticall and Popiſh ſpirits, and by them buzzed into the heads of vnlearned, vnſtable* [n], *and irreligious people, they are brought vnto a diuelliſh perfection. Somewhat I can ſay out of mine owne experience, that through a conceit that theſe two queſtions (as they are preſſed by ſome wiſe-worke-men) are vnanſwerable, our) Miniſtery is drawne into contempt, and the calling of a Preacher, is deemed of all other profeſſions the moſt ſuperfluous, and ſuch as may well be ſpa-*

The cauſes of writing it.
n 2 Pet.3.16.

red

red without any preiudice to the wel-being of Gods Church. The giuing answer to these hellish interrogatories, as it hath many times exercised me in the execution of my publike Ministery, so it hath at this time drawne me to the compiling of this present Treatise: both that those of these parts, who to my knowledge haue need, and doe desire it also, may haue something by them, whereupon aduisedly to deliberate for the setling of their iudgements, and that others likewise elswhere, who (it may be) haue experience of the like Satanicall encounters, may (in stead of a better helpe) enioy the benefit of this that I haue laboured in. This is the maine occasion, this is my chiefe intent in this tractate wherein, as I haue freely vttered that which I am perswaded is the truth, so will I be ready also either to alter or better my iudgement, if any man out of Gods Word shall offer to instruct me: hauing learned this lesson, To teach what I know without grudging, and to learn that wherein I am ignorant, without blushing. And though perhaps many know in this matter, as much as I or any man can teli them, yet I am sure many are ignorant, and therefore I may maintaine my course with that saying of Augustin; It is better to giue him that hath, then to turne him away that hath not. It is meeter that they which know, should be wearied with many repetitions, then those which are vnskilfull sent away empty for want of instruction. As for Writers in our times, directly of this subiect I know none. If there be none, I wish there may be; for as the saying is, One man is no man: and by the more this truth is auouched, the better it is confirmed. If there be that haue laboured in this very kind wherein I now do, yet it can be no preiudice to my endeauour. The ancient prouerbe is, that one barke cannot beare all passengers: so neither can one author serue all men. Augustin held it as profitable, that of the same questions many bookes should be made by sundry men in a differing stile, though not with a differing faith. All stomacks we see are not alike: One kind of dressing pleaseth one, which hath no relish with another: and yet the same meate ordered after another fashion, may fit his appetite also. As there is a difference of stomackes, so of humours and dispositions in men. The same matter diuersly handled, may finde entertainment with diuers men: which yet digested after one onely fashion, would haue acceptance but with few.

Διδάσκειν ἀνεπιφθόνως, μανθάνειν ἀνεπαισχύντως. Basil. Epist. 2. ad Greg. Naz.

Augustus. de bap. contra Donat. Εἷς ἀνὴρ, οὐδεὶς ἀνήρ.

Nemo vir, qui non diuersa fide: Augustus. de Trinit. lib. 1. cap. 3.

Touching the manner of writing, I wil promise thee nothing more then ordinary: It is not for me either to praise or discommend mine own workes: the one were vanity, the other folly. I submit all to thy iudgement. Only this I say, somwhat to helpe my selfe: Hierome saith there are two things requisite for Diuinity-Studies, Silence, and Leasure. Of the lacke of both these I may well complaine. Household affaires, and the stirs occasioned by those businesses, cannot but breed distraction: and he which is exercised with the care of a Congregation, shall meet with very seldome intermission. I intreate thee therefore, when thou shalt find me to faile in any thing (from which I account not my selfe priuiledged) impute it to this fore-named want: and hope thus of me, that if I had more freedome and more time, all things should haue been brought to better perfection.

Semetipsum laudare vani, vituperare, stulti est: Laert. de Arist. Hieron. ad Marcellinam.

I haue troden in an old beaten path, both by old and new Writers, by Diuines and Heathen, namely, to frame my matter to the forme of a Dialogue, a very good way (in my seeming) to helpe the vnderstanding of common men: I confesse it to haue eased me much in writing, I doubt not but it shall turne to thy benefit in reading also. Well, whatsoeuer it is (good Reader) thine it is: and being thine, I am commanded by him that may command vs all, not to withhold it from thee°. Receiue it therefore with the same hand, with which it is deliuered to thee: Vse it to thy comfort: and whatsoeuer good thou receiuest by it, let the glory be the Lords. All that I desire of thee by way of recompence, is that thou be a suter to God on my behalfe, That with his preuenting and following mercy in all needfull things which I know not, he would instruct me; in all truth which I do know he would vphold me; and in those things, wherein, as a man I haue failed, he would reform me. And the same God sanctifie vs both throghout, that our whole spirit, and soule, and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ P. Farewell (Modbury in Deuon. 1. Septemb. 1604.

° Prou. 3. 27. Vt præueniente & subsequente misericordia, quæcunque scienda nescio doceat me, in his quæ vera noui custodiat me, in quibus vt homo fallor corrigat me: Fulgen. ad Mon. lib. 1.

P 1 Thes. 5. 23.

Thine in the Lord,

SAM. HIERON.

The Preachers Plea: *Or*, a Treatise in forme of a plaine Dialogue, making knowne the worth and necessity of that which we call *Preaching*, *shewing also how a man may profit by it, both for the informing* of his iudgement, and the reforming of his life.

Epaphras a Minister [a], *Nymphas* a priuate man [b].

[a] Col 4.12.
[b] Vers.15.

Nymphas.

SIr, vnlesse I do very much mistake, I haue often heard you in your publike Sermons vrge the sufficiency that ought to be in a Minister, and especially for the clearing of doubts and cases of conscience among those, of whom the holy Ghost hath made him ouer-seer.

Epaphras. It is not vnlike, that among other points deliuered, in the ordinary Ministery, you haue receiued this also: for I am well a liuised that of old it was the appointment of God, that *the Priests lips should preserue knowledge, and men should seeke it at his mouth* [a]. So that we all, as many as tender the good of the Church of Christ, haue cause to bewaile our countries estate, in which are so many *Wels without water*, as S. *Peter* termeth them [b], and that not vnfitly: for as a Well placed by the way side, in regard of the outward seeming thereof, putteth the poore thirsty traueller in hope of some refreshing: who repairing to it, and finding nothing but emptines, goes on his way with the greater discouragement: so these kind of men standing in the Church of God, doe by reason of their outward habit and semblance of grauity, make the wearied, distressed, and perplexed Christian conceiue, that if he haue recourse to them, he shall certainly be relieued: but yet when he makes triall, he findeth them to his greater griefe, not vnlike to the images of the Heathen, *Which haue mouthes and speake not* [c], not hauing *the tongue of the learned, that they should know how to minister a word in time to him that is weary* [d]. But tell me neighbour, I pray you, this being granted, what you would inferre hereupon?

[a] Mal.2.7.
[b] 2 Pet.2.17.
[c] Psal.115.5.
[d] Isa.50.4.

Nymp. Surely, that which I would inferre hereupon, is this; that you being by your calling a Minister, are therefore able, and being also by the prouidence of God that Minister, vpon whose labours I must especially depend [e], *are willing also to enter discourse with me, and to afford me your best helpe for my better vnderstanding in some points, wherein I haue of late daies been very much perplexed.*

[e] 1 Pet.5.2.

Epaph. For mine ability in this behalfe, what it ought to be I know, and what I wish it to be, I know also; yet whatsoeuer it is, I shall be most willing (as my duty is) to spend my time, to bestow my labour, and to employ my best endeauours in so holy a businesse, as is your building vp in knowledge, and your furtherance in the waies of godlinesse. And I doe heartily wish, that both you, and others of our neighbours, would more often giue me the like occasion, I should then the better know your doubts, and so fit my self to speake in preaching to euery mans conscience, and you also should by that meanes be resolued in many things, which for lacke of conference must needs breed scruple, especially in those which haue not yet, *through long custome, exercised wits to discerne both good and euill* [f]. This was the practise of the disciples: After that Christ had spoken in publike, when they had him *alone, they asked him* [g]; yea, our Sauiour vrged them hereto himselfe, enquiring of them after the end of his Sermons, whether they *vnderstood* all [h] they had heard, to the end, that if any doubt remained, it might be cleered to them. It is the probable opinion of some Diuines: that it was the ancient vse in the Synagogues of the Iewes, that when he which taught, had ended so much as he had to say, any man might stand vp, and moone a question for his further satisfying, in the things deliuered. Hence (as it is supposed) came that fact of Christs in the Gospell, of *asking questions of the Doctors in the Temple*: and it is likely the Apostle had reference to that, permitting that liberty to all, sauing vnto women, whose asking was appointed to be more priuate.

The profit of conference betwixt the Minister and his people.

[f] Heb.5.14.
[g] Mar.4.10.
[h] Mat.15.32.

Nymp.

Nymph. I am not a little glad to heare this from you: for to tell you the truth plainly without any flattery, I haue heard some complaine of a certaine strangenesse in you, and others of your coat, which they say hath discouraged them from aduentring to conferre with you.

Epaph. That may be but a pretence, and yet I will not altogether excuse either others, or my selfe herein; haply we be not so tender ouer the wants of our people, as we ought to be. Howsoeuer to preuent any such feare in you for this time, I pray you be bold to speake your mind freely, and you shall find me farre from seeming weary of you, or from giuing you any occasion to think, that I am vnwilling to seek to resolue you (as I may) in any thing that may trouble you. And I pray God, the God of all grace, euen for Christs sake, so to blesse this our conference, by giuing to vs both a right iudgement in all things, that it may be both to his glory, and to our further comfort.

Nymph. Amen. Well then, because I doe euen long to acquaint you with that which hath (when I haue been by my selfe) much disquieted me, you shall vnderstand, that the occasion moouing me at this time to craue your aduice, is this: Since it pleased God to let the light of the glorious Gospell of his Sonne, by preaching, to shine in these parts more cleerely then in former yeeres, it hath happened that I haue fallen into the company, sometime of common men, sometime of men of better fashion and, which in the world we call wise men; sometime also of men of learning, and by profession, Ministers: some of whom to my griefe I haue heard speake very disgracefully, some very scornefully, all of them much to the lessening of that reuerent estimation which we ought to haue of the preaching of the Word, and of the ordinary course thereof, which is amongst vs.

The occasion of the whole Dialogue.

Resistance doth euer accompany the preaching of the truth.

Epaph. It is not vnlike, neither yet indeed it is to be maruelled at, as though some strange thing were come vnto vs. The diuell knowes by long experience that the preaching of the word is the ruine of his kingdome, and that thereby he is made *like lightning to fall downe from heauen* [l]. And therefore it hath euer been his practise, at the very first entrance of sincere preaching, to raise vp some men of corrupt mindes, *to resist the truth* [m], and to stop the happy proceedings of the Gospell. The first Preacher mentioned in the Scripture, is *Enoh* the seuenth from *Adam*, together with the relation of whose doctrine, the text mentioneth also the *cruell speakings*, and violent courses of *wicked sinners against him* [n]. The next after him was *Noah*, which was a *Preacher of righteousnesse* [o]: and howsoeuer the story mentioneth expresly no tumults raised vp against him, yet it may easily be gathered, in that he preaching so many yeeres before the comming of the floud, yet all that while we doe not finde any one to haue been reclaimed, but they all continued in their accustomed security, *and knew nothing till the floud came and tooke them all away* [p]. Passe from him to *Moses*, of whose resistance the story relateth many particulars: at his first vndertaking any authority among the people, in seeking to end a strife betwixt them, hee was taken vp short with the common speech, *Who made thee a man of authority, and a Iudge ouer vs* [q]? After, when he was sent backe into Egypt to deliuer the people from the bondage of *Pharaoh*, the story is a witnesse how often and openly he was gaine-said, sometimes by the people, they murmuring at him [r]; sometimes by *Iannes and Iambres*, two Egiptians [s], sometimes by *Korah* and his complicies [t]: so that though the Lord wrought mightily by *Moses*, yet he had daily experience of the malice of the wicked against the truth. Now for the times of the Prophets, one *Ieremy* may be a sufficient witnes: hee saith he heard *the railing of many, and the word of the Lord* which he preached, *was a reproach vnto him, and in derision dayly* [u]. If you examine the times after Christ, at the first spreading of the Gospell, this will be more apparant. Run through the booke of the Acts: the preaching of *Peter* and *Iohn* was entertained first with *mocking* [x]: afterwards more open violence was vsed, and the men in authority *tooke it grieuously that they taught the people* [y], and by common consent put them to silence [z]. *Steuen* was

a man.

l Luke 12.18
m 2 Tim. 3.8.
n Iude 14.15.
o 2 Pet. 2.5.
p Mat. 24.39.
q Exod. 2.14.
r Exod. 5.20.
s 2 Tim. 3.8. So Chrysostome vpon the place.
t Num. 16.
u Ier. 20.8,10.
x Acts 2.13.
y Acts 4.2.
z Verse 18.

man full of faith, and of the holy Ghoſt, and they were not able to reſiſt the wiſedome and the Spirit by which he ſpake, yet certaine aroſe euen of the Synagogue, and maued the people againſt him [a]. *Paul* was mightily withſtood, ſometimes by *Elimas* the ſorcerer [b], ſometimes by the Iewes [c], ſometimes by *Demetrius*, and thoſe of that faction [d], ſometimes by *Phygellus* and *Hermogenes* [e], otherwiles by *Hymeneus* and *Philetus* [f]. Thus we haue euen a cloud of witneſſes to confirme this, that it hath euer been the Diuels courſe by all meanes to withſtand the Preaching of the truth. And therefore maruell not, good neighbour at it, when you ſee the like in theſe times: theſe are Satans old prankes, and he will thus beſtirre himſelfe to the end.

a Acts 6.5, 9, 10, 12.
b Acts 13. 8.
c Acts 14. 19.
d Acts 19. 24.
e 2 Tim. 1. 15.
f and 2. 17.

Nymph. *Bleſſed be God, you haue well ſatisfied me in this: ſo that I now ſee that thoſe which loue the truth, haue cauſe to reioyce at it, rather then be diſmayed when they ſhall ſee the outrage of the World, and the fury of carnall men againſt the publiſhing of the Goſpell.*

Epaph. You are not deceiued: for the diuell his ſtrugling on this wiſe, ſheweth that there is a ſtronger then he come, *to bind him, and to take his armour from him* [g]. And though the oppoſitions of men are at the firſt aſſault ſomething troubleſome, yet we haue euer cauſe to reioyce, when we can ſay iuſtly, *After this manner did they to the Prophets* [h].

g Luke 11. 22.
h Luke 6. 23.

Nymph. *Yet Sir, by your leaue, I cannot but marueil, that ſeeing the preaching of the Word is ſo excellent a thing as it is, euen* the power of God vnto ſaluation [i], *men ſhould notwithſtanding ſo eagerly reſiſt it, and ſhew themſelues ſo great enemies vnto it.*

i Rom. 1. 16.

Epa. You will ceaſe to wonder, when you ſhal truly vnderſtand the cauſes moouing worldly & vnregenerate men to malice and maligne that, which indeed as you ſay, if the worth thereof were knowne, they ought rather with all reuerence to imbrace: and if you thinke that it may be helpefull vnto you in that, wherein you deſire to be reſolued, I wil open the ſame vnto you ſomthing more at large.

Nymph. *You cannot content me better, then if you ſhal vndertake to diſcourſe therof: for (as I ſuppoſe) when I haue once learned the true cauſe why preaching is ſo much miſliked, I ſhall the leſſe feare the pretenced reaſons, which I daily heare to be alledged againſt it.*

Epaph. The true cauſes why the courſe of preaching, when it is performed ſo as it ought, is ſo much repined at, are theſe three eſpecially. The firſt is this: As men loue nothing more then their ſinnes, ſo they loath nothing more then the diſcouery thereof: they can by no meanes endure to haue their ſecret corruptions ript vp: it is a death vnto them to be thorowly and directly dealt withall: Wicked *Ahab* hated the ſincere Prophet of the Lord *Michaiah*, becauſe he neuer *propheſied good vnto him but euill* [k]; that is, he neuer ſpared him, but deliuered the truth of God vnto him plainly without flattery. Now the preaching of the word, it is as the prouerb is, *The finger in the bill*; it is euer rubbing vpon the gall: and being *light*, *it maketh all things manifeſt* [l], and diſcloſeth euery mans cloſe and ſecret vngodlineſſe. In the daies of blindneſſe (that is, in times and places where there is not a ſetled courſe of preaching) many a man ſeemeth to himſelfe, and to others alſo to be vnreproueable, who when the light of the word by powerfull application breaketh out, is diſcouered both to others, and eſpecially to his owne conſcience, to be nothing leſſe then that which he was ſuppoſed to be. Here is then one cauſe of diſlike: the word thus handled, openeth that which men of all other things deſire moſt to be concealed: ſo that it is true of the word of Chriſt, which he witneſſeth of himſelfe, *The world hateth me, becauſe I teſtifie thereof that the workes of it are euill* [m]. Tell me now I pray you, what thinke you of this?

The cauſe of the diſlike of preaching.
The firſt cauſe.
k 1 King. 22. 8.
Vnguis in vlcere.
l Eph. 5. 13.
m Iohn 7. 7.

Nymph. *Truly I cannot but beare witneſſe to the truth hereof out of mine owne experience. For howſoeuer, I haue now learned, I thanke God, to ſay with* Dauid: Let the righteous ſmite mee, for that is a benefit; let him reproue me, and it ſhall be a precious oyle that ſhall not beake my head: *yet I well remember, when I firſt heard preaching, I was many times diſcontented: me thought the Preacher was too peremptory,*

a Pſal. 141. 5.

emptory, and a great deale more plaine then needed: yea, I had much adoe at times, not to perſwade my ſelfe that I was chiefly aimed at in ſome things, and that the Preacher had receiued ſome ſecret informations touching me and my demeanour, which he there opened in the pulpit. So hard a thing is it for fleſh and bloud to beare the words of reproofe, yea, though in the witnes of a mans owne conſcience he hath euery way deſerued the ſame. But I heartily beſeech God on the behalfe of you, and others of your ſort, that he would enlarge your ſpirits, and giue vtterance vnto you, that you may open your mouthes bold-

n Eph. 6. 19. ly, to publiſh the ſecret of the Goſpell [n]. *For I thinke there were neuer any daies of greater ſecurity, in which it is needfull that the men of God ſhould* lift vp their voyce like a trumpet, to ſhew the people their tranſgreſſions, and the houſe of *Iacob*

o Iſai. 58. 1. their ſinnes [o]. *Becauſe indeed, as it was ſaid of old;* All the world ſitteth ſtill, and is

p Zach. 1. 11. at reſt [p]. *And I wiſh vnfainedly, that the ſeuerall watchmen in their particular Charges, would remember that item which the Spirit of God giueth by the Prophet;* Ye that are

q Iſa. 62. 6. mindfull of the Lord, keepe not ſilence [q]. *But Sir, I am afraid I doe too much interrupt you, therefore I pray you proceed to ſhew the next reaſon of diſlike.*

Epaph. You haue ſaid the very truth. We can be content to heare the word vntill it riſe vs: But as a purging potion, ſo long as it is in drinking, is but as other drink vntill it work, and then we could be content to caſt it vp again: ſo we can quietly heare the word vntill it work vpon vs, but then it ſeemeth a burden vnto vs. But to come to the opening of the ſecond reaſon of the diſlike of preaching: I haue by obſeruation found it to be this; becauſe preaching is (as men ſuppoſe) an enemy vnto liberty, a thing which by nature euery man deſires to enioy. In the ſecond Pſalme we read what is the opinion that men haue of Chriſtian obedience, they call it *bands and cords* [r], that is to ſay, meere ſeruility and ſlauery, a baſe and ignominious thing to be conformable. This is the very conceit which worldlings haue of yeelding themſelues vnto the doctrine of Chriſt Ieſus. When *Lot* admoniſhed the Sodomites, and began to perſwade with them to deſiſt from violence againſt the ſtrangers that were with him in his houſe:

The ſecond cauſe of the diſlike of preaching.

r Pſal. 2. 3.

ſ Gen. 19. 9. they cried ſtrait, *Shall he iudge and rule* [ſ]? Forthwith they began to repine againſt his godly aduice, as againſt a matter of too much tyranny in *Lot*, and of too great ſubiection in themſelues. It was the imputation of *Korah* & his adherents

t Num. 16. 3. to *Moſes* and *Aaron*; *You take too much vpon you* [t]: they deemed the gouernement of *Moſes* too peremptory, as an enemy to their liberty, and therefore not to be endured. When the Prophet *Amos* preached, it was ſaid, that the *Land was not*

u Amos 7. 10. *able to beare his words* [u]: as who ſhould ſay, his Sermons were too cenſorious: men that were of a liberall and free diſpoſition, were not able to digeſt them. One reaſon which the Iewes had againſt Chriſt, to ſtirre vp themſelues to find a meanes to ſuppreſſe him, was, becauſe they ſuppoſed that if they let him alone,

x Iohn 11. 48. *The Romanes would come and take away both their place and nation* [x]. They thought bondage would follow vpon his doctrine. This might eaſily be enlarged with the addition of many examples: but our owne experience may be a ſufficient confirmation: For euen at this day the world maintaineth the ſame opinion of obedience and conformity in Chriſtian duties, that it is an abridgement to liberty, that it ſauoreth of ſlauiſhneſſe and baſeneſſe for a man at the words of a Preacher to be reſtrained.

Nymph. *Truly Sir it is euen ſo: for out of my poore experience, I am able to witneſſe thus much, that many men imagine, that for them to liue without controlement, following the ſway of their owne affections, if they may ſweare and blaſpheme, and be vicious and riotous, and drunke with the drunkard, and prophane the Sabboth, and ſcoffe at zeale and ſincerity in Religion, and runne into all manner of exceſſe, this is liberty. On the other ſide, they repute the reſtraint from any of theſe things, to be the greateſt thraldome; a miſery it is to be kept within compaſſe, that a man may not ſweare, may not ſpend the Lords day in ſports, or in worldly buſineſſes, or in trauelling vpon his owne occaſions, that he muſt ſet ſuch a narrow watch before his mouth, as that there ſhould be no filthineſſe, nor fooliſh talking, nor ieſting; that hee ſhould bee tied to the continuall*

hearing

hearing of the word, to often receiuing the Sacraments, and the like, this is a misery of all miseries, a thing not to be endured: they cry when you tell them these things. This is a hard saying, who can abide it [y]? *and determine as those of whom you spake,* Let vs breake their bands, and cast their cords from vs. *But reselue me herein I pray ye Sir, is this liberty? Are not men herein altogether mistaken?*

[y] Iohn 6. 16.

Epaph. Yes verily: for howsoeuer men think themselues iolly fellowes, because they can seeme to contemne all gouernment, yet indeed of all conditions it is the baseſt, and of all thraldoms the most slauish for a man to be subiect vnto sin, to be giuen ouer to his owne lusts, to be led wholly by the corrupt affections of his owne heart: and to say the truth, euen in reason it must needs be so: for as to be a slaue and a vassall, is in it selfe very opprobrious, and such a thing as euen the nature of man doth abhorre; so, the more vile he is to whom a man is in bondage, the more base and odious is it in the eyes of others, and the more tedious to himselfe, if he be of any ingenuous disposition. Now what more vile thing can there be imagined then sin is? What more abominable before God, what more dangerous to the soule of him that committeth it? So that sin being a thing so vile, in how seruile an estate is he, that is a slaue and a vassall thereunto? Doe you conceiue me in this?

Nymph. *I conceiue you well. But yet this breeds a further doubt: we may all complaine with the Apostle, that we are euen* captiue vnto the law of sinne [z]: *who then is he that may be called a slaue of sinne?*

[z] Rom. 7. 23.

Epaph. Our Sauiour shall make you answer: *He that committeth sin, is the seruant of sin* [a]: to which to make it more plaine, you may adde the saying of the Apostle, *Know you not, that to whomsoeuer you giue your selues as Seruants to obey, his Seruants you are to whom you obey* [b]? The latter place is an exposition to the other. He (saith Christ) that committeth sin, is the seruant of sin: he committeth sinne (saith *Paul*) that obeyeth sinne: now he said to obey sin, who finding his corrupt heart to prouoke him to any thing, sets himself presently to performe the same, or as the holy Ghost speaketh, *taketh thought for the flesh, to fulfill the lusts thereof* [c]; *His eye waiteth for the twilight* [d], and he seeketh opportunities for his filthinesse. So the Adulterer is a slaue to his sinne, because he is wholy at the command thereof, studying how to compasse the same, and to satisfie his vncleane desires to the vttermost. The Drunkard is a vassall to his sin, because it is as it were his businesse, to set himselfe to the committing of it, to get money to bestow vpon it, to gather company that he may haue fellowes in it, to rise early to follow it [e], to make his body able to beare it [f]. The couetous person is a drudge to his money: for, for it he will doe any thing, he will defeat one, and defraud another, and oppresse a third, and grind [g] the fourth, and take vsury of the fifth, and rake and wring, and extort, and lie, and forsweare, and whatsoeuer else for his mony. He is such a Seruant to it, as the Centurions Seruants were to him [h]: If money say to him Go, he trudgeth by and by: if it say come, it hath him at a beck: If it bid him do this, be it neuer so vile, vniust, or vnlawfull, eftsoones he doth it. In like manner the continuall Gamster, is as it were in the state of villenage to his humor, he will neglect all other occasions, either of rest for his body, or of profit for his outward estate, or of religion for his soules good, to fulfill it: for his life (if company be for him) he is not able to forbeare it. In like sort, the ignorant man is in bondage to his blindnesse, for bring all the perswasions you can against it out of the word of God, yet ignorance shall still haue the vpper hand, either he will not conceiue you, or he will not beleiue you, or he will not be directed by you. So againe, the superstitious is in thraldome to his owne peeuishnesse; for let God command what hee will, or prescribe what forme of worship he thinketh good, yet, thus and thus it hath been so long, and so it shall be and so will I doe for euer. *The word that thou hast spoken vnto vs in the name of the Lord, we will not heare of thee*; said the superstitious vnto *Ieremy*, *But we will do whatsoeuer thing goeth out of our owne mouth, as we haue done, both we and*

[a] Iohn 8. 34.
[b] Rom. 6.
[c] Rom. 13. 14.
[d] Iob 24. 15.
[e] Isay 3. 11.
[f] Verse 22.
[g] Isay 3. 15.
[h] Matth. 8. 6.

i Ier.54.16,17 *our Fathers* i. In a word, whosoeuer suffereth himselfe to be led by the corruption of his owne heart in any thing, without making resistance, without desiring the assistance of Gods Spirit to withstand it, whether it be pride, malice, reuenge, or whatsoeuer else, the same is a Slaue to his sin, a drudge to his owne humour, and the baseſt Creature vnder Heauen. Nay hee is more slauish by degrees, then those slaues, whom they vsed in old times (and as they doe still in some Countries) to buy with money, and to vse at their pleasure. For there is no such slaue, but he keepeth a free mind in a seruile estate: but men generally, being in this most filthy and wretched thraldome, thinke themselues to be in the most happy estate that may bee, and haue no will or disposition to bee freed, but are enemies to the meanes of their deliuery. Thus haue I shewed you, that though men thinke themselues at liberty when they may liue licentiously, yet they are much deceiued: it may be said of them as *Noah* said of

k Gen.9.25. *Canaan*: *Seruants of Seruants they bee* k, doing the businesse of the Diuell, not grudgingly or vnwillingly as bond-slaues vsually doe, but readily, greedily, and ioyfully.

Nymph. *I am (I thanke you) well satisfied for this: yet by the way giue me leaue to demand of you one thing: Doth not* Paul *say to Christians*;

l Gal.5.13. Brethren yee haue been called into liberty l? *so that it seemeth there is liberty euen in Christianity, which what it is (if any such be) I pray you to instruct me.*

The Liberty of Christianity.

Epaph. Certenly the state and calling of a true Christian, is a louely calling, a calling that calleth men vnto it, such a calling as that the beames thereof are able to rauish the eye. True it is, that euer since *Adam* did eate the forbidden fruit, all the mouthes of the posterity are so out of taste, that we can neither heare nor see, nor taste any thing that good is; so that if we looke vpon the estate of a Christian liuing in obedience, with an eye of flesh, it looketh euen like Christ for all the world, euen as *a withered branch, and like a roote in the drie*

l Esay.53.1. *ground: when we see it, there is no forme that we should desire it* l. The eye of a naturall man can see no good in it, vnlesse it be good to cleaue vnto the Lord, or

m Psal.119.71 *it is good to bee afflicted* m, or *it is good to runne the way of Gods Commandements* n,

n Verse 32. and such like, which are like pils, and to die for it, will not down with a carnall man; yet if it be duly considered, it is the onely estate of liberty. It is not a fleshly liberty, a liberty for men to doe and speake, and liue as they themselues please, euery man after his owne fashion, as though the raines should bee laid on euery mans necke, and he left to his owne disposition. It is no such liberty: for then the more Libertine the better Christian; and then all the world would soone be religious, for all the World are well-neere Libertines. But this liberty which Christians haue, is a spirituall liberty, a heauenly liberty, a liberty of the soule; not which giueth the body liberty from obedience, but which setteth the Soule at liberty from destruction: not which maketh vs free to sinne, but which setteth vs free to serue God: not which giueth a man leaue to liue

o Gal.5.13. as caring for none, but which maketh him by loue a Seruant vnto all o: a freedome it is from the bondage of Sathan, from the thraldome of sinne, from the curse of Gods Law, giuing an interest into Gods fauour, into the merits of Christ, into the felicity of the chosen, and into the eternall inheritance of Gods Kingdome. This is the liberty of Christians, of which howsoeuer worldly men (which sauour onely of earthly things) may iudge, yet such it is and so great, and hath so many priuiledges annexed thereunto, as that all the enfranchisements and freedomes of this world, are not worthy therewith to be compared: For as the new Ierusalem, which is from abone, is of all other Cities and Incorporations, the most glorious, so it is the greatest priuiledge that any man can attain, to be, of a stranger and a forreiner, admitted to be a *Cittizen*, and free-

p Ephes.2.19. denizen of that society p. Thus at your request I haue giuen you a taste of the doctrine of Christian Liberty: the obedient Christian is the true free-man, euen the Lords free-man.

Nymph.

Nymph. *Doubtleſſe this is a moſt excellent point, and to the ſoule of a Chriſtian exceeding comfortable: how much therefore are we bound to giue thankes to our heauenly Father, who hath* deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his deare Sonne? *And I beſeech God to giue vs the grace, that being thus* made free from ſin, we may become the ſeruants of righteouſneſſe [r]: *that ſo hauing our* fruit in holineſſe, the end may be euerlaſting life [s]. *But now if it pleaſe you, I long to heare the third cauſe of the ſmall regard of Preaching.*

q Col. 1. 13, 14
r Rom. 6. 18.
s Verſe 22.

Epaph. The third cauſe of contemptuous reſiſtance, is the iudging of that which is taught by the outward ſemblance of the Teacher: as for example: Some great man in the World, that haply is a Magiſtrate, or a man of note and ſpeciall reckoning in the place where he liueth, comming to the Church, and hearing his ſinne reproued, and ſuch and ſuch duties perſwaded, ſtraite hee caſteth his eye vpon the perſon of the ſpeaker, and him he ſeeth to be but ſome ordinary man, one that if he ſhould come in place where he is, ſhould be ſerued as *the poore man in the torne coat*, of whom Saint *Iames* ſpeaketh [t], *that ſhould be bidden to ſtand there aloofe off, or ſit here at my foot-ſtoole*; ettſoone, he beginneth to thinke with himſelfe, that it would be ſhame for him, to ſuffer the words of ſuch a one ſo farre below him in the world, to carry ſo great authority with him, as that he ſhould by and by conforme himſelfe to his perſwaſions. Another perhaps, that hath had ſome good education, and thereby hath gotten ſome taſte of learning, or is otherwiſe by obſeruation and experience, growne to be a man of ſome reach and capacity: he, when he compareth himſelfe with the Teacher, ſeemeth to ſee as much (if not more) learning, iudgement, reading and vnderſtanding in himſelfe as in him: and therefore he ſaith with himſelfe, Why ſhould I yeeld to his inſtruction? Why ſhould his opinion ſway ſo farre with mee, as to draw me from mine owne courſes? Why ſhould not I be as well able to iudge what is meet, as he? A third, that is (it may be) ſome Gallant, a man of ſpirit, that thinketh it a part of his courage to be without feare, euen of God himſelfe; he hearing at a Sermon threatnings denounced againſt ſinne, and againſt thoſe very ſinnes whereof his life is a continuall practiſe, in the greatneſſe of his ſtomacke, and in the profaneneſſe of his heart, beginneth to ſet all at nought, imagining that it cannot ſtand with that hardineſſe and vndaunted reſolution which he profeſſeth, to be ſtricken with the words of a ſilly man, or to haue his heart terrified with a few idle ſpeeches. In a word, the people generally doe not conſider how well a thing is ſpoken, how ſufficiently prooued, how ſoundly ſeconded, and made good by the word, this neuer entreth into their thought: but they ſee, that hee which preacheth, what is he but a man of their owne ſort, one neither armed with authority to puniſh them, nor endued with power to conſtraine them, neither yet furniſhed with wealth to contend with them: and that all his force lyeth in his tongue, the exerciſe whereof when it is once ouer-paſt, there is all that hee can doe, and therefore they make a Tuſh at his doctrine, and ſay of the Preacher, as they did of old, *Hee is but wind* [u], and what is he that he ſhould command vs? Thus, this alſo is one cauſe of reſiſtance to the holy doctrine taught, men looke no higher then the man, and they value all that is ſaid, by the quality of the ſpeaker.

The third cauſe of the diſlike of preaching.

t Iames 2. 2.

u Ier. 5. 13.

Nymph. *This diſcourſe of yours, ſo fully diſcouering the proud conceits of an vnreformed heart, calleth to my mind the commendation which* Paul *giueth of the Theſſalonians* [x], When yee receiued of vs (*ſaith he*) the word of the preaching of God, yee receiued it not as the word of men, but as it is indeed the word of God: *for ſo long as men haue no higher a conceit of that which they heare, then that it is but a mans doctrine, there ſpect vnto it cannot chooſe but be very ſmall; ſo that I muſt needs yeeld vnto you in this, that this alſo may well goe among the number of the cauſes, why Preaching is of ſo ſlender eſtimation here amongſt vs. Yet Sir, men that are enemies*

x 1 Theſſ. 2. 13

in this case, doe pretend other reasons, and will not be knowne of any of these to be the occasion or cause of their dislike.

Epaph. That is most true; for sinne doth euer seeke shades, and it is a tricke which we haue learne I of our Grandfather *Adam*, to sew figge-leaues together to couer our nakednesse [y]. For shame men will not say that they are herby mooued to dislik: yet notwithstanding these be the true grounds, and men in their consciences know it to be so. If a man had asked of *Pashur* why he smote *Ieremie* the Prophet, and put him in the stockes [z], no doubt but hee would tell you a very formall tale, as that, *He Prophesied against the City* [a]: *he hath not sought the wealth of the people, but the hurt: and that hee discouraged the hands of the men of warre, in speaking such words vnto them* [b]. This would be *Pashurs* pretence, thus he would plead for his strait courses against the poore Prophet, yet this is but a colour: for the very matter is, *Ieremy* was a litle too bold, he spake too plain, his Sermons were like a fier, *and like a hammer that breaketh the stone* [c], he kept not a word backe of all that the Lord commanded him.

y Gen. 3.7.
z Ier. 20.2.
a Chap. 26.11
b Chap. 38.4.
c Ier. 23.29.

Nymphus. *Indeed I haue heard much spoken by many, and diuers exceptions made against preaching, but I neuer heard any man acknowledge his dislike to proceede from any of these causes which you haue named: I wish therefore that you would instruct mee how to stop the mouthes of Gaine sayers, when I light in the company of such. They will not perhaps say much to your faces that are Preachers, but such as I am shall often heare them talke at liberty, and vtter the very bottome of their stomacke, and spend all their powder and shot to the beating downe of that, which I hope they shall neuer be able to ouerthrow.*

Epaph. Assure your selfe of that: for we may be bold to say in the comfort of a good conscience, *They that be with vs, are moe then they that be with them* [d]. And when we come on the same errand with *Ieremy*, why may we not kept vpon the same promise, *They shall fight against thee, but they shall not preuaile against thee, for I am with thee to deliuer thee, saith the Lord* [e]? yet notwithstanding, least their conceits should be any hinderance to those that are well affected, or it should be an encouragement to them in their euill, when they find those that for the contrary minded vnable to answere them, therefore I do both commend your care herein, and will be as helpefull to you as I am able, in opening the vanity of their seuerall exceptions, that are enemies vnto preaching.

d 2 King. 6.16.
e Ierem. 1.19.

Nymph. *I thanke you for it: and I trust that he which commanded Peter when he was himselfe conuerted, to strengthen the Brethren* [f], *will both beare your care to my profit, and render to you seuenfold into your bosome the comfort that I shall receiue by your aduice. I will be bold therefore, as farre as I can call to mind, to make knowne vnto you euery thing that I haue heard obiected in this case.*

f Luke 22.32.

Epaph. Doe so, I pray you, and faile not till you be fully satisfied, to vrge euery thing to the vttermost.

The seuerall excepters against preaching.

Nymph. *You know Sir, that wee haue in our Country, men of diuers humours, and sundry fashions, some grossely ignorant, and meere sottish, chiefly in matter of Religion; some prophane, such as Esau was* [g], *who care more for a portion of meate, esteeme more of a worldly commodity, then of a heauenly treasure; some wise and sensible, as the world calleth wisdome; some learned also, and Schollers by profession: now it hath been my hap at some one time or other, to fall into conference with euery of these sorts, and as communication draweth in one thing after another, so to finde out their seuerall opinions: and though some of them be very simple, and to be called idle surmises rather then grounded reasons, yet because you haue made me so kind an offer, you shall therefore haue all.*

g Heb. 12.16.

The Ignorant peoples exceptions against preaching.

Epaph. Be it so, I am well contented: and because Ignorance is a mother of sin, therefore let vs first heare I pray you the ignorant mans exceptions.

Nym. *One thing that I haue heard some ignorant men with vs alleage, is*, that they can see no reason why there should be more vse of preaching now, then there hath

hath been in former times. They haue liued (they say) some thirty, some forty, some more yeeres, without a setled Ministery, hauing onely (vnlesse it were now or then at times) the ordinary Seruice read among them; and all this while they felt no want of that which is now called teaching; and therefore they are minded not to esteeme that much, for the remainder of their life, without which they haue liued and done well enough hitherto. *How like you this Sir? Is not this a profound reason? Is not here good Diuinity?*

Epaph. Indeed you may well call this the ignorant mans reason, it is so grosse, hauing in it but three errours, which you know is nothing to speake of in so short an allegation. First of all, they will neglect preaching now, because they haue liued without it hitherto: as though it were wisdome for a man in his old or middle age, to refuse a kindnesse offered, because in his youth or childhood he had no meanes to enioy it. Had it been a good reason for *Paul*, when Christ called him from heauen, to haue said, O Sir, it is now too late, I am a man that haue spent the best part of my time, without the knowledge of thee and of thy Religion, and therefore I pray thee trouble me not now, I hope to shift out as well for so much of my life as is behind, as I haue done to this day. No man will be so without common sense, as to say, that *Paul* might iustly haue iustly refused vpon such a pretence: and yet it had been as good a reason as theirs. Secondly, they erre in this, in that they account the time of their ignorance to haue been without danger, because they neuer saw the danger. Alas little doe they consider the extreame misery of those times. Christ saith, that *he that walketh in the dark*, namely, without the bright-shining light of Gods holy word, *knowes not whether he goeth* [h]: he is euen in the valley of the shadow of death, *a stranger from the life of God, walking after the course of this world* [i], *and after the Prince that ruleth in the ayre, euen the spirit that worketh in the children of disobedience* [k]. A man that been in a sound, and is awaked out of it by the paines of his friends, hee will tell you how pleasing the slumber thereof seemed to his senses, and at the first beginning to be awaked, he will say perhaps; You should haue let me alone, why did you trouble me? But when he is better aduised, he will thanke them that brought him againe, because he knoweth, that if he had been let alone, it might cost him his life. So in this case a man liuing in blindnesse and grosse ignorance, seemeth to himselfe for the present, to be in a maruellous good estate, and his soule in as good case as any mans: and when the Preacher shall cry vnto him, *Awake thou that sleepest, and stand vp from the dead* [l]: Oh thou ignorant person, *Why wilt thou dye* [m]? *saue thy selfe from this frowward generation* [n]. Like enough he will say; O Master Preacher, trouble me not I pray you, spare your sides, I am well enough, my soule is in no such danger: but if the Lord once open his eyes, and *make him a new heart, and a new spirit* [o], then he will blesse God for him that called him, because he will then perceiue, that otherwise he had euen runne on to his owne destruction. He that trauelleth by night vpon the edge and hanging of a steepe hill, from which if he should fall he must needs breake his neck; goeth on without feare, because in the darke he seeth not the danger: but let him be brought back at light of day, it will make him euen quake to thinke vpon the perill he was in, and wonder that euer hee should escape it. In like sort, he that is in the blindnes of ignorance without the word, the same is hourely ready to fall into the pit of hell: yet he feareth it not, because he seeth it not: but if euer he haue any remorce by the light of the Gospell shining in his heart, it will terrifie him to remember his former misery, and *make his belly to tremble* [p] to consider it: so that here is the second error in this ignorant obiection. Men conclude there was no danger in the daies of blindnes, because they saw no danger, whereas indeed the danger was so much the greater. A third error there is yet in this exception, and that is, that they consider not how that the refusall of Gods mercy which is freely offered in the preaching

[h] Iohn 12. 35.
[i] Eph. 4. 18.
[k] Eph. 2. 2.
[l] Eph. 5. 14.
[m] Ezec. 18. 31
[n] Acts 2. 40.
[o] Ezec. 36. 26
[p] Hab. 3. 16.

ching of the word, doth double their sin, and make their condemnation more iust by whom it is refused. *If I had not come and spoken vnto them, they should not haue* q Iohn 15.22. *had sinne*q, (saith our Sauiour) that is, they had not been chargeable with this sin of contempt of me and of my doctrine: *But now haue they no cloke for their sinne*, now they haue nothing to pleade for excuse. If this were duly thought vpon, that the neglect of the word, when the meanes of making the same familiar vnto men, is become common among them, did make them guilty of a greater sinne before God, they would then not dare like the deafe Adder to stop their r Psal. 58.4. eares r, and to suffer the holy doctrine of God to fall to the ground vnregarded. Thus I hope I haue shewed the vnreasonablenesse of this first reason.

Nymph. *This that you haue spoken, as it maketh me see plainly the idlenesse of this ignorant exception, so it calleth to my remembrance a notable place of Scripture, which I once heard you alleage in one of your Sermons, to this or the like purpose: it is a part of* Paul *his speech at Athens*, The time of this ignorance (*saith he*) God lightly pas- ſ Acts 17.30. ὑπεριδὼν. sing ouer, now he admonisheth all men euery where to repent ſ. *It seemeth to me that this place may be applied fitly to this matter.*

Epaph. It is well remembred: for indeed that speech fitteth well with this point. *Paul* there disputing with the Heathen that worshipped dumb Idols, and thought the God-head to be like Gold, or Siluer, or Stone, grauen by the art and inuention of man; lest they should obiect nouelty vnto him, and should say as the Papists doe at this day, how was it possible that all the World should for so many yeeres bee deceiued? he telleth thm, that it seemed good vnto God for causes best knowne vnto himselfe, to permit the ignorance of so many thousand of yeers; yet so, as that time of blindnesse being now determined, men should not plead prescription, reckoning more of an old error, then of newly reuealed truth: but should open their eares and hearts to this his generall summons to repentance. I thanke you for minding me of this place: it sheweth notably what a fond thing it is, not to take notice of the truth reuealed, but to preferre a long continued ignorance before it. Haue you any more exceptions of this nature, forged in the shop of ignorance? Like enough you haue: for it is an old and a true saying, *that error is infinite, though truth be but one.* If this that you haue named haue any moe fellowes, bring them forth; I doubt not, but by the grace of Christ to discountenance them.

Nymph. *Yes sure: when the multitude heare it taught, that the preaching of the word is a thing of that nature and necessary vse, that without it men ordinarily cannot be saued, they crie out by and by*: And what is then become of our fore-fathers? they had no preaching, yet they were in their times good people, honest, and well-esteemed in the places where they liued. If we should then yeeld to this, that this preaching is with so reuerent a regard to be depended vpon, we must needs condemne our progenitors, out of whose loynes we are come, which to doe were more then inhumanity. *I can tell you Sir, this is an argument that hath a generall approbation, and therefore I pray you looke well to it that you can answere it.*

Epaph. Well, as hard as it is, yet it is not so intricate as was *Sampsons* riddle, t Iudg. 14.12. t that in seuen dayes could not be interpreted, for indeed it is of no value. It is true, we are both by Nature and by Religion to honour the memories of our Ancestors, and in all good things to be imitators of them: but in matters of Religion we are not to haue an eye to them or to their times, but we must consider what it is which the Lord requireth at our hands. Whether they were saued or no, it is not for vs to enquire: if the Lord haue dealt more mercifully with vs then he did with them, we haue cause to magnifie his holy Name, to looke to our selues, that we despise not the riches of his bounty, and to leaue them to the Lord to whom they stand or fall. It is a good saying of an ancient Father to this purpose: *If my Predecessors* (saith he) *either by ignorance or by simplicity, haue not kept and holden that which our Lord hath taught them by his example and* Cyp. lib. 2. ep. 3. *autho-*

authority, the mercy of our Lord might pardon them. But as the good Doctor saith, *We can not hope for the like*, hauing better meanes of instruction. When the outward ordinary meanes failed, Gods hand was not shortned, but he was able euen in the midst of blindnesse, to saue those which belonged to the election of grace. As for vs, it shall not be safe for vs *to neglect this so great saluation*[u], *or to receiue the grace of God in vaine*[x], foolishly aduenturing our selues vpon the vnknown condition of our fore-fathers. And this I hope may suffice to take away the edge of this fancy. It is humanity to thinke the best of our fore-fathers, but it is diuinity to looke carefully to our selues.

[u] Heb. 2. 3.
[x] 2 Cor. 6. 1.

Nymph. *I am glad you haue furnished me with so sufficient an answere to this exception, which I haue been often assaulted with; and indeed, because of the common instinct of nature, it striketh the deeper impression, and is the more hardly remooued. But I thinke this that you haue said may preuaile there, where obstinate wilfulnesse hath not gotten the mastery: and therefore I will lay this vp as safely, as euer* Goliah *his sword was laid vp*[y], *that I may euer haue it in readinesse for such a purpose. But Sir, there are yet more obiections of the same stampe, which I must entreate you also to cleer, that so you may make me a perfect scholler in this point.*

[y] 1 Sam. 21. 9.

Epaph. Who would thinke it possible that men so dull and vncapable in matters which concerne their greatest good, should be abounding with arguments, wherewith to pleade euen against their owne soules? But the diuel is a cunning instructer, and laboureth to strengthen men in ignorance, (because it is the scepter of his kingdome) as much as it is possible. Let vs heare therefore what the ignorant, with whom it hath been your hap to conuerse, haue yet further to alleage.

Nymph. *They say, that the most learned of you all, who art called Preachers, when you haue shewed the vttermost of your cunning, can say no more then they know already, namely*, that they must loue God aboue all, and their neighbours as themselues: *and seeing they know this well enough already, what needeth (say they) any more instruction?*

Epaph. This is a conceit scarce worthy the confuting: yet lest my silence should breed an opinion in you, that there is more in it then indeed there is, oh but consider of it by the like: If a man speaking of husbandry, and hearing another to discourse of the great skil, and long experience that is requisite to make a man a good husband, should say by and by, Tush, what talke you so much of skill and knowledge herein? Why? *It is nothing but this, to plow, to sow, and to reape*: should not such a one deseruedly be laughed at, and be a scorne to those which heare him? Yes, and not without cause; for euery man knoweth, that though this be the summe of Husbandry, yet there are diuers particulars belonging to these, which are neither soone learned, nor easily practised: so that he who desireth to be a good husband, and to profit by his labours, and to make the best of euery thing, must not satisfie himselfe to know this, that there is nothing in husbandry but to eare the land, and to reape the fruit; but he must learne also what belongeth to the right performance of these, otherwise he may erre in sowing, play the foole in plowing, and come short in reaping. And euen so it is in this case: true it is, that the sum of all religion consisteth in this, in louing God aboue all, and a mans neighbour as himselfe: but what then? If a man shall thinke by and by that he is a good Christian, and knowes enough, because he apprehendeth these generals, the same is exceedingly deceiued, for there are many other branches belonging to each of these, which vnlesse a man do know, he can neuer loue God as he ought, nor his neighbour as he should: so that to my seeming, euen common reason is sufficient to conuince mens ignorance herein. There is not the meanest profession, the courrest trade, the plainest occupation, but it hath (as we say) a certaine mystery in it, there are many rules belonging to it, which must be knowne, not in grosse onely, but euen very precisely, before a man can in any mediocrity practise the duties of the same.

Nymph. *It is true that you say, for mine owne part I confesse it: but yet ignorance will reply and say*; Will you then vrge vpon euery common man the knowledge of euery point which in preaching you deliuer? that seemeth very vnreasonable: neither can men that want the helpes of learning attaine vnto it, and will not a good meaning make a supply for all this?

Epaphras. How vnreasonable it may seeme in mens eies, to be vrged to such exact knowledge, I cannot tell: this I am sure of, that we that are Ministers, are charged *to shew the people the whole counsell of God*[z], and not *to keepe a word backe*[a]. If we cannot be dispensed with to keepe secret any thing, how shall it be tolerable in the people to neglect the knowledge of that, which we are bound by vertue of our commission to deliuer? It was but an idle prayer of the Apostle, on the behalfe of the Colossians, to beg of God that they *might be fulfilled with knowledge of Gods will, in all wisdome and spirituall vnderstanding*[b]: or for the Philippians, that they might abound *in all iudgement, and discerne things that differ*[c], I say these were but idle wishes, if so be, that full measure of knowledge is not required of euery Christian. And if some certaine rudiments, and as it were shreds of knowledge were sufficient, the Hebrews might well haue complained of wrong, in that they were so sharpely censured for their being *dull of hearing*, and for that they still after so much teaching *needed the first principles of the word of God*[d]. And sure, if it be vnreasonable to vrge men to know so much, we must (which were blasphemy) challenge the wise God as an vnnecessary burdener of mankind, who hath reuealed so much. As is is curiosity to enquire into that which God hath concealed, so it is vnthankfulnes not to take notice of whatsoeuer he hath left *written for our learning*[e]. *The secret things belong to the Lord our God, but the things reuealed belong to vs and to our children for euer*, saith the Scripture[f]. I confesse, that if a man might attaine to the age of *Methuselah*, who liued *nine hundred sixty and nine yeeres*[g], and should in that space equall his diligence in searching the Scripture vnto *Dauid*, who made it his *meditation continually*[h], yet many things would escape him, and he should when he had done all, be faine to confesse, *that the greatest part of that which he knoweth, is not the least part of that which he knoweth not*: But what then? because a man when he hath done his best cannot know all, shall he therefore not labour to know any thing? God forbid. Ignorance by a kinde of necessity may seeme to haue some excuse, but a voluntary neglect of that which a man may know, cannot haue so much as a colour of allowance.

z Acts 20.27.
a Ier. 26.2.
b Col. 1 9.
c Phil. 1.9,10.
d Heb. 5.11,12
e Rom. 15.4.
f Deut. 29.29.
g Gen. 5.17.
h Psal. 119.97.

Maxima pars eorum quæ scimus est minima pars eorum quæ ignoramus.

Nymph. *I know what some will say, namely that by this, you will bind common men to be as cunning as your selues.*

Epaph. As for that, I can easily answer it: I may lawfully wish as *Moses* did, that all *the Lords people were Prophets*[i], *&c.* yet I know too, that that exact and distinct knowledge is not required of all men, which is necessary in a Diuine. But what then? Although there be a larger measure of knowledge requisite in a Preacher, then in a priuate man, yet the matters to be known (I speake of points necessary to saluation) are the same both for a Pastor and for a priuate Christian. For (as the Apostle saith[k]) *there is but one Faith*, which is therefore called *One*, because it is but one and the same thing, which is to be belieued of all the faithfull: so that whatsoeuer a Diuine ought to know, for the saluation of his soule, the same is euery other man to know for the saluation of his soule also: That *Faithfull word*[l], which the one is to *hold fast*[m], the other is to *hold fast* likewise: As the Minister must *improue the gain-sayer*[n], so must the common beleeuer *contend earnestly for the maintenance of the Faith*[o], euen as the Generall and the common Souldier fight in one quarrell, though more military skill be expected of the one then of the other: you that are hearers ought to *comprehend*[p] and conceiue the *mystery of godlinesse*[q] *as truly*, though (perhaps) not so *cleerely* as we that are Ministers.

i Num. 11.29.

Maior scientia nō alia. Whita. de scrip. q. 6.

k Eph. 4.5. Thom. Aquin. vpon that place.
l Titus 1.9.
m Reu. 2.25.
n Titus 1.9.
o Iude 3.
p Eph. 3.18.
q 1 Tim. 3.16. Latimers distinction.

Nymph.

Nymph. *Yet me thinkes it is hard for the common people (the greatest part whereof cannot so much as reade) to attaine to so much knowledge as you seem to require, especially if withal they be such as liue by their labour, and haue charge of children: how shall they spare time for such occasions?*

Epaphras. Verily it is a wofull thing to consider the dulnesse that is amongst men: and they doe not know what they want that cannot reade (a thing which notwithstanding of all other, the parts of learning is the most easie, and as soone learned, as to be able to play at the Cardes, if men were as desirous of the one as of the other:) yet howsoeuer, in this case of *knowledge in Religion*, men doe cast many needlesse perils then they need, and are like the slothfull man of whom *Salomon* speaketh, who saith, *A Lion is without, I shall be slaine in the streets* [a]. For *knowledge is easie to him that will vnderstand* [b]: and the *yoake* of Christ, *it is easie, and his burden light* [c]: Whereto serueth the Scripture, but *to giue vnto the simple sharpenesse of wit, and to the Child knowledge and discretion* [d]? *The entrance into thy words* (saith *Dauid*) *sheweth light* [e]: as soone as a man in humility and in a true desire to know God, doth but begin to apply himselfe to the meanes of knowledge, hee shall secretly feele such a sudden light cast in vpon his vnderstanding, that hee shall bee able to apprehend euen the very *secrets of the Lord* [f], and so shall *goe from strength to strength* [g], *vntill he be filled with all the fulnesse of God* [h]. And we see by comfortable experience, with what gifts of iudgement and good vnderstanding of speech; yea, and of prayer also, the Lord furnisheth many, who notwithstanding haue wanted the helps of good education: whereto the Lord maketh good that ancient prophesie touching the Kingdome of Christ, that *hee would in it poure out his Spirit euen vpon Seruants and Maids* [i], so that *the eyes of the blind should bee lightned, and the eares of the deafe opened, and the dumbe mans tongue bee able to sing* [k]. And *thankes bee vnto God for this vnspeakable gift* [l]. So that it is a causelesse feare which men haue, who imagine the knowledge of the doctrine of saluation, to bee a matter of that exceeding difficulty. Now for the multitude of worldly businesses, the necessary following whereof, men pleade partly as a matter priuiledging them; partly as a thing hindring them from intending these better occasions; if they had learned what this is, *Seeke yee first the Kingdome of God, and his righteousnesse, and all these things shall be ministred vnto you* [m]: or this; *What shall it profit a man though hee should winne the whole world, if he lose his owne Soule* [n]? Then they would bee ashamed either to thinke Religion a hinderance to their worldly thriuing (it being a furtherance rather: because it is *the blessing of the Lord which maketh rich* [o]) or else *to minde onely earthly things* [p], spending all their time about that which is *on the earth* [q], and neglecting that *durable riches* [r], *euen the vnsearchable riches of Christ* [s]. I know the businesse of the world must bee followed: *He that laboureth not, let him not eate*, saith *Paul* [t]: and *if there be any that prouideth not for his one, and namely for them of his Household, he denieth the Faith, and is worse then an Infidell* [u]. Yet I know too, that hee who will *walke circumspectly, not as a Foole, but as a wise Christian, must redeeme the time* [x], and in the midst of his worldly employments, remember that *one needfull thing* [y], which (when all other commodities become that which they are, euen *nothing* [z]) will tarry by him, and shall neuer be taken from him. Moreouer, put case a man bee either so tyed by the nature and quality of his calling, that hee can spare no time (so as among others, day-labourers and other poorer Trades men seeme to bee) or else is destitute of meanes to further his knowledge when he is priuate and at home; yet if he would bee conscionably carefull of profitable spending the Sabbath day, learning euery such day, though but one point, and caring to keepe it, and to *hide it in the heart* [a], *and ponder it* [b] in the weeke following, that he may by that meanes make it his owne, it is incredible to one that tryeth it not, to what store of spirituall knowledge euen a com-

[a] Prou 22.13.
[b] Prou 14.6.
[c] Mat. 11. 30.
[d] Prou. 1. 4.
[e] Psa. 119.130
[f] Psal 25. 14
[g] Psal 84. 7.
[h] Eph. 3. 19.
[i] Ioel 2. 29.
[k] Esay 35. 5, 6
[l] 2 Cor. 9. 15.
[m] Mat. 6. 33.
[n] Mat. 16. 26.
[o] Prou 10. 22.
[p] Phil. 3. 19.
[q] Col. 3. 2.
[r] Prou. 8. 18.
[s] Eph. 3. 8.
[t] 2 Thes. 3. 10
[u] 1 Tim. 5. 8.
[x] Eph. 5. 15. 16
[y] Luke 10. 42
[z] Prou. 23. 5.
[a] Psal 119. 11.
[b] Luke 2. 19.

a common man ſhall attaine, and what *vnderſtanding* he ſhall haue *in the myſtery of Chriſt* [c]. We haue a ſaying touching earthly things, that light gaines makes heauy purſes; we ſhall ſurely find it true in this, he that ſhall labour to grow richer euery Sabboth, but by one point, ſhall before he is ware of it, grow to a very comfortable portion of the ſauing knowledge of Gods truth.

c Ephes. 3. 4.

Nymph. *I haue very carefully attended to this which you haue ſpoken, and I praiſe God I find much comfort in it; yet there is one thing behind, which I haue ſtill looked for, which I am bold to put you in mind of, leſt you ſhould forget it, and that is touching the good meaning which the common ſort ſo much truſt vnto: they ſay their heart is good though their skill be ſmall, and they hope that God will accept it. I pray you ſatisfie me in this alſo, and then I ſhall be reaſonably furniſhed againſt the plea of the ignorant.*

Epaph. You doe well to mind me of it, howſoeuer I was euen now of my ſelfe comming to it: *An honeſt and good heart* [u] is a thing in the eyes of God much eſteemed; and it is the ſpeciall thing he craueth of vs, *to giue him our heart* [x]: yet generally, that which men call a good heart to God-ward, is nothing leſſe then that which it is called: for, ſo long as a mans heart is a dull, ignorant, vnregenerate, and vnreformed heart, *it is wicked aboue all things* [y]. There can be no goodneſſe in that heart where there dwelleth groſſe and blockiſh ignorance of God and of his truth: It is no good heart *which loueth fooliſhnes, and hates knowledge* [z], *and caſteth the word of God behind it* [a]. It is no good heart *which maketh not the mouth to ſpeake out of the abundance of it* [b], and to be able *to giue a reaſon of the hope that is in it* [c]. There may bee *a zeale of God* [d], where there is no knowledge of God; but it is but a blind zeale, and God eſteemeth it not. They which kill and perſecute Gods ſeruants, may haue a kind of good meaning, and may thinke that in ſo doing, they doe *God ſeruice* [e], yet this cannot helpe them; ſo that men are deceiued in their good meaning: for no meaning is good, but that which is guided by knowledge; yea, though the thing meant be in it owne nature good, yet if the meaner be not aſſured of the goodneſſe of it from Gods word, his meaning is naught, and that by the rule of Scripture, which telleth vs, that *Whatſoeuer is not of faith, is ſinne* [f].

u Luke 8. 15.
x Prou. 23. 26.
y Ier. 17. 9.
z Prou. 1. 22.
a Pſal. 50. 17.
b Mat. 12. 34.
c 1 Pet. 3. 15.
d Rom. 10. 2.
e Iohn. 16. 2.
f Rom. 14. 23.

Nymph. *I muſt needs yeeld to this that you ſay, that it is true: and yet me thinkes it is ſomewhat hard: for I remember I haue read in a good Author (whoſe iudgement I thinke you will alſo approue of)* that there are many who though they are ignorant in many things, yet they haue a meaning of true Faith, and that which is wanting in knowledge, is ſupplied in affection: *this is a very comfortable ſaying, and to my ſeeming alſo it doth ſomewhat fauour the conceit which men haue of being excuſed by their good meaning.*

Perk. ref. cath

Epaph. I doe approue of the Author you alleadge, as of a worthy Inſtrument in Gods Church: I agree alſo to that which you haue cited out of his writings: *for* (as hee alſo ſaith) *all men haue not that ſharpeneſſe of conceit, and faſtneſſe of memory, to bee able to wade into the depth of euery point, and to remember euery particular.* And indeed an exact knowledge of the myſteries of Religion, ſo as to be able to diſpute ſchollerlike of them, is not required of euery common man: to which end is the ſpeech of Saint *Auguſtine*; *It is not* (ſaith hee) *the quickneſſe of vnderſtanding, but the ſimplicity of beleeuing which is ſafeſt for the people*: all this is true, but yet it maketh nothing for the defence of that brutiſh ignorance which men ſeeke to colour with the pretence of a good meaning: for this rule, that good affection ſupplyeth the want of knowledge, holdeth onely in thoſe, who hauing in ſome ſmall meaſure felt the ſweetneſſe of knowledge, doe labour to encreaſe in it. In ſuch it is true, that the ſincerity of the heart maketh a kind of recompence for the defect of knowledge: but, where there is a ſetling of a mans ſelfe vpon the dregs of ignorance, without grieuing and ſorrowing for his own dulneſſe, without caring and endeauouring to thriue in knowledge, there this rule hath no place, there the pretended good meaning

Whit. de ſacra ſcript. queſt. 2.
Auguſt. in lib. contra Epiſt. fund. cap. 4.

is

is but ſottiſhneſſe, and that kind of ignorance maketh a man *a ſtranger from the life of God* [g]. And therefore it is well ſaid of a learned man, *That whereas God forgiueth manifold ignorances in his children, yet he requireth that we be teachable, and not hardened in our owne dulneſſe and ſluggiſhneſſe.* And ſurely they which want that which the Scripture termeth an *Endeauour* [h], and a *mind to know* [i], cannot ſafely aſſure themſelues that they are the Lords.

[g] Eph.4.18. Melanct.
[h] Hoſ.6.3
[i] 1 Iohn.5.20

Nymph. *You haue fully ſatisfied me touching this doubt: there is only one thing more behind, which ignorance pretendeth, and it is common in many mens mouthes:* Let them (*ſay they*) preach and we will pray; *they hope their deuotion in praying will doe them more good then all your preaching.*

Epaph. It is a world to ſee the cunning of the Diuell, who goeth about, to ouerthrow one holy duty by another, and to oppoſe thoſe things which ought to goe as it were hand in hand together. But what thing is there ſo ſenſeleſſe, whereto ignorance in the Scripture may not be perſwaded? It is our Engliſh Prouerbe, *The blinde eateth many a flie:* and ſo indeed the ignorant in the Booke of God embrace many groſſe and ridiculous abſurdities: for if men knew what the Scripture ſaith in this caſe, they would neuer caſt out ſuch an idle ſpeech: *Salomon* ſaith, *He that turneth away his eare from hearing the Law, euen his prayer ſhall bee abhominable* [k]. What thinke you ſhall become of their prayers then who reſolue not to affoord the vſe of their eares vnto Gods word? Doe they not make a faire hand, when by their contempt of preaching they bring a curſe vpon their praying? Ad hitherto, that *Paul* ſaith expreſly, that *As men cannot call on him in whom they haue not beleeued, ſo neither can they beleeue without hearing, nor heare without a Preacher* [l]. Can men credit *Paul* in this, and yet thinke to pray well without the helpe of Preaching? Surely no. How can men pray aright, without knowledge of their owne wants, without the apprehenſion of the promiſes of God, vpon which to build their aſſurance to bee heard? And how can they attaine to either of theſe (ordinarily) but by the preaching, expounding, opening and applying of Gods word? That which men commonly call praying, is but a lip labour, conſiſting in the recitall of a few words, the ſenſe and meaning whereof is not vnderſtood, and it is meere babling in the eares of God: it may well be called *the ſacrifice of Fooles* [m]: and it may truly be ſaid of ſuch blind deuotions and tong-prayers, which the heart doth not conceiue, as it was ſaid of the hypocriticall ceremonioufneſſe of the Iewes; *The ſoule of the Lord hateth them, they that are a burden vnto him, he is weary to beare them* [n]. I thinke I haue ſufficiently diſcouered the weakeneſſe of this ſilly obiection.

[k] Prou.28.9.
[l] Rom.10.14.
[m] Eccl.4.17.
[n] Eſay 1.14.

Nymph. *I praiſe God I doe alſo ſee the vanity of it; and I hope I for my part ſhall learne to eſteeme of preaching as that I ſhall alſo reuerence that good meanes, which God hath in his wiſedome ordained for my helpe in the performance of that holy duty, that ſo by often hearing, I may learne to pray, and by praying I may make good vſe of the things I heare. Well Sir, now that you haue armed me againſt the common pretences of the ignorant ſort, whereby they make themſelues beleeue, or rather are made beleeue by the diuell, that it is no danger to contemne preaching, I muſt challenge your promiſe, and craue your helpe alſo touching another ſort of men, who as they are ignorant in the matters of God, ſo are they come to a higher degree of hardneſſe, and haue euen almoſt taken vp their ſeate* in the chaire of ſcorners [o], *and doe not onely regard preaching, (which is the fault of thoſe of whom I haue ſpoken hitherto) but ſcoffe at it, and endeauour by lading it with ſundry approaches altogether to diſgrace it.*

[o] Pſal.1.1.

Epaph. I am as willing to performe my promiſe as I was to make it; and yet I know, that in regard of theſe prophane ones themſelues, this will bee but a thankeleſſe peece of ſeruice: for *a ſcorner loueth not him that rebuketh him, neither will he goe vnto the wiſe* [p]. Therefore I will doe it rather in deſire to ſatisfie you, then in any great hope I haue to reclaime them.

[p] Prou.15.12.

Nymph,

Nymph. *Indeed I haue ſometimes caſt in a word according to my skill, when I haue been in the company of ſuch; and they haue for the moſt part ſtill ſhewed themſelues like the Foole, who* maketh a mocke of ſinne [q], *to whom* it is euen a paſtime to doe wickedly [r]: *Yet is good to be able ſometimes to anſwer them according to their fooliſhneſſe,* leſt they ſhould be wiſe in their owne conceit [ſ]. *Well then, to come to the matter without circumſtance, the exceptions of profane men againſt Preaching are diuers, ſome againſt the perſons of the Preachers, ſome againſt the hearers, ſome otherwiſe, as you ſhall vnderſtand in ſeuerall. Firſt, touching you that are the Preachers, it is common in their mouthes*: Who be worſe then they? If there be any couetouſneſſe, or pride, or ambition, and the like, where ſhall you finde it but in the Clergy? When they are in the Pulpit, they muſt needs ſay ſomewhat; and therefore, though they be there, they be very hot and eager againſt vice, yet in their courſes, they are as bad, or worſe then other men. *This is one exception.*

q Prou. 14.9.
r Prou. 10.23.
ſ Prou. 26.5.

The obiections of prophane men againſt preaching.

Epaphras. The anſwer to this wretched exception (not for the waight of argument that it carieth, but for the variety of lewdnes and error which is in it) will diuide it ſelfe into many particulars. Firſt of all therefore touching them that obiect this, they are very properly by a learned man of our times compared to foule Gameſters, who when they haue loſt all at the Cards, and haue the laſt dealing in their hands, and perceiue, that, not likely to proue to their mind, riſe vp in a chafe and fling down all, and ſay, there hath been foule play played, when indeed the fault is chiefly in themſelues: ſo many being naught themſelues, and being (as the Apoſtle ſpeaketh) *damned by their owne conſciences* [t], when they haue no other ſhift, cry out vpon Preachers, thereby to cloke their own iniquity: therein not much vnlike to him, that in a throng at a Faire or market, bids men to beware of the Cut-purſe, that he in the meane time (being a man of the trade) may practiſe diuing into mens Pockets with the leſſe ſuſpition. And marke it when you will, you ſhall neuer find them any other then meere ſenſuall men, yea, and for the moſt part openly noted for ſome one bad courſe or other of drunkenneſſe, oppreſſing, vſury, couetouſneſſe, adultery, or the like, that make this obiection. Secondly, (becauſe there may bee truth in an obiection, though there bee little truth or honeſty in him that maketh it) know this therefore for the ſubſtance of this cauill, that put caſe it were ſo, (which thankes be to God, is not ſo) that all Preachers did confute their owne Sermons with their euill life, and had *Eſaus* hands with *Iacobs* voyce, and were like a file which ſmootheth other things, it ſelfe remaining rough, yet this could make nothing againſt preaching. For is Phiſicke naught, becauſe many Phiſitians perhaps liue contrary to their owne rules of phiſicke? Or is law damnable, becauſe ſome profeſſors thereof do liue lawleſſe, giuing rules of equity to others, themſelues keeping none but ill rules? no man will be ſo without ſenſe to affirme it: why then? Shall the courſe of preaching be condemned, for the ſuppoſed miſdemeanor of them which preach? God forbid. Is any man ſo vnwiſe as to diſobey a warrant comming apparantly from a man of authority, becauſe the Conſtable or Tithing-man is a naughty fellow that bringeth it? Who then either but a foole, or a froward heart, will tread the holy doctrine of God vnder his feete, becauſe hee is a man of no good carriage that deliuereth the ſame? Thirdly, men are to conſider this alſo, that all are not Miniſters which are ſo called, neither all true Preachers come from God that ſtand vp in the Pulpit: for in theſe corrupt times many are crept into the Church of God by the window, whom God did neuer ſet apart to that holy ſeruice: now it is vnpoſſible, but that ſuch as theſe (*though they may a long time couer their double iniquity vnder a diſſembled ſanctity*) yet ſhould at laſt breake out into extremities. Now it is againſt common reaſon, to turne their miſcariage into the generall diſgrace of all honeſt Miniſters. There be many counterfet Dog-leaches and pretenced Surgions, that hauing gotten a little Rubarbe or Balſamum, and

M. Greenham.

t Tit. 3. 11.

Simulata ſanctitas eſt duplex iniquitas Aug. in Pſ. 63.

and ſome few words of art, run about the Country and beguile the people, and cozen them of their Money, purging their purſes, and ſcouring their bags vnder colour of cleanſing their bodies and ſearching their ſores? Shall we ſay therefore that all Phyſitions though they be neuer ſo well learned, neuer ſo well experienced, neuer ſo conſcionable and wary in their courſes of adminiſtring, are Cozeners, and that it were pitty but the Country were rid of them all? It were an indignity once to imagine it. There is no profeſſion, but it hath as it were a certen ſcumme, and there are ſome that make ſhew of it, that are altogether vnworthy of it. Shall the vileneſſe and vnbeſeeming cariage of thoſe that are but the refuſe, and (as I may ſo ſpeake) the taile[u] of an honeſt profeſſion, bee caſt into the face of all the reſt that belong vnto it? Reaſon it ſelfe ſaith, that it is vnmeet. And men would ſoone yeeld to this, were it not that the Diuell hath taught them to be wiſe in any thing, ſauing in religion, to fauor any profeſſion ſauing that of the Miniſtery. Men are heerein like vnto many Lawyers, who if you put them a caſe, without naming the parties, will tell you truly what is Law: but when they vnderſtand who they be whom the matter concerneth, then they change their opinion, and the Law is altered. So in the world, aske you any man of common vnderſtanding this queſtion, whether it be meet that all of a trade or company ſhould bee challenged, becauſe ſome ſuch, or ſuch are worthy to be puniſhed? He will tell you there is no reaſon for it: but come to the particulars touching Preachers, then he is of another mind, he will be ready to ſay, that all Chriſts Diſciples were naught, becauſe *Iudas was a diuell*[x]: and becauſe he (it may be) knoweth ſome two or three Sir *Iohns*, or ſome other (perhaps of better note in the eyes of the world, but yet ſcarſely worthy of their places) to be climing with *Diotrephes*[y], *or imbracing this preſent world with Demas*[z], or carrying themſelues inſolently with *Paſhur*[a], or otherwiſe keeping bad rule with him, who imagining that his *Maſter doth defer his comming, begins to ſmite the ſeruants and the maidens, and to eate and drinke and to be drunken*[b]: By and by he concludeth, that they are all naught, and voweth that he will neuer beleeue any of them, for all their ſhewes of holineſſe. Fourthly, for the further cleering of this point, this is alſo to be conſidered, that Miniſters and Preachers doe not thinke themſelues freed from common infirmities, or endued with ſome greater power or larger priuiledge againſt ſin, then others: and therefore euery ſlip is not by and by to be taken hold of (as the manner is) and to be turned to the blemiſhing of a whole profeſſion. He is ſaid to be a man of vpright conuerſation, not who ſlippeth neuer, (for *who* is he that *can vnderſtand his faults*[c]? But he who by his ſildome ſlips, and by his not continuing in any one knowne euill, ſheweth himſelfe to be a man that vnfainedly deſireth to haue his carriage ſuch, *as becommeth the Goſpell of Chriſt*[d]. Laſtly, marke this alſo and you ſhall find it true, thoſe who are euer harping of this ſtring, touching the liues of Preachers, let them be vrged to ſome particulars, you ſhal perceiue, that either their euill ſpeaking is occaſioned by ſuch kind of Miniſters as I before named, or elſe, if they haue any exception againſt any of the better and painful ſort, it is ſuch, which if it be well examined and throughly looked into, will be found rather to ſauour of malice in the ſpeaker, then to argue any great error in the accuſed. I told you I ſhould be long in this point, but now I haue done, vnleſſe you haue ought further to vrge therein.

[u] Iſay 9.15.
[x] Iohn 6.70.
[y] 3 Iohn 9.
[z] 2 Tim.4.10.
[a] Ier. 20. 1,2.
[b] Luke 12.45.
[c] Pſal.19.12.
[d] Phil.1.27.

Nymph. *The moſt that I haue to ſay is, that men of the world that ſhall heare this Plea of yours, will ſtraightway ſay, that you can ſpeake well for your ſelues, and that though you aggrauate other mens ſins vpon occaſions, yet you can ſalue vp matters that concerne your ſelues, and helpe to couer your owne infirmities.*

Epaph. The diuell doth well anſwer his name; for there is nothing can be ſo well ſpoken, but he and his, can cauill at it: for mine own part, I ſtriue with my ſelfe to ſpeake vnpartially. The profeſſion I muſt loue, becauſe God hath called

me vnto it; yet were I not of it, God hath taught me to honour it, becauſe *the*
e Rom.10.15 *feet of them are beautifull which bring glad tidings of peace* [e]. And howſoeuer ma-
ny do ſo farre exalt themſelues in their birth, in their riches, in their wiſdome, in
their perſonage and bloud, that they thinke it a diſparagement vnto them to
conſecrate all their life to the Miniſtery of the Goſpel: yet as Chriſt himſelf diſ-
f Rom.15.8. dained not to the title of a *Miniſter* [f]: ſo among all the titles of kingdomes and
countries, this was to that great King the moſt honourable, *Salomon* the Prea-
g Eccl.1.1. cher [g]. I muſt therefore as a Miniſter, but eſpecially as a Chriſtian, endeauour
to maintaine the credit of the miniſtery. And yet I am not ſo carried away with
a humor of magnifying the profeſſion, but that I do ſee and bemoane both mine
owne and other mens imperfections. I know, that though it be true, that we
are many times ſlandred by the foule mouthes, yet we often fail, and giue great
b 1 Pet.5.2. offence euen vnto thoſe that feare God, who *depending vpon vs* [h], are either grie-
ued in heart, or (which is worſe) grieuouſly miſled, by our want of watchfulnes
ouer our ſelues. And I heartily beg of God ſo to *ſtabliſh vs in euery word and good*
i 2 Theſ. 2.17. *worke* [i], that while we liue, *we may be an example to them that beleeue* [k]; and when
k 1 Tim.4.12. we haue finiſhed our courſe, the people may haue cauſe to *remember vs, and to*
l Heb.13.7. *follow our faith, conſidering what hath been the end of our conuerſation* [l].

Nymph. *My heart ſaith Amen vnto your good prayer: and God forgiue vs our back-
wardnes, in that we make ſo ſeldome mention of you which are our Miniſters, in our pray-
ers vnto him. But now to the next exception which is againſt the hearers; the common
ſaying is*, that there are none vſually ſo bad as theſe Puritans (*for ſo in their igno-
rance not knowing truly what a Puritan is, and in their malice ſeeking to diſgrace honeſt
men they terme euery man that makes conſcience of hearing the word, for the building*
m Iude 20. *himſelfe* in holy faith [m]) they are nothing but a packe of Hypocrites, men that
are not to be truſted for all their faire ſhews, holy horſes, and the like names of
diſgrace, which hell can inuent: *and out of this puddle of reproachfull ſpeeches againſt
the louers of preaching, they gather vp filth to caſt into the face of preaching it ſelfe.*

Epaph. This exception, and that which went next before, are ſo well like,
that they doe eaſily appeare to haue had one father, euen the diuell, who was
a ſlanderer from the beginning: but bleſſed be God, that it is no matter of any
n Reu.2.24. great difficulty to diſcouer, euen the *deepneſſe of Satan* [n] to be meere ſimplicity.
Firſt then for this, touching the hypocriſie of our hearers, it is but a meere ſlan-
der: for (to the glory of God be it ſpoken) there are many of thoſe that reue-
rence, this ſo much contemned courſe of preaching, who *haue not onely a ſhew*
o 2 Tim.3.5. *of godlineſſe*, but do alſo *feele the power thereof* [o]: and *are carefull, as they beleeue in*
p Titus 3.8. *God, ſo to ſhew forth good workes* [p]: ſo that their liues *do adorne the doctrine of God our*
q Titus 2.10. *Sauiour* [q]; yea and (which is the cauſe of ſo great malice of the vngodly) euen
r Ephes.5.11. *reproue* the lewdneſſe of the *irreligious* [r]. Secondly, ſuppoſe it to be ſo (as it may
well, hypocrites mingling themſelues with the ſoundeſt Chriſtians,) that ſome
of thoſe that carry a face of holineſſe and zeale, and loue to the word, doe not-
f Ephes.5.11. withſtanding hold *fellowſhip with the vnfruitfull workes of darkeneſſe* [f], *liuing after*
t 1 Pet.4.2,3. *the luſts of men, and running with the wicked to the ſame exceſſe of riot* [t]: yet who is a-
ble to ſay, that euer they receiued any encouragement by preaching, ſo to doe?
Hath that taught them any ſuch matter, and not rather the cleane contrarie?
Let malice ſpeake, if it be not conſtrained for very ſhame to keep ſilence. Doth
the preacher perſwade any man to be an vſurer, an oppreſſour, a hard dealer, a
drunkard, a whore-maſter, or the like? Nay it is well knowne, that he teſtifieth
u 1 Theſſ.4.6. to one and other, that *the Lord is an auenger of al ſuch things* [u], and that for them *his*
x Ephes.5.6. *wrath comes vpon the children of diſobedience* [x]. Theſe two things, namely, the falſe-
hood of the exception, and the bad conſequence of it, if it were true, may ſtop
their mouthes which vſe it: but you told me (as I remember) that there be ſun-
dry arguments of this kind, I pray you let vs heare them: no doubt you ſhall ſee
them all when they are arraigned and brought to receiue their triall at the

Tribunall

Tribunall seat of Gods word, to be condemned for lying vanities, and to be no more able to stand before it, then the Philistins Dagon could keepe his shrine, (though no doubt he was fast nailed to it) when the Arke of Iehouah came in place *y*. *y* 1 Sam. 5. 4.

Nymph. *The next exception is of a larger scope, and fighteth against you with the generall wretchednesse of this last generation. You shall see it in it owne likenesse, that you may the better iudge of it. It commonly runneth thus*: In former times when there was lesse preaching, and the Scripture was more geason then now it is, the world (they say) was much better, there was more loue, more hospitality, more truth, more mercy, more good dealing amongst men, then is to be found at this day: *so that whereas there is now much lawing, much contention, much oppressing, much cruelty and sinnes of the like nature, all this is laid vpon the backe of preaching: this is the leauen that hath put the whole world out of taste. This is also a piece of Dagons stump. I make no doubt but the Lord hath furnished you with* weapons mighty through him to cast downe holds, and euery high thing that is exalted against the knowledge of Christ Iesus *z*. *z* 2 Cor. 10. 4, 5

Epaph. I perceiue the diuell much doubteth the ruine of his kingdome: and therefore though preaching amongst men is thought to be but wind *a*, yet he feeleth his state begin to totter with the power of it, so that he doth stretch his wit, and set his pollicy on work, and spareth for no engines to beat downe that which he shall neuer be able to ouerturne. And that as we haue seen hitherto, so I doubt not but we shall further see it in the examination of particulars. For those elder times (as men call them) first it is to be noted, that it is true indeed, that many of those who liued in them, were in the eies of men very commendable for these morall vertues (as they are termed) of hospitality, of bounty, of humanity of plaine dealing, and the like: the reason was this; Satan let them alone in these things, because he did hold them captiue at his wil in the principal. Though he doth hate these specialities in their owne nature (being an vtter enemy to all goodnes) yet he was content to giue way in those lesser things, so long as he could nuzle them in ignorance of God & of his word, which he wel knew was both hold enough for himselfe, and sufficient enough also to blemish and disgrace all these reputed vertues before God. But now, the light of knowledge being come into the world, and spreading it self further by the more common vse of preaching, Satan secretly perswadeth many, that it is enough for them to haue knowledge, though they neglect practise: and he laboureth also by killing mens care of shewing themselues forward in these duties of ciuility, to lessen the credit of the Gospell, and to haue matter of slander against the knowledge of Gods truth. Secondly, to speake more specially of this last and worst age of the world: if it be well vnderstood, preaching may be said to be the occasion, though not the naturall cause of the extreame wretchednes thereof, according as *Paul* saith, that *sin tooke occasion by the Commandement, and when the commandement came, sinne reuiued, and grew out of measure sinfull* *b*. Now the preaching and publishing of the truth, may be said to be the occasion of much euill in these last times, in two respects: first, because of the fuller discouery of sin: In the daies of former ignorance many of the same grosse sins were, which now are, but either they were smothered in the darknes of the times, or if they were a little descried, yet they were reputed nothing so odious. But *all things when they were reproued of the light, became manifest; for it is light that maketh all things manifest* *c*, so that now, sin being seene more, is thought also to bee more: for sin not espied, is in mens iudgements as no sin. So then partly in this respect it may be said that since there was so much preaching, the world hath bin worse, because the holy doctrine which is taught, condemneth many things for sinne, which the blind world esteemed as no sin, and because the liues of those which are conuerted by preaching, doe shew more euidently the monstrous sinnes of *a* Ierem. 5. 13.

b Rom. 7. 8, 9, 13.

How preaching is the occasion of sin.

c Ephes. 5. 13.

thoſe which were giuen ouer to vngodlines. Secondly, the preaching of the word is the occaſion of ſin (as alſo the Law of God is) not in it ſelfe, or in it owne nature; (for it reproueth ſin, and ſetteth it ſelfe againſt all manner of vngodlines) but it is ſo, partly through the corruption of our nature, partly thorow the iuſt iudgement of God: the corruption of our nature is alwaies the more furious, the more it is reſtrained, *ſtriuing ſtill to doe that moſt, which is moſt forbidden*: euery humour deſireth that moſt, whereby it may be moſt encreaſed. Let a Phiſition forbid a melancholick man ſuch and ſuch meates, he ſhall find himſelfe to haue an appetite to no meat ſo much, as to that which is inhibited. I do verily think other Trees in Paradiſe afforded fruit as pleaſant to the eye, and as good for meat, as the forbidden Tree: but when as Satan had made a little entry, then euen that circumſtance (that it was forbidden) did ſet an edge vpon the womans deſire, and made her more faine to eat of that one, then of any of the reſt which were allowed. *Paul* ſaith, that *the Law is the ſtrength of ſinne* [d], both becauſe it increaſeth the guilt of ſinne, and becauſe ſin thereupon becommeth more outragious; according as *Ieremy* witneſſeth out of his owne experience; *I cried out* (ſaith he) *of wrong, and proclaimed deſolation, therefore the word of the Lord was made a reproach vnto me* [e]: It ſeemeth that vpon his preaching, the people grew to greater inſolency. Beſides, there are many points of neceſſity to be taught, which though they be deliuered with neuer ſo great circumſpection, yet the lewdnes of mans heart, not being ouer-ruled by the power of Gods Spirit, will abuſe the ſame. So we ſee, the doctrine of iuſtification by faith only, breedeth negligence in good workes, as appeareth by the caueat of the Apoſtle, *What ſhall we ſay then? ſhall we continue ſtill in ſin that grace may abound? God forbid* [f]. So the doctrine of our freedome by Chriſt from the curſe of the law, bringeth forth carnall liberty: that made *Paul* ſo carefull to vſe that reſtraint, *Only vſe not your liberty as an occaſion to the fleſh* [g]. In like manner this point, that we are inſufficient to keepe the law, and that we cannot ſo much as think a good thought, but as God worketh it in vs: Satan workes by and by vpon a ſuppoſed aduantage, and drawes (as much as he may) to careleſnes thereupon. And therefore the Spirit of God in his great wiſdom, together with the teaching of that point, that *it is God which worketh in vs both the will and the deed*, coupleth this exhortation, *Make an end of your owne ſaluation with feare and trembling* [h]. The ſame might be ſhewed by many other points, which yet notwithſtanding is ſo, not in the nature of the doctrine, but in the wretched diſpoſition of mans heart, who abuſeth the comfortable doctrine of the Goſpell, *and turneth the grace of our God into wantonnes* [i]. Againe as ſin through the corruption of nature taketh occaſion to multiply it ſelfe by the doctrine preached, ſo it falleth out by the iudgement of God, that the contempt of much preaching bringeth forth abundance of iniquity. *My word* (ſaith God by the Prophet) *that goeth out of my mouth, ſhall not returne vnto me voide* [k]. And therefore in the ſame place it is compared to *the raine* [l]; becauſe as the raine maketh the ground, if not more fruitfull, ſurely then more vnprofitable: ſo the word of God, either maketh mens hearts ſofter, and themſelues more fruitful in good works, or elſe harder, and their liues more abominable. And yet is this no fault in the word, for that is *vnto God the ſweet ſauour of Chriſt, euen in them which periſh* [m]. I haue been longer in this point then I thought: but becauſe it is ſo much ſtood vpon by many, I haue the rather endeauoured to manifeſt the full truth in this behalfe.

Gens humana ruit in vetitum nefas.

[d] 1 Cor. 15. 6.

[e] Ier. 20. 8.

[f] Rom. 6. 1.

[g] Gal. 5. 13.

[h] Phi. 2. 12, 13

[i] Iude 4.

[k] Eſay 55. 11.

[l] Verſe 10.

[m] 2 Cor. 2. 15

Nymph. *Truly for mine own particular, I muſt needs confeſſe, that you haue taught me more touching this point, then I haue heretofore obſerued. Indeed I haue many times wondred how it ſhould come to paſſe, that there being now (as I thinke) much more preaching againſt ſin, then hath been in the daies of our fore-fathers, yet there ſhould be that abundance of extreame impiety: but now I ſee the reaſon of it. Firſt, ignorance in Gods word, is the ſupporter of Satans kingdome, and he hauing drowned men in that, gaue way to other*

things,

things, which being good in their owne nature, and approued of in the eyes of men, yet loſt their grace, being done without knowledge. Secondly, mans corrupt nature, ſpider-like, turneth the wholeſome doctrine into poyſon, and ſtriueth more when it feeleth it ſelfe limited. Thirdly, it is iuſt with God, to giue them vp into vile affections [n], *and* to lay iniquity vpon their iniquity [o], *that they* may worke all vncleannes, euen with greedines [p], *who* receiue not the loue of the truth, that they might be ſaued [q]. *This (I thinke) is the ſumme of all which you haue ſpoken touching this.*

n Rom. 1. 26.
o Pſal. 69. 27.
p Epheſ 4. 19.
q 2 Theſ. 2. 10

Epaph. You haue well obſerued it, that is the very ſubſtance of my anſwere to that exception, which I thinke is ſufficient to ſatisfie thoſe whom the truth of God, grounded vpon the Scripture may ſatisfie: I pray you now proceed to the next, if there be any more of this kind.

Nym. *There is only to my remembrance one more, and that is taken from the tumults and diuiſions which accompany your doctrine: they ſay,* it many times breedeth difference euen among thoſe betwixt whom formerly there was the beſt agreement.

Epaph. My good neighbour, maruell not at this: for as I ſhewed you in the beginning of our conference, that reſiſtance doth alwaies accompany the firſt publiſhing of the truth, ſo alſo doth diuiſion of hearts follow it: and to this end is that ſpeech of Chriſt to his Diſciples, *Thinke not that I am come to ſend peace into the earth* (that is, ſuch peace as the world dreameth of) *I came not to ſend peace, but the ſword* [r]. We read, that when *Paul* exerciſed his miniſtery at *Iconium*, there was much ado, & *the people of the City were diuided, and ſome were with the Iewes, and ſome with the Apoſtles* [ſ]. This made him to be accuſed before the ciuill Magiſtrate, for *a peſtilent fellow, and a moouer of ſedition* [t], according as at this day (factious and humorous) is a common imputation. Now a diuiſion cannot chuſe but follow preaching: for when as among the hearers, *ſome mock, ſome cleaue vnto the teachers* [u], *ſome beleeue, and others beleeue not* [w], and men fall to haue *great reaſoning among themſelues* [x], there cannot but follow a kind of diuiſion and ſiding; ſo that they which in their ignorance accorded together touching religion, are by the working of the word ſundred, and ſome become zealous followers, others malicious oppoſers, labouring to ſtop the paſſage of the Goſpell, and *to peruert the ſtrait waies of the Lord* [y], and ſome neuters *neither cold nor hot* [z], but iuſt of deputy *Gallio* his religion, who *cared nothing for thoſe things* [a]. The preaching of the word is the *Fan in the hand of Chriſt*, by which he parteth *his wheat from the chaffe* [b]; and whereby he maketh way for that great day of ſeparation, in which the beleeuing *ſheepe* ſhall be ſeperated from the rebellious and vnbeleeuing *Goates* [c]. Againe, let it not be forgotten, that the word in the right applying of it, is called *a light which maketh all things manifeſt* [d]. When things lie hid in the darknes, though they all differ each from other in colour, yet they ſeeme all alike; but the light approaching, the variety of colors is ſoon deſcried. So, though men in the duskiſhnes of ignorance are reputed to be knit together in the vnity of affection, yet when the bright beames of Gods word break in among them, *the thoughts of many hearts be opened* [e], and then you ſhall ſee diuers humours, and variety of diſpoſitions. By theſe things it appeareth, that if it be well vnderſtood, diuiſion and tumult (eſpecially at the beginning and firſt entry of it among an vntaught people) muſt needs follow the ſoundnes of ſetled preaching: though thoſe that are reclaimed and brought to the knowledge of God, are all *of one heart and of one ſoule* [f], *proceeding by one rule, minding one thing* [g], and *endeauouring to keepe the vnity of the ſpirit in the bond of peace* [h].

A diuiſion muſt needs accompany preaching.

r Mat. 10. 34.
ſ Acts 14. 4.
t Acts 24. 5.
u Acts 17. 32, 34
w Acts 17. 4, 5
x Acts 28. 29.
y Acts 13. 10.
z Reu. 3. 16.
a Acts 18. 17.
b Matth. 3. 12.
c Math. 25.
d Epheſ. 5. 13
e Luke 2. 35.
f Acts 4. 32.
g Phil 3. 16.
h Epheſ. 4. 3.

Nymph. *You haue (thankes be to God) at leaſt to my iudgement, well quit your ſelfe againſt this ſort of men. The next that you haue to doe withall are more dangerous, being ſuch as Paul ſaith, which doe* ſeeme wiſe in this world [i], *and doe both liue after a good ciuill faſhion, and doe alſo make ſhow to be not altogether enemies vnto Religion. They haue alſo ſome inſight into the Scripture, and are wont to read it and other good bookes priuately: onely this, their reſolution is to keepe a certaine temper in matters*

i 1 Cor. 3. 18.

of Religion, to carry themselues in an allowable conformity, and not be ouer-forward as many seeme to be, whose zeale they account rash and heady indiscretion.

Epaph. The danger of this kinde of people, is most of all in respect of themselues, because this, *to be wise in a mans owne eyes* [k], and *to feare God*, cannot stand together; otherwise, for answering any thing that they are able to obiect, it is a matter of no such great difficulty: *For the foolishnes of God is wiser then men* [l]: and *as waxe melteth before the fire* [m], so shall their best framed conceits vanish at the very name and presence of the Scripture.

k Prou. 3.7.
l 1 Cor. 1.25.
m Psal. 68.2.

Nymph. *I am glad you are so confident: for to tell you true, these things being as they are, very agreeing to mans reason, haue much troubled me, and I haue not vpon the sudden known well what to answere, when in my presence these things haue been vrged by such as are thought in the world to be men of good discretion. First then it is demanded,* Why preaching should be the most excellent meanes of spirituall instruction, and wherefore you should take so much vpon you, as that your speaking should be able to saue mens soules: you be but men as others are, and it is but your pride, who because you would be thought some body, doe thus endeauour to extoll the worth and necessity of your profession.

The allegations of worldly wise men against preaching.

Epaph. Here is indeed a perillous argument, it sauoureth altogether of the sawcinesse of an ignorant and vnhumbled heart. It is come to a proper passe, when as the sonne of man, who *dwelleth in a house of clay, whose foundation is in the dust* [n], and *which is but a worme* [o], shall dare to talke so presumptuously, and so to *set his mouth against heauen* [p], as to aske of God a reason of his doings. It is not enough that the Lord hath made it knowne vnto vs, that his will is *by the foolishnesse of preaching to saue those which beleeue* [q]? *O Man, who art thou which pleadest against God* [r]? And yet behold a reason, though this kind of men generally are *wiser in their owne conceit, then seuen men that can render a reason* [s]; and a man may haue *more hope of a foole then of them* [t]. Looke what reason there was, why the Lord would haue the walles of Iericho beaten downe, onely with the sound of Rammes hornes, and with a shout [u]: looke also why the Lord would haue no more circumstance obserued in the clensing of leprous *Naaman* but one: this, *Wash and be cleane* [x]; the same is the reason why God hath sanctified the Ministery of man to so excellent a worke, as is, *the casting downe of the holds of Satan* [y], *and the gathering together of his Saints* [z]. God vsed no engines of warre, no pollicies of men, in the ouerthrow of the walles of Iericho, to the end the people might haue good cause to say: *This was the Lords doing, and it is marueilous in our eyes* [a]: So likewise, the Prophet vsed so little ceremony about *Naaman*, that he might see the finger of God in his recouery. The same may bee said of Preaching, the Lord hath sanctified hearing to bee the outward meanes to beget faith: and hath imparted to vs the *treasure of his word in earthen vessels* [b], to the end that the whole glory our conuersion may bee his, and that *Hee that reioyceth* in the renewing of his mind, and the reclaiming of his soule, may *reioyce in the Lord* [c], and acknowledge with humility, *the excellency of that power* [d]; which by so meane a meanes could bring so mighty things to passe: It is a generall rule, and holdeth in the whole course of our saluation, that Gods *power is made perfect* (that is, apparant and more conspicuous) *through weakenesse* [e]. Great is the pride and arrogancy of the heart of man: and if it may find it selfe able though but by a thought, to further and helpe forward it owne saluation, it prides it selfe forth-with, and to it selfe secretly, it more magnifieth that little, which it imagineth to be in it own power, then all that which it receiueth from the Lord. For this cause, and for the preuention of this euill, God in his great wisdome, hath so carried the whole *Mystery of Godlinesse* [f], from the first foundation of it in Heauen, (his *Election according to his foreknowledge* [g]) vnto the last *perfecting of it, vntill the day of Iesus Christ* [h], that when a man shall enter into a deepe consideration of it, and withall marke the order and progresse of

n Iob. 4.19.
o Iob. 25.6.
p Psal. 73.8.9.
q 1 Cor. 1.21.
r Rom 9.20.
s Prou. 26.16.
t Verse 12.
u Ios. 6.
x 2 King. 5.13.
y 2 Cor. 10.4.
z Ephes. 4.12.
a Psal. 118.23.
b 2 Cor. 4.7.
c 1 Cor. 1.31.
d 2 Cor. 4.7.
e 2 Cor. 12.9.
f 1 Tim. 3.16.
g 1 Pet. 1.2.
h Phil. 1.6.

his

his owne conuerſion, he may *lay his hand vpon his mouth* [i]: and in the truth of his ſoule may ſay: *Not vnto thee O Lord, not vnto thee, but vnto thy name giue the glory* [k]. This is the ſumme: the reaſon why the Lord hath thought good to commend the hearing of a Preacher, aboue other courſes, for the calling of vs *From the power of darkneſſe, into the Kingdome of his deare Sonne* [l], is, becauſe it maketh moſt for the ſetting forth of Gods glory, which is the thing chiefely reſpected by him, and for which hee made all things [m], euen to this very end, that all *Being of him, and through him, and for him, to him might be glorie for euer* [n]. If it were left vpon man, *By his owne wiſdome to finde out God in the Wiſdome of God* [o], in the pride of his heart, fearing his own diſparagement, he would neuer make choiſe of preaching, (for wee ſee how the world in the wiſdome thereof, doth euen ſcorne it) but hee would either drowne himſelfe in the puddle of ignorance, as the moſt doe, or elſe truſt to his owne induſtrie, as many doe, vpon whom this curſe iuſtly falleth, that they *become vaine in their imaginations*, and *when they profeſſe themſelues wiſe, proone meere fooles* [p], *thinking they know much*, but yet *knowing nothing as they ought to know* [q]. If this reaſon cannot ſatisfie thoſe, who will needs haue reaſon of Gods ordicance, I know not what will ſatisfie them. Once I am ſure, that as many as haue learned the firſt leſſon of Chriſtianity, to *deny* [r] themſelues, and to *vnderſtand according to ſobriety* [ſ], they will yeeld to this truth, and by yeelding, no doubt they ſhall haue comfort. Now whereas wee are thought to take too much vpon vs, ſo often as wee endeauour to make knowne the worth and excellency of our Office, it is a meere ſlander: For I hope wee haue learned *to preach not our ſelues, but Chriſt Ieſus* [t], and to account our ſelues no more then *The Miniſters by whom yee beleeue* [u]. Wee confeſſe the *increaſe* [x], to be the Lords: wee leaue the *purifying and opening of the heart* [y] onely to God. God forbid that wee ſhould dare (as it were) to encroach vpon the Lords right, ſeeing wee know that he *is a iealous God* [z], *and will not giue his glorie to another* [a]. This is our opinion of our ſelues heerein, and if any man bee ſo ſuſpicious, or ſo hardly conceited of vs, that hee will not otherwiſe bee perſwaded, let him remember that *Loue thinketh not euill* [b]. And yet I muſt needs adde this alſo, that ſo is the Lord pleaſed to bleſſe the labours of painefull Miniſters in his Church, that he vouchſafeth them the name of *Gods labourers* [c], nay which is more, *Workers together with his grace* [d], *and ſauers of them which heare them* [e]: The Lord for the gracing and crediting of the inſtrument, and to preſerue it from contempt, attributeth that to it, which is in his owne onely power to effect. Tell mee now, whether this anſwer doth in your opinion ſilence this grand obiection.

[i] Prou. 30.32.
[k] Pſal. 115.1.
[l] Col. 1.13.
[m] Prou. 16.4.
[n] Rom. 11.36.
[o] 1 Cor. 1.21.
[p] Ro. 1.21,22
[q] 1 Cor. 8.2.
[r] Luke 9.23.
[ſ] Rom. 12.3.
[t] 2 Cor. 4.5.
[u] 1 Cor. 3.5.
[x] Verſe 6.
[y] Acts 15.9.
[z] Exod. 20.5.
[a] Iſay. 42.8.
[b] 1 Cor. 13.5.
[c] 1 Cor. 3.9.
[d] 2 Cor. 6.1.
[e] 1 Tim. 4.16.

Nymph. *A man would thinke, that this which you haue ſpoken, ſhould ſtop their mouthes which are otherwiſe minded: but yet they do reply and ſay,* That you doe much ſtraiten the grace and power of God, and ſeeme as it were to tye the working of Gods Spirit (*which yet* bloweth where it liſteth [f]) to your tongues: as though without preaching there were no ſaluation: whereby you ſeeme alſo to cut them cleane off from any hope of Heauen, which either heretofore haue wanted, or, now enioy not the common and ordinary vſe of Preaching.

[f] Iohn 3.8.

Epaph. It is not wrong done vnto the grace of God, to limit it to thoſe meanes, which God in his wiſdome hath ſet apart, for the conueyance thereof vnto vs. When *Paul* was in his dangerous Sea-voyage, in the night *there ſtood by him the Angel of God, ſaying; Lo, God hath giuen vnto thee all that ſayle with thee* [g]: yet notwithſtanding, when as afterwards, *The Mariners were about to flye out of the Shippe, and had let downe the Boat into the Sea,* purpoſely to make an eſcape, *Paul ſaid to the Centurian and Souldiers: Except theſe abide in the Ship, ye cannot be ſafe* [h]. Did *Paul* herein ſtraiten the Almighty power of God, in ſaying, there could bee no ſafty without the ſtaying of thoſe Mariners in the Ship? Was the Lords hand ſhortened, that hee could not deliuer,

[g] Acts 27.23.
[h] Verſe 30,31

but by the skill and induſtry of thoſe men? Surely no: but becauſe *Paul* knew, that God was not pleaſed otherwiſe to giue deliuerance; therefore he ſaid, that vnleſſe the Mariners taried, the company could not be preſerued. The learned doe thus diſtinguiſh of the power of God: *It is an abſolute power, by which hee can doe infinite things which hee will not doe*: ſo *Iohn* ſaid of him, that hee was able *of the very ſtones to raiſe vp Children vnto Abraham*[i]. Againe, *It is an actuall or a working power, which hee executeth in the gouerning of the World, and the things therein*: Now when wee ſpeake of the power of God in this ſenſe, it may bee truly ſaid, *That hee cannot doe, that which hee will not doe*. So touching preaching, we may ſay without any reſtraint of Gods power, that except there be preaching, men cannot bee ſaued: not that God is tyed to the voyce of man, and that without it he cannot ſaue; becauſe the Scripture hath reuealed to vs, that theſe things are linked together with an indiſſoluble knot, praying, faith, hearing, preaching, ſending. There is no praying without Faith, there is no Faith but by hearing, there is no hearing to beget Faith, but of a preacher ſent, that is furniſhed with gifts from aboue, for the feeding *of the flocke of Chriſt, depending vpon him*[k], *with knowledge and vnderſtanding*[l]. It ſhall bee vrged (as me thought you alſo touched it) that wee ſhall by this, preiudice them who haue either liued or died without preaching, for thoſe who enioy it not now: I anſwer, that it is one thing what God can do where the meanes is wanting, another thing what he will doe where the meanes is ſupplied. When the people of Iſrael were in the wilderneſſe, and were deſtitute of the vſuall helpes of tillage, the Lord *gaue them Bread from Heauen to eate*[m]: but as ſoone as they came into the promiſed Land, the *Man* ceaſed, *neither had the Children of Iſrael Man any more*[n]. Euery man was then to fall to his worke, and not to hope by thoſe extraordinary meanes to bee relieued. To ſtrengthen the Faith of *Hezekiah*, the Lord ſaid to him, *Thou ſhalt eate this yeere ſuch as groweth of it ſelfe, and the ſecond yeere ſuch things as grow without ſowing, but in the third yeere, ſow yee, and reape, and plant*[o], *&c.* He that (thoſe two yeeres being expired) had truſted to the former courſes, neglecting husbandry, out of all doubt he might haue bin ſtarued: and yet before, he that had called Gods power to furniſh them with food without ſowing, into queſtion, had been worthy to be puniſhed. In the beginning of the worlds Creation, God for the manifeſting of his own power and glory made light to be, and the earth to bud forth, before the Sun (which to vs is the fountain of light, and the cheriſher of the vitall heat which is in all things) was created[p]: yet now, God hauing eſtabliſhed an orderly courſe, we cannot hope either of light in the ayre, or of life among the creatures vpon the earth, without the Sunne. I doe apply all theſe things thus: the want of the meanes of publike preaching in former ages, could not bee any hinderance vnto God in ſauing thoſe *Which he knew before*[q], and who *were ordained vnto eternall life*[r]: And I am out of doubt of it, that in the daies of Popery in this Land, when *The Key of knowledge was vtterly taken away*[s]: and *The law periſhed from the Prieſt, counſell from the wiſe, and the Word from the Prophet*[t], ſo that if a man *did wander from Sea to Sea, and did runne to and fro, from the North euen vnto the Eaſt, to ſeeke the Word of the Lord*, yet he could *not finde it*[u], I ſay, I am cleere in it, that many then in that darknes, did (as the prouerbe is) *See day at a very little hole*, and very ſtrangely came to the knowledge of the truth, ſome by the ſight of ſome parcels of Scripture, ſome by the writings of good men, ſome by conference with others, though the ſame were both very ſeldome and very ſecret, ſome by knowing little more then the Lords prayer in engliſh, and yet had they that aſſurance of the truth of it, and felt that comfort, and receiued that ſweetnes by it (as the hiſtories of the Church make mention) they were contented to ſacrifice their liues, and to ſpend their beſt blood to bear witnes to it; which the Lord did that it might appeare to all enſuing ages, that he *reſerued a ſmal remnãt*[x], *euen as the ſhep-*

ἐκ τῶν λίθων δύναται θεὸς. *Damaſc. lib. 1. ad calcem.*

[i] Math. 3. 9.

Hoc ſolum non poteſt Deus, quod non vult. Aug. in *lib. de Symb. Dei poſſe velle eſt, non poſſe, nolle. Tert aduerſ. Prax.*

[k] 1 Pet. 5. 2.
[l] Iere. 3. 15.

[m] Iohn 6. 31.
[n] Ioſh. 5. 12.

[o] Iſay 37. 30.

[p] Gen. 1. 3, 11, 14.

[q] Rom. 8. 29.
[r] Acts 13. 48.

[s] Luk 11. 52.
[t] Iere. 18. 18.

[u] Amos 8. 12.

[x] Iſay. 1. 9.

ſkepheard taketh out of the mouth of the Lion two legges, or a piece of an eare [y], then when as the *Daughter of Sion was become as Sodome, and not much vnlike vnto Gomorrah*; and withall, that at the day of Chriſts appearing, when hee *ſhall conſume that man of ſin* [z], he may haue witneſſes againſt him out of all ages, both of the *deceiueablenes* of his ſuperſtitious doctrin, and of the cruelty of his tyrannous and bloody proceedings. That which I ſay touching the times of the Egyptian darkeneſſe of Popery, may be ſaid alſo of many parts of the Realme, which notwithſtanding the long flouriſhing of the Goſpell in this Land, yet (I know not through whoſe default) neuer enioyed the benefit and comfort of ſetled preaching: for though for the moſt part it be true, that where the Lord hath much people, there hee is not wanting to ſend ſome, who may continue with them, *and teach the word of God among them* [a], yer as he ſometimes vouchſafeth a preacher to *impudent and ſtiffe-necked children*, who *will not heare*, to that end, that in the day of *vengeance, they may know there hath been a Prophet among them* [b]: ſo alſo it pleaſeth him by ſecret and hidden, yea, and very vnlikely courſes, to affoord vnto ſome hearts the bleſſing of inward conuerſion, vpon whom he hath not beſtowed the benefit of outward inſtruction by a Preacher. But what then? Yet this remaineth certen, that as when the good meanes is wanting, and cannot by any way bee procured, the power and mercy of God muſt not bee diſtruſted: ſo when the meanes is beſtowed, his bounty cannot without great ſinne bee deſpiſed. It is herein, as it is in the caſe of the Sacraments: It is not ſimply the want of them (when a man cannot, though faine he would become partaker of them) but the contempt which is damnable. As for example, if a Father vnneceſſarily defeere the Baptiſme of his Child longer then the time appoinred by the order of the Church, it is a ſinne in him, if the Child dye without Baptiſme: So likewiſe for a man vſually to turne his backe from the adminiſtration of the Lords Supper, making no reckoning of the comfort offered therein, it is doubtleſſe a fault, which God will not let goe away vnpuniſhed. The ſame may be ſaid of the word Preached, if a man be depriued of it through a kind of vnauoidable neceſſity, ſimply there is no preiudice to his ſaluation thereby, if ſo be theſe things be ioyned with it: firſt that in this ſtrait, the *ſoule doe pant* [c], after that great benefit of which it is depriued: Secondly, that a man doe both deſire and require that one thing of the Lord, *euen to beholde the beauty of the Lord* [d], namely, *the light of the glorious Goſpell of Chriſt, which is the Image of God* [e]: Thirdly, that hee be carefull to vſe all ſuch helpes of reading the Scripture, and of other godly Treatiſes, and of conference with men of knowledge, as may poſſibly bee procured. But if ſo be a man may by any meanes enioy the benefit and comfort of Preaching, though it bee with ſome both charge and trauell: if then hee careleſly neglect it, and truſt to other meanes, no doubt the Lord will curſe thoſe meanes vnto him, which for all that in their owne nature are good, and might profit, if they were not vſed with contempt of the principall. This is my iudgement touching this ſuppoſall, that by preſſing the worth of preaching, we doe confine as it were Gods grace, and tye it to our tongues, and doe cut them ſhort of all hope of ſaluation, which by any occaſion haue liued or doe liue without it.

[y] Amos 3. 12.
[z] 2 Theſ. 2. 8.
[a] Acts 18. 10.
[b] Ezec. 24. 5.
[c] Pſal. 42. 1.
[d] Pſal. 27. 4.
[e] 2 Cor. 4. 4.

Nymph. *Well ſir, this kind of men for all this is not ſatisfied, but being beaten by argument and Scripture from one fond conceit, they forthwith runne to another, and ſeeke not ſo much how to make a direct reply, as to heape vp diuerſity of obiections. And therefore when they haue ſaid all they can, for the preſſing of thoſe particulars, the vanity whereof you haue laid open to the full; then (hoping to obtaine that which multitude of words, which with waight of reaſon they cannot) they will needs know a reaſon*; Why there may not be as much good gotten by their owne priuate reading in the Bookes of the Scripture, and in other good Sermons and Treatiſes which are ſet forth, as by hearing a Preacher in the Church.

Epaph.

Epaph. Touching priuate reading of the Scripture, I am ſo farre from diſliking it in any way, that with that learned *Chryſoſtome* I doe alwayes exhort, and will not faile in ſtirring vp the people, *That they ſhould not onely diligentlie attend to matters ſpoken publikely, but endeauour themſelues alſo to reade and peruſe the Scriptures priuately.* God forbid, I or any other of my profeſſion, ſhould maintaine that Popiſh Maxime; *That the common vſe of the Scriptures is the cauſe of all Hereſies*; and not rather the contrary taught by Chriſt[f], and ſeconded by the learned in Gods Church, namely, *That the cauſe of all euill, whether it bee errour in iudgement, or corruption in manners, is the ignorance of the Scripture.* Wee might well reioyce in the happineſſe of our times, if we might be occaſioned by our peoples experience in the Booke of God, to ſay as one ſaid of old: *You may* (ſaith hee) *ſee commonly our opinions and rules of Religion, to bee held and maintained, not onely by the Maſters of the Church, and Teachers of the people, but euen by Smiths and Shoomakers, and Husbandmen, and Hedgers, and Heard-men, yea, and by Women and Seamſters*: The comfort which we ſhall take herein, ſhould make vs a little to eſteeme the ſcoffes of Iſmaelitiſh Papiſts, who obiect it to vs as a matter of diſgrace, *That we haue profaned the Scripture by making it common to Artificers and Women.*

Chryſ. Homil. de Lazaro. *Alphonſ. de Caſtro l. 3. c. 6. de iuſt. punit. Hæret.* *f* Mat. 22. 29. *Chryſ. Homil. 9. in ep. ad Col.* *Theodoret l. 5. de corrigend. Græ. affectib.*

Now that which I ſay of the priuate reading of the Scripture, I ſay alſo of the peruſing of godly Treatiſes, and Sermons, and the like. I wiſh mens care in this kinde encreaſed, and I know that thereby there commeth much comfort vnto Gods people. But yet I dare not aſcribe that to priuate exerciſes, which by the doctrine of the Scripture belongeth to the publike Miniſtery, namely the begetting of *Faith*[g], and the gathering together of the *Saints*[h] of God into his Church. I finde in the holy Hiſtory, the teaching by the Miniſter of man to bee preferred before thoſe things, to which I ſuppoſe no man will dare to equall his owne priuate induſtry. When Chriſt called *Paul* from Heauen, and *Paul* demanded, *Lord what wilt thou that I doe*[i]? A man in reaſon would haue thought, that there could haue been no more excellent meanes for *Pauls* inſtruction, then if Chriſt ſhould haue diſcourſed to him with his owne mouth; yet to maintaine the credit of Gods ordinance, and to make knowne the bleſſing that followeth it, *Paul* is commanded to depend vpon the Miniſtery and direction of *Ananias*. Not much vnlike is that example of *Cornelius*[k]: it pleaſed God to ſend an Angell vnto him, to teſtifie vnto him the remembrance of his almes and prayers with the Lord: Why then did not the ſame Angell proceede to inſtruct him in the myſtery of Chriſt? What credit would the words of ſo glorious a Creature haue carried? (ſaith fleſh and blood:) And yet the Lord in his wiſedome thought it the moſt fitting courſe to put ouer *Cornelius* to the Miniſtery of *Peter*, (*Send men to Ioppa and call for Simon, hee ſhall tell thee what thou oughteſt to doe*[l]: to the end that it might appeare, that it pleaſeth him to vſe mans voyce as his inſtrument, and to tye our Faith vnto it. Shall any man dare to put his owne priuate courſes of reading, into the ballance with publike preaching, when as it hath ſeemed good to the wiſedome of God to prefer it (in regard of mans vſe) before the immediate teaching of Chriſt, or the inſtruction of an Angell? Chriſt a little before his death, among other things whereby he endeauoured to comfort the hearts of his Diſciples, deliuered to them this promiſe, *Verily, verily, I ſay vnto you, he that beleeueth in mee, the workes that I doe he ſhall doe alſo, and greater then theſe ſhall he doe*[m]. *It was a promiſe made vnto the whole Church, neither peculiar to the Apoſtles, nor common to euery Chriſtian.* If any man demand what bee theſe *greater workes*, which ſhall bee done by men, which Chriſt did not: I confeſſe with the learned, that it was in part verified in the miracles of the Apoſtles; as namely in that of *Peter*, who cured the diſeaſed with his *ſhadow*[n], which may be thought greater then that of Chriſt, who healed with the touch of his gar-

Hoſi. de ſacro vernacule legendo.

g Rom. 10. 14 *h* Ephe. 4. 12. This is noted by *Auguſt. De doct. Chriſt. l. 1.* in *Prolog.* *i* Acts 9. 6.

k Acts 10.

l Verſe 5, 6. *Caluin* vpon that place.

m Iohn. 14. 12. *Caluin* vpon that place. *Aug. Tract.* in John 72. *Chryſ. Hom.* 11. *in Acta Apoſt.* *n* Acts 5. 15

ment:

ment: yet thereby was chiefly meant the conuerſion of the world by the preaching of the Goſpell, to which it pleaſed our Sauiour to depute his Apoſtles and their Succeſſors: a worke indeed farre greater then any of thoſe miracles which he wrought here vpon earth by his owne immediate power. His worke it is, I confeſſe, the conuerſion of ſinners, (for *neither is he that planteth any thing, neither he that watereth* p;) yet he thought it moſt agreeing to mans infirmity and weakeneſſe, and the beſt meanes both for the furtherance of his owne glory, and the tryall of our obedience, to put men in the ſeruice of his Church that they may pray the people, *In Chriſts ſtead to be reconciled vnto God* q. Who then can without great preſumption, and no leſſe contempt of Gods Maieſty, relie vpon any other meanes for his ſpiritual edification, when as the Lord hath thought it meeter *to put his words in the mouth of a man* r, and *to be with it* ſ, then to ſpeake from heauen by an immediate voice, or to employ thoſe *miniſtring Spirits* in that ſeruice, which notwithſtanding, *Are ſent forth for their ſakes which ſhall be heires of ſaluation* t? Great is the benefit of priuate reading, eſpecially of the Bookes of holy Scripture; but yet, *as giuing attendance to reading, in a Miniſter* u, is to make him the better able to diſcharge his publike duty, *in exhortation and Doctrine*: So the chiefe end of priuate ſearching the Scripture by priuate men, is in reſpect of the publike Miniſtery, that before hand they may be prepared to it, and afterwards may the better know how to profit by it. For the former of theſe two (namely preparation by reading to the publike hearing,) it is a fit ſaying of *Chryſoſtome*: *Wee doe* (ſaith hee) *oftentimes tell you before hand, the Text whereof our purpoſe is to entreate, that in the meane while you (taking your Booke, and weighing the ſumme and ſtate of the place) may make your mindes fitter to receiue thoſe points which ſhall afterward bee deliuered.* As indeed the ignorance of the people in the language of the Scripture, and the generall courſe and ſtory of the Bible, maketh preaching to be much leſſe profitable vnto them. Now for the latter, to wit, the vſe of priuate reading for profit after hearing, wee haue that memorable example of thoſe worthy Gentlemen of *Berea*, who hearing the Apoſtles preach, *and receiuing the Word with all readineſſe, ſearched the Scriptures daily, whether thoſe things were ſo* x.

p 1 Cor. 3. 7.
q 2 Cor. 5. 20.
r Ierem. 1. 9.
ſ Exod. 4. 12.
t Heb. 1. 14.
u 1 Tim. 4. 13
Chryſ. Homil. 3 de Lazaro.
x Acts 17. 11.

Nymph. *Why, but (may it be ſaid) is not the Scripture the ground and foundation of all your Doctrine; and are you able to ſay more, or to ſpeake better then many both ancient and learned men, whoſe excellent Sermons are put in print, and whoſe godly Treatiſes are extant for the benefit and comfort of Gods people?*

Epaph. If we preach vnto you any other doctrine then that which the Scripture will allow, we are worthy of *Pauls* curſe y; *Wee know and confeſſe the Bible to bee the moſt exact rule, and ſquare, and canon, by which all our Sermons muſt be tried*: wee acknowledge alſo, that holy men which haue written touching matters of religion, and haue publiſhed their well laboured, and zealouſly deliuered Sermons, haue (many of them) ſet downe the truth of God ſoundly, and bin the meanes of much comfort to well-affected people: but yet, though the doctrine be the ſame in ſubſtance, that is read priuately, and which is publikely deliuered, yet the like fruit cannot follow vpon both. If you demand a reaſon, I can giue no better then that which Chriſt gaue of Gods reuealing thoſe things to babes, which he hid from the wiſe and prudent, *Euen ſo it is becauſe the Lord his good pleaſure is ſuch* z. When the people of Iſrael were in their iourney to *Canaan*, and were fed with bread from heauen, we reade that if vpon the weeke dayes, any man had reſerued of the *Manna* till morning, *it was full of wormes and ſtanke* a: but being kept the day before the Sabbath vntill morning, *it ſtanke not, neither was there any Worme therein* b. I would faine ſee who could giue me any other reaſon, why the *Manna* ſhould at the one time corrupt,

y Gal. 1. 8. Νικᾶν Ζηλῶ, καὶ γνώμονα καὶ κανόνα, *Chryſ. Hom. 13. in 2 Cor.*
z Matt. 11. 26.
a Exod. 16. 20
b Verſe 24.

at

at the other, continue ſweet, but onely this: God ſhewed his power in preſeruing it at the one time, becauſe it was his own ordinance for the better ſanctifying the Sabbath, and he ſhewed his iuſtice in rotting it at the other time, becauſe he had forbidden it, to teach them to depend vpon his prouidence. After the ſame ſort, ſome one man, taking himſelfe to be a wiſe man, and thinking himſelfe to be as able to draw good matter out of the Bookes of the Scripture, and other Writings, as the beſt Preacher of them all, either contemned, or elſe neglecteth the publike Miniſtery: Another, in obedience to Gods Commandement, *Watching daily at the gates of the Lords Houſe, and giuing attendance at the poſtes of his doores*[c], framing all his priuate readings and meditations to the fitting of himſelfe for the aſſembly exerciſes. You will aske me, why ſhould the knowledge of the former, rot (as it were) and putrifie and become nothing worth, he being a man of good capacity and vnderſtanding, and reading none but ſound Authors: and the other, thriue in knowledge and in the power of godlineſſe, that yet for all that, learneth no other doctrine then the former findeth in his good Bookes at home? I might haply, but verily for mine own part, I will ſeeke no other anſwer but this: God hath promiſed to bleſſe the latter courſe, ſaying; *If thou cauſe thy eares to hearken vnto wiſdome, and incline thine heart to vnderſtanding: then thou ſhalt vnderſtand the feare of the Lord, and find the knowledge of God*[d]. But for the other, becauſe it is a courſe of mans owne deuiſing, ſauouring of inward prid, therfore the Lord turneth it (as he doth all *humane wiſdome*) *into fooliſhneſſe*[e]: So that the knowledge ſo gotten (I meane by another by-way, and not by that old trodden path of hearing) either becommeth as the Apoſtle ſpeaketh, *vaine iangling*[f], or elſe if it be ſound, in regard of the apprehenſion of truth, yet it ſwimmeth onely in the braine, and neuer worketh to the renewing and ſeaſoning of the heart.

c Prou. 8. 33.
d Prou. 2. 2, 5.
e 1 Cor. 1. 20.
f 1 Tim. 2. 6.

Nymph. *There is yet one thing more touching this conceit which men haue, to gaine more by their owne priuate courſes then by the publike Miniſtry, and that is thus: men that write, write with great deliberation and aduice; as for you when you preach, you ſpeake many times at aduenture, and nothing ſo iudicially as doe theſe who commit things to writing. Beſides that, many of you are but Nouices and* yong Schollers, *whom S. Paul ſeemeth not ſo well to approue of*[g]. *And for theſe cauſes, as they muſt needs be iealous of your iudgement in many things, ſo neither can they receiue that profit by your preaching as they may by priuate reading.*

g 1 Tim. 3. 6.

Epaph. Alaſſe a poore excuſe: it is true, if men write as they ought, they write with iudgement and heedfulnes: and ſo doe they alſo preach with good aduice, who haue learned to feare him, that hath ſaid; *Curſed be he which doth the worke of the Lord negligently*[h]. I will not goe about to patronize the negligence and careleſneſſe of any man: I wiſh wee ſhould all ſtudy to ſhew our ſelues *approued vnto God, Workemen that need not to be aſhamed, dividing the word of God aright*[i], that ſo, when *the fire ſhall trie euery mans worke of what ſort it is, ours may abide*[k]. Yet this I will ſay, that if you compare like with like, that is, ſound Writers with ſound Preachers, you ſhall finde the Sermons of the one, framed with as good iudgement, as the Booke and Writings of the other. And if that be commendation (as I ſee no reaſon but it ſhould) for a mans labours *to ſmell of the Candle*, doe doubt you ſhall perceiue euen the ordinary exerciſes of painfull and conſcionable Preachers, to ſauour of as much art and induſtry, as the Treatiſes of your moſt iudicious and graueſt Writers. Neuertheleſſe, becauſe as the Scripture ſaith, *In many things wee ſlippe all*[l], both Preachers and Writers, both Readers of Bookes, and Hearers of Sermons, therefore there is a neceſſity of care and iudgement, in thoſe that ſeeke to reape benefit by other mens labours, that like Bees, they may ſucke out the beſt and ſweeteſt, and moſt wholeſome doctrine from them both. Now for the youth of

h Ier. 48. 10.
i 2 Tim. 2. 15.
k 1 Cor. 3. 13.
Olere Lucernam.
l Iames 3. 2.

mane

many Miniſters, which men (as you ſay) pleade, and ſeeme alſo to ground their conceit vpon the Scripture. I anſwer: firſt, that it is greatly to be lamented to ſee the ouerforwardneſſe of many young men, who not conſidering the weight of that holy calling, doe ſuddenly thruſt themſelues into it, and *vndertake* (as the ſaying is) *to teach others before they themſelues are well inſtructed*; ſo that I doe verily thinke, there are not at this day more nouices and punies of any profeſſion then there are of the Miniſtery. And for the preuenting of this euill, were thoſe decrees of the ancient Councels, which ſet downe a certaine age, before which a man was not to be admitted to the office of a Miniſter, or Biſhop in the Church. Secondly, I adde this withall, that the graces of God are not to bee limited to any age. It was a good diſtinction of the Heathen men, betwixt a young man in yeeres, and a young man in conditions: It is meete that young men ſhould ſay with *Elihu*, *The dayes ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome* [m]. And yet it muſt be remembred which is alſo there noted, that it is *the inſpiration of the Almighty which giueth vnderſtanding, and that the aged doe not alway vnderſtand iudgement* [n]. Young *Dauid* by the ſtudy of Gods word, may come to *vnderſtanding more then the ancient* [o]. *Paul* biddeth *Timothy* that no man ſhould *deſpiſe his youth* [p]. If wee ſhall diſtinguiſh the age of man, according as ſome Philoſophers did, then *Timothy* could not bee aboue fiue and twenty when *Paul* ſo wrote vnto him. Touching the place it ſelfe (that a Biſhop muſt not be *a young ſcholler*) it muſt not be vnderſtood of a young man in yeers, but of one lately conuerted to the Chriſtian faith, and newly planted in the Church. *Timothy* liued in *Aſia*, and therefore was neceſſarily to furniſh the Church out of Gentiliſme: for this cauſe *Paul* aduiſeth him to make choice of ſuch as were ſetled in the doctrine of Chriſtianity, and not to aduance men to the dignity of a Biſhop by and by after their conuerſion. So that howſoeuer I confeſſe, that maturity of yeeres is to bee reſpected in a Miniſter, becauſe in the ordinary courſe it is accompanied with ripeneſſe of iudgements, yet neither doth that place of the Apoſtle preſcribe a law for the debarring of young men from the miniſtery, neither doth any place of Scripture diſable that age, or make it vncapable of the miniſtery, ſo that it be graced with gifts ſufficient for ſo excellent a function. And this I thinke may bee anſwer full enough to this obiection.

Prius ad docendum, quam ad diſcendum. Con Carth. 3. cap. 4. Con Agat. cap. 16. Con. Tolet 4. cap. 17. Ariſt. Eth. lib. 1

[m] Iob 32. 7.

[n] Verſe 8, 9.

[o] Pſa. 119. 100.

[p] 1 Tim 4. 12.

Laert lib. 8. in vita Pythag.

Chryſoſtome obſerueth, that *Paul* ſaith not νέον, but νεώτητα.

Nymphas. *What exception theſe wiſe men will make againſt this your anſwere, I know not; you haue reſolued me to the full: and concerning young Miniſters, I heard once an acquaintance of mine, who was brought vp in the Vniuerſity, ſay, that he knew many ſchollers in his time, that when they were young and freſh, were of very great hope, and were alſo very zealous, and had a good gift in preaching, who notwithſtanding in time grew cold, and leſſe able for gifts, both of iudgement and zeale, and vtterance to doe good in Gods Church: but theſe points I will not meddle with; onely your diſcourſe brought that into my mind which I heard a friend of mine ſay a good while ſince. I muſt craue your iudgement yet a little further, touching theſe men; beſides all theſe pretended reaſons, they ſtand much vpon two things, which fleſh and bloud doth well approue of: one is,* that few of the great men of the World doe eſteeme preaching; *the other is,* that it is not wiſdome for a man in matters of Religion to be too forward. *What ſay you to this?*

Epaphras. I ſay, it is a hard matter for thoſe men to *come to amendment out of the ſnare of the Diuell, which are taken of him at his will* [q]: and wee had need to begge of that God, *who commandeth the light to ſhine out of darkeneſſe*, that hee would *ſhine in our hearts, to giue the light of his knowledge* [r]: for if a man bee once entangled in errour, Sathan hath ſo many deuices to hold him in, that it is a hard matter for him to get from him: yet if men haue any grace, or will yeeld

[q] 2 Tim. 2. 26.

[r] 2 Cor. 4. 6.

yeeld to any reaſon, that they may ſoone ſee the vanity of theſe perſwaſions, as I will briefly declare vnto you. In the former there are two things to bee noted: firſt, that if the practiſe of men were a ſufficient rule in matters of Religion, there are (thankes be to God) many honourable perſonages, many Nobles, many Gentlemen, many of good note for worldly reſpects, who doe vnfainedly reuerence, and heartily imbrace the preaching of Gods word, and no doubt it is vnto them *the ioy and reioycing of their heart* [f], and they eſteeme of it to bee euen as it is, *The power of God vnto ſaluation* [t]. So that if the approbation of men were a reaſon of force, it is not wanting vnto preaching: but as God hath a people out of all, ſo that alſo hath friends and fauourers amongſt all. Secondly, ſuppoſe that this courſe of preaching were vtterly deſpiſed, and all the great wiſe men of the world did euen ſcorne it, and tread it vnder their feete, yet this were a poore argument, vnleſſe we will ſay, it was a good reaſon which they vſed againſt Chriſt, *Doth any of the Rulers or of the Phariſees beleeue in him* [u]? The beſt things haue not commonly the moſt voices, and many times according to the prouerbe, *The greater part is too hard for the better part.* There was a voyce put vp for making a golden calfe, and there was not one againſt it [x]. There was a voyce, what ſhould be done with Ieſus, And all cried, *Crucifie him* [y]. Another was, whether God ſhould be God, or *Baal* ſhould be god: and none held with God but *Eliah* [z]: S. *Auguſtine* ſaith, that *the Church was ſometimes in one Abel, and in one Enoch:* God forbid we ſhould be in the number of thoſe, who define the Church by the multitude, we are content to leaue that abſurdity to the Papiſts: we know that Chriſts flocke is a *little flocke* [a]; and we muſt endeauour to grow to that reſolution, to ſay, *Lord, though that all men ſhould be offended by thee, yet will I neuer be offended* [b]. Now for that other perſwaſion, that it is not good to bee too eager in matters of Religion, I know it to be the common perſwaſion of a great many: but yet this is a ſure rule, that that man who thinketh himſelfe to haue knowledge, and zeale, and religion enough, the ſame hath no knowledge, no zeale, no religion at all. For whereſoeuer the graces of God are in truth, there is (in regard of the ſweetneſſe which a man findeth in them) *a forgetting that which is behind, and an endeauouring a mans ſelfe to that which is before* [c], grieuing more for that which is yet wanting, then reioycing in that which already is attained. In the parable of the Talents, it is ſaid, that *from him that hath not, euen that he hath ſhall be taken away* [d]; but in another of the Goſpels it is ſaid, *From him ſhall be taken euen that which it ſeemeth that he hath* [e]. So that it is but a conceit and opinion of grace, where there is no deſire to increaſe in grace. It is a good ſaying; *When a man is come to that paſſe that he hath no deſire to be better, then he quite leaueth off to be good.* And therefore men doe but deceiue themſelues, in neglecting the benefit of preaching, vpon a conceit, that it is beſt to keep a temper in matters of religion, and to content themſelues with a certaine portion of knowledge, and with a ſet meaſure of zeale, and neuer to proceed further; for we muſt *deſire the ſincere milke of the Word, that we may grow thereby* [f], And indeed *if ſo be that we haue taſted how bountifull the Lord is* [g], we ſhall neuer be able to ſatisfie our ſelues, either in the labouring after knowledge in religion, or in the zealous profeſſion and practiſe of religion.

Nymph. *Now that you ſpeake of being too forward and preciſe in matters of Religion, it putteth me in mind of a ſaying of* Salomons, *which I well vnderſtand not*; Bee not thou (*ſaith he*) iuſt ouermuch [h]. *It may ſeeme to agree with their opinion, which would not haue men to be too ſtraite, as they call it.*

Epaph. It is a good rule of the learned, *that for the finding out the true meaning of a place of Scripture, we muſt conſider what goeth before, and what followeth*; this rule obſerued will ſoone cleare this place. In the verſe going before *Salomon* had ſpoken

[f] Ier. 15.16. [t] Rom. 1.16.
[u] Iohn 7.48. *Maior pars vincit melio-rem.* [x] Exod. 32. [y] Matth. 27. [z] 1 King. 18.
[a] Aug. Pſal. 11. ὅτι πλὲθει τὴν ἐκκλησίαν ὁρι-ζοντος. Nazian.
[b] Luke 12.31. [b] Mat. 26.33.
[c] Phil. 3.13. *Non quid egeris, ſed quid ſu-perſit curan-dum: ſi dixiſti ſufficit, deſe-ciſti.*
[d] Mat. 25.29. [e] Luke 8.18. *Vbi incipis nol-le fieri melior, ibi deſinis eſſe bonus.*
[f] 1 Pet. 2.2. [g] Verſe 3.
[h] Eccl. 7.18. Auguſt. in de doct. Chriſt. lib. 2. c. 6.

ſpoken of the confuſion (as may ſeeme) which is in the world: *There is* (ſaith hee) *a iuſt man that periſheth in his iuſtice, and there is a wicked man that continueth long in his malice* [i]. Now to expreſſe the raſh headineſſe of mans diſpoſition, which is ready to cenſure Gods courſes at pleaſure, the Wiſe man addeth this, *Bee not thou iuſt ouermuch*: that is, *Beware thou take not vpon thee, vnder pretence of Iuſtice, to charge theſe courſes of Gods prouidence with iniuſtice.* It was an errour wee know, that *Dauid* by his owne confeſſion had wel-neere fallen into [k]. And *Ieremy* the Prophet craued leaue of God, that hee might *talke with him of his iudgement* [l]: hee could hardly at the firſt ſatisfie himſelfe in it, how God could bee iuſt, and yet ſuffer them to bee in wealth *that rebelliouſly tranſgreſſe.* This taxing of Gods proceedings in the gouerning of the world, is (I take it) chiefly forbidden in this precept, *Be not iuſt ouer-much*: and this to my ſeeming is the meaning of that place: howſoeuer it bee taken (as I know ſome otherwiſe interpret it) yet I am ſure it condemneth not that warie and zealous courſe in the practiſe of Religion, which though the world is pleaſed to call ouer-holineſſe, yet I am well aduiſed the Scripture vrgeth bidding vs to *walke circumſpectly or exactly* [m], and by *a rule* [n], and to *abſtaine from all appearance of euill* [o].

i Verſe 17.
k Pſal. 73.
l Jerem. 12. 1.
m Epheſ. 5. 15 Ἀκριβῶς.
n Gal. 6. 16.
o 1 Theſ. 5. 22.

Nymph. *The Lord in his mercy enable vs ſo to doe: for ſurely the wicked and vngodly, as they are bold in euill, ſo that the very* triall of their countenance teſtifieth againſt them [p], *ſo alſo they doe adde* drunkenneſſe to thirſt [q], *labouring to grow to a kind of perfection in vngodlineſſe. And therefore great ſhame ſhall it be for vs, who* profeſſe to know God [r], *to waxe cold and faint-hearted, and timorous in the duties of piety, and not to ſtriue rather* to goe from ſtrength to ſtrength [s], *and to increaſe in holineſſe, as faſt as prophane godleſſe men thriue in iniquity. I haue hitherto (as farre as my experience in obſerning, and my memory in recounting hath inabled me) propounded vnto you the ſeuerall obiections againſt preaching, vrged ordinarily by three ſorts of men; the groſſely ignorant, the wretchedly prophane, and the worldly wiſe; and you haue (I thanke you) opened vnto me the blindneſſe of the firſt, the vileneſſe of the ſecond, and the vanity of the laſt. The contentment that I haue receiued by your diſcourſe hitherto, maketh me to preſume further vpon you, and to requeſt your patience in hearing, and your skill in reſoluing ſome exceptions made by a fourth ſort of men, laſt in order, but not leaſt in argument, becauſe they are by education learned, and by profeſſion (ſome of them) Miniſters and Preachers, and yet doe not altogether fauour thoſe courſes of preaching, which ſome doe magnifie ſo exceedingly.*

p Iſay 3. 9.
q Deut. 29. 19
r Titus 1. 16.
s Pſal. 84. 7.

Epaph. Neighbour (to ſay nothing of my duty) I am bound by my promiſe to endeauour to ſatisfie you: and howſoeuer I am of *Hieroms* minde, and am vnwilling to oppoſe my ſelfe againſt any learned men of mine owne profeſſion, leſt I ſhould ſeeme deſirous of contention: yet becauſe the truth is to be preferred before all other reſpects, and to *giue titles* [u] is a thing ſo dangerous, therefore I will forget all things which might hinder me in free ſpeaking that which in my conſcience I am verily perſwaded is the truth, and will ſet before me only the glory of God, and the common good and benefit of his Church.

Non audeo ſcribere contra Epiſcopum cõmunionis meæ. Hieronymus ad Aug. Plus omnibus & amanda & præferenda eſt veritas. Dyoniſ. Alex.

Nymph. *Being then aſſured of your readineſſe, I will tell you what I haue marked partly out of the ſpeeches, partly out of the ſermons of ſome that are reputed learned men: I am no ſcholler, and therefore you muſt not expect any preciſe order at my hands: yet to my ſeeming, their exceptions are either againſt preaching it ſelfe, or againſt the manner of it, as by ſome it is performed.*

u Iob 32. 22.

The Exceptions of ſome ſeeming learned.

Epaph. Your Methode is good enough: But doe you know any profeſſing the Miniſtery, which doe vtterly miſlike and diſallow preaching.

Nymphas. *I doe not ſay ſo: for they who are the moſt eager in this matter, if you fall to reaſoning with them, cannot for ſhame but ſay, That preaching is the moſt*

ordinary, and vſuall meanes which God vſeth to worke by in the hearts of the hearers: and againe, That preaching doth profit more then reading. And yet for all that in their ordinary diſcourſe they make knowne their opinion thus, That the Word of God is as effectuall when it is read, as when it is preached, and that reading is Preaching.

Epaph. Certainly I cannot but maruaile, that men of learning and profeſſed Diuines, ſhould vndertake the maintenance of ſuch an opinion, yea though it were but for their credits ſake: for put this caſe, that in the vacancy of an Eccleſiaſticall preferment, there were ioynt ſuters for it, a man of note and quality, that hath ſpent many yeeres in ſtudy, and run through the whole circle of ſciences, and is graced alſo with degrees of Schooles, (the teſtimony of his deſert:) and another, an ordinary fellow, that hath had but reaſonable breeding, and no ſeaſoning but in a country ſchoole, and therefore is able to doe little (perhaps) ſaue onely, reade faire, and go by his Rubricke: thinke you that your Vniuerſity Scholler would not thinke himſelfe greatly wronged, and grow into a maruellous diſcontentment if that other ſhould be preferred before him? yes doubtleſſe: he would renew that old complaint of *Salomons*, and ſay, *Folly is ſet in great excellency, I haue ſeen ſeruants on horſes, and Princes walking as ſeruants on the ground*[x]. He would ſay, it were enough for ſuch a one as he, if he were appointed to ſome lower office in the Church, where he might *eate a morſell of bread*[y]: and that if he were ſo well prouided for, as was *Michah* his Leuite, with *ten ſhekels of ſiluer by the yeer, and a ſute of apparell, and his meat and drink*[z], ſurely, then he were as well preferred as he deſerued. Like to theſe, would bee the priuy thoughts of a well-deſeruing Scholler, being diſappointed of his hoped preferment, by ſo vnworthy a competitor. And for mine owne part, I thinke him to haue very iuſt cauſe ſo to complaine. But yet this being held for a truth, that reading is as effectuall as preaching, and that an ordinary man may doe as much good, ſaue as many ſoules, draw as great a multitude to Heauen with his diſtinct reading, as the other with all his Vniuerſity learning and long laboured for Diuinity, ſurely then the Scholler hath no reaſon to thinke himſelfe wronged in miſſing his preferment: for why ſhould there be a diſparity in reward, where there is no great precedence in reſpect of the poſſibility to doe good in Gods Church? So that I ſay, me thinkes if it were for no other cauſe, yet men of learning and Preachers by profeſſion, ſhould neuer goe about to equall bare and naked reading vnto preaching.

x Eccl. 10.6,7.
y 2 Sam. 2.36.
z Iud. 17.10.

Nymph. *This may (perhaps) be ſome reaſon in policy: but I hope you haue ſome better proofe then this for the matter: otherwiſe I know what the world will ſay, (euen that which it ſpareth not to ſpeake already) that you Preachers are ſo earneſt in the extolling of preaching onely for your owne priuate credits ſake, that you may bee the better eſteemed.*

Epaph. God bethanked, variety of ſufficient proofes is not wanting in this cauſe; but yet this I thought good to obſerue, as it were by the way, to the end that men (who it may bee haue a good opinion of their owne well-deſeruing) may ſee what an inconuenience is like to follow by the defence of ſuch an opinion.

Nymph. *I am very deſirous to heare what may be ſaid in this caſe touching the compariſon that is made betwixt reading and preaching, and therefore I doe euen long till you come vnto it.*

Epaphras. Well then (to cut off all preambles and vnneceſſarie circumſtances,) for this point touching the efficacie of preaching aboue reading, I will ſtand vpon two reaſons chiefly: *the one is experience, the other is Gods ordinance, who hath appointed the ability to preach, as a matter of ne-*

ceſſity

ceſſity in every one that is called to the Miniſtery.

Experience is ſometimes called the miſtriſſe of fooles, but by it in this point wiſe men may learne a good leſſon: firſt of all, if there be a view taken of all the places and Pariſhes where there hath been onely reading, and of thoſe which haue been furniſhed with a ſetled preaching Miniſter, whoſe care hath been to *deuide the word of truth aright* [a], the different eſtate of the places will ſoone make knowne the worth of preaching aboue reading: for looke into thoſe who haue euer reſted themſelues ſatisfied with a reading Miniſter, neither ſeeking nor caring for better meanes of inſtruction, and you ſhall finde them generally to bee wofully ignorant, lamentably blind in the matters of God, altogether *children in vnderſtanding* [b], popiſh, ſuperſtitious, heatheniſh, in one word (to ſpeake with the Apoſtle) *Walking in the vanity of their minde, hauing their cogitations darkned, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their hearts* [c]. This is the generall condition of ſuch perſons. But looke againe to thoſe, who haue *been taught in the word* [d], and haue made conſcience to profit by the good meanes wherewith God hath bleſſed them, there ſhall you ſee the *Seale* [e] of the Miniſtery, euen the conuerſion of ſoules, comfortable knowledge and conſcionable carriage, the Lords Sabbath ſanctified, his word accounted precious, the Sacraments reuerently vſed, priuate families trained vp *in the inſtruction and information of the Lord* [f], and euen *a very Church in every houſe* [g]. I know indeed that there are many good people dwelling in pariſhes wanting preaching, and many ignorant and vngodly ones in places well furniſhed with teaching. For God ſometimes cauſeth his word to bee ſpoken to thoſe *which will not heare, neither indeed will ceaſe* [h]: But yet let theſe circumſtances noted by mee bee remembred, of reſting well enough ſatisfied with bare reading, and of reioycing in the benefit of an able preacher, and then it will bee found true which I haue ſaid, and be a ſufficient teſtimony of the power of preaching aboue reading. Secondly, whereas the Scripture is a witnes of the bad opinion which the world will haue of the miniſtery of the word, aſſuring them that are called to that office, that the faithfull diſcharge of their duty ſhall be rewarded with *affliction* [i], with *hatred* [k], with all *manner of euill ſayings* [l]; let any man examine his owne obſeruation, and ſee in which of the two the Reader or the Preacher, this is beſt verified. It is an old ſaying, *That by the marketh folkes you ſhall vnderſtand how the market goeth.* Take mee therefore a common man whom you meete by chance, and queſtion with him touching the place where he dwelleth, and about his Miniſter; if he be but a Reader, you ſhall haue him ſay ſtrait, *Truly wee haue a good honeſt quiet man, mary indeed he cannot Preach, but he liueth peaceably, and medleth with no man, and is very wel-beloued amongſt vs: for why, he is a fellow-like man, &c.* But put caſe the Miniſter be a painefull preacher, one that ſeeketh to draw the people from their godles and ſuperſtitious courſes, to the knowledge of God, then you ſhall heare him in another tune; he will ſay then, *There we haue a man, ſome ſay hee is learned, but ſure I am hee hath troubled vs all, a good many of vs wiſh hee had neuer come amongſt vs, wee were all quiet before, but now all is out of frame; there is ſuch reproouing and finding of fault, and bringing vp of new faſhions and orders, that we know not what to doe, ſome of the beſt of our pariſh will doe what they can to remoue him*: theſe and the like are the thoughts and ſpeeches of no ſmall many, and the ſame no fooles in the eies of the world, who doe indeed iuſtifie preaching by condemning it [m], and ſhew it to be the power of God by reſiſting it. Thirdly, for one other ſpecialty drawne from experience: I will appeale vnto mens conſciences, whether they be ſuch as feare God or otherwiſe. They which feare God, *and tremble at his words* [n], and doe in humility deſire to know *the Lords ſecret* [o], cannot but acknowledge, that they doe much more increaſe both in the *know-*

[a] 2 Tim. 2.15.
[b] 1 Cor.14.20
[c] Epheſ. 4.17.
[d] Gal.6.6.
[e] 1 Cor.9.2.
[f] Epheſ.6.4.
[g] Philem.2.
[h] Eze. 2. 7.
[i] 2 Tim.2.3.
[k] Iohn 16.33 Iohn 15.19.
[l] Mat. 5.11.
[m] Acts 13 27.
[n] Iſay 66. 2.
[o] Pſal 25.14.

p Titus 1.1. q 2 Tim. 3.5. *ledge of the truth which is according to godlineſſe* p, *and in the power of godlineſſe* q, doe find their iudgements better ſtrengthened, their faith more confirmed, their conſciences more wrought vpon, and their affections more quickned by the word, when it is effectually preached & applyed, then when it is but only read vnto them. And no maruell, for indeed it cannot be, that a briefe clauſe of holy Scripture, wherein, in a ſhort tenour of words (ſuch is the riches of the ſacred text) many particulars are compriſed, being onely read, ſhould profit ſo much, as if by preaching it were expounded, and according to occaſions, applyed vnto Gods people: If a man (ſaith the heathen Orator) come into a wardrope, where many rich garments are folded vp together in a narrow roome, it cannot ſo ſatisfie him, as if the ſame might ſeuerally be laid forth to his view, time being granted to take notice of euery particular: becauſe being lapped vp, hee cannot ſee the whole beauty, and being together, hee is not able to obſerue euery ſpecialty: euen ſo it fareth with the Scriptures: if a man heare them read, it cannot but draw him to admire the maieſty and riches of them, and it will caſt ſome glimmering light vpon the vnderſtanding: but when hee heareth them laid open by preaching, it will much more aſtoniſh him, it will euen rauiſh him as it were, caſting a cleerer light vpon his iudgement, and working more mightily vpon his affections. This truth, all which truly feare God, are able to iuſtifie out of their owne experience. Now for others, I know they alſo muſt yeeld to this, that they finde, the word being vrged and preſſed by preaching, to be farre more powerfull, more piercing, more maieſticall, more awaking the conſcience, more *entring through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, more diſcerning the thoughts and the intents of the heart* r: and this is my firſt reaſon fetched from experience, againſt which there can bee no diſputing: for it is in vaine to goe about to perſwade a man, that that thing is not ſo, which he by obſeruation hath ſtill found to be ſo.

Cic. de Orat. lib. 3.

r Heb. 4.12.

Nymph. *I haue well marked your ſpeech, and duly conſidered the courſe of your argument: and as I am well ſtrengthned by it in that good opinion which I haue alwaies had of preaching, ſo I am glad of one thing which I obſerued in your diſcourſe, namely, that you ſeeme not altogether to condemne reading, nor to deſire the baniſhing of it out of the Church. I can tell you, it is commonly ſaid, that you and others ſuch as you are, doe miſlike the reading of the Scriptures.*

Epaph. God forbid that I or any man ſhould hold ſo groſſe an errour, as to contemne a courſe of that antiquity: *Moſes was read in the Synagogue euery Sabbath day* s: and there was *the Lecture of the Law and Prophets* t. And our Sauiour Chriſt comming into the *Synagogue on the Sabbath day, ſtood vp to reade* u. And for mine owne part, I agree to the opinion of a learned man of our later times, that reading of the holy Scripture in the congregation is good, to that end, that the phraſe and manner of ſpeaking of the Scripture, and the Scripture it ſelfe might be more knowne and more familiar to the people: and I confeſſe alſo with him, that by that meanes the iudgement of the people is confirmed in all points of religion, ſo that thereby they are made able to iudge of the interpretation of the Scriptures, and of the doctrine taught them by their owne teachers or others: all this I willingly acknowledge. And howſoeuer men are diſpoſed to interpret it, yet that which is ſpoken in the praiſe of preaching, tends rather to the countenancing, then to the diſgrace of reading: for he who obſerueth it ſhal find, that none in priuate examine the Scripture more carefully, none in publike heare it read more reſpectiuely, then thoſe whom preaching hath taught to ſee the excellency of Gods word, and the worth of the Scripture.

ſ Acts 15.21. t Acts 13.15. ἀναγνώσις. u Luke 4.16. *Bucer* vpon Eph. cap. 4. The vſe of reading the Scripture in the Church.

Nymph. *You haue done very well to make knowne your iudgement touching the reading of the Scripture; for the conceit, that you thinke baſely of the word read, is a great preiudice to you in many places, and in many mens opinions. If it pleaſe you, come now I pray you to your ſecond reaſon.*

Epaph.

Epaph. The second reason which I haue for the maintaining the efficacy of preaching aboue reading, is grounded vpon the ability to preach, which the Lord requireth in euery Minister. For this being taken for granted, that the Lord would both in the riches of his loue, and the depth of his wisedome, set downe that course which should be most for the behoofe of his Church: it must needs follow, that if he haue not thought it sufficient for a Minister to be able to read, but to performe some further duty of instructing, then surely there is something more in preaching then in reading, and more profit like to follow by opening the text, then by bare propounding it.

Nymph. *Your reason is good, if you be able to proue it: for it seemeth to some a hard doctrine, to say, that God requireth euery Minister in the Church to be able to preach, and therefore I wish you may be able to make it good.*

Epaph. How hard soeuer and incredible it may seeme to some, yet I doubt not but to proue it, especially if wee bee content to stand to the iudgement of the Scripture, and to that *sure word* as S. *Peter* calleth it[x]; endeauouring by a reuerent kinde of examination, to search out the secret and hidden meaning of Gods Spirit. And first of all, I will place in the front as it were of this proof, that worthy place in the tenth chapter of the Epistle to the Romans; *How shall they beleeue in him of whom they haue not heard, and how shall they heare without a Preacher, and how shall they preach except they be sent?* The summe of the place, is this: that the hearing of a Preacher which is sent, is the ordinary meanes ordained of God to beget faith. From thence ariseth another point: that hee whose Ministery must be the meanes and instrument to beget faith, must bee a man sent; for, *How can they preach except they be sent?* Onely that man is *a Preacher*, which is *sent*. Now if we shall examine what it is to bee *sent*, it will appeare to be true, that a sufficient Minister to call Gods people, must bee a man of better quality then a bare reader of the Scripture. To bee *sent* therefore is this, *to bee appointed and deputed of God*, and (as the Lord speaketh of *Jeremy*) *sanctified*[y], or (as *Paul* saith of himselfe,) *put apart to that seruice*[z]. Were it not now a presumptuous and ouer-bold imputation, of a certaine dissolute carelesnes vnto the wisest and most prouident God to say or thinke that he would put any man *in this seruice*[a], *for the worke of the Ministery*[b], vnlesse the same were so gifted and qualified, as is meet for the discharge of so weighty a businesse? *Salomon* saith, that *He that sendeth a message by the hand of a foole*, (that is of a man vnable to deliuer the tenor of his message, and to open it to him to whom it is sent,) *is as he that cutteth off the feet*[c]. It is as if he should bid a man goe, and yet chop off his feet wherewith he should trauell. A Prince purposing an ambassage to another Prince, thinketh it not enough that the man whom he will employ in that seruice, be able to carry his errand written in a paper, and faithfully to deliuer it according to directions (for that euery ordinary Carier and common Post may doe;) but hee maketh choise of one that hath had the best breeding, a man of good vnderstanding, of good discourse, of good behauiour, and of no lesse discretion, who is in these respects able to debate and manage those great affaires, as may be most for the behoofe and honourable aduantage of him that sendeth him. Shall wee thinke God to bee lesse carefull for the businesse of his Church, then earthly Princes bee for their State causes? Shall a man of the best quality bee sought out for the carying of a message from one man to another? And shall one of the meanest sufficiency haue *the ministery of reconciliation* betwixt God and man *giuen vnto him*[d]? God forbid. Let all these things then be put together: First, that he whose Ministery shall be the meanes to breed faith, is as a man sent, which the text auoucheth. Secondly, that to be sent, is to be gifted in that measure, as agreeing to the weight of so great a calling, which common sense will not suffer vs to deny. Thirdly, that to be able only to reade the Scripture, is a common gift, and a faculty of no great note,

ἡ θεόπνευστος ἡμῶν διατυπωσις τῶν γραφῶν, Basil. Epist. ad Eust. medi.

[x] 2 Pet. 1.19.

Δοκιμει λογισμω. Epiphan. 76.

Νῦν κεκρυμμένον ἐξιχνευσαν. Basil. de Spiritu Sanct. cap. 1

The opening of the place, Rom. 10.14.

[y] Ierem. 1.5. ἁγιασμένος.

[z] Rom. 1.1.

[a] 1 Tim. 1.12.

[b] Ephes. 4.12.

[c] Prou. 26.6.

[d] 2 Cor. 5.18.

which euery man well knoweth; let these things (I say) be put together, and
e Eccl.4.12. you shall finde them as a *threefold cord not easily broken* e, binding vp and strengthening this truth, that the man not graced with any more then the power to reade, is not the Minister appointed by God for the working of faith in the hearts of the people. Againe, to presse this place yet further, this is the constant doctrine of the Scripture, that no Minister can haue comfort in the day of the Lord, but onely he which is able to say with *Ieremy*, *I haue not thrust my*
f Iere.17.16. *selfe in for a Pastor* f. For woe shall be vnto those of whom the Lord shall say, *I*
g Iere.23.21. *haue not sent these Prophets, and yet they ran* g. So that it standeth euery man vp-
h 1 Tim.3.1. on, who *desireth that worthy worke, the office of an ouer-seer* h in Gods Church, to be well assured of his calling, least in the day of suruey it bee said vnto him, as was said vnto the guest without the wedding garment; *Friend, how camest thou hi-*
i Mat.22.12. *ther* i? Or as to the wicked in the Psalme; *What hast thou to doe to declare mine*
k Psal.50.16. *ordinances, that thou shouldest take my couenant in thy mouth* k: Now, by what means can a man know himselfe to bee sent, and called of God to the seruice of his Church? there is no reuelation to bee looked for, neither is it to bee expected that God should call by some immediate voyce, as hee did the Prophets, or as
l Acts 9. he did *Paul* l: and yet there is a meanes and course as certaine herein, as if the Lord should say directly by a voice sounding in our eares, *Goe, behold, haue not I sent thee?* It is in this matter, as it is in that of election. A man that is carefull
m 2 Pet.1.10. (according to the rule of the holy Ghost) *to make his calling and election sure* m, must not presume to search the vnsearchable counsels of God, neither yet waite for some speciall intelligence from Heauen; but hee must enter into his owne heart, and rise vp by degrees from the fruits of sanctification to his being iustified, from iustification to his effectuall calling, from thence to election, and from all these, conclude eternall glorification in Gods Kingdome: this is a sure course, to be led by the streames vp to the well-head. Not much vnlike is the course in iudging of a mans calling to the Ministery. I meane in some sort to apply the speech of *Paul* in another case to this purpose: *Say not thou* that affecteth the Ministery, *Who shall ascend vp into heauen*, to assure mee what is Gods purpose touching me? for there is another way, *The testimony* of
n Rom.10.6. ἐπίγειον. thy being *sent* (if thou art *sent*) *is neere thee, euen in thy mouth, and in thy heart* n. Inquire must be made by a man in this behalfe, in what measure God hath *fit-*
o 2 Cor.3.6. *ted him* o to be a Minister of the New Testament. Now may a man with a safe conscience, or with any good ground, make himselfe beleeue that God hath sent him, and called him to the Ministery, because he is able to read distinctly the text of the holy Scripture? Can this one faculty be a sufficient testimony to
p Math.9.38. a mans owne soule, that he is one of the appointed *labourers* for Gods *harueſt* p? Shall a man aduenture to vndertake the cure and care of soules vpon so slender preparation? Surely (for as much as I can conceiue) the doctrine of the Scripture, describing the office of a Minister, is against it. This vse I haue made of this place: the summe is this; the ordinary meanes to beget faith, is the hearing of a Preacher sent, that is so furnished with gifts sutable to his calling, that both in respect of the tenor of his message, and his ability *to manifest the riches of the glo-*
q Coloss.1.27. *rious mystery of Christ* q, his very *feet* may deserue to be called *beautifull* r: but nei-
r Rom.10.15. ther is bare reading to be numbred among those gifts which might argue a man to be sent, neither is it safe for any man to aduenture vpon no better sufficiency: Therefore there is more required in him, who must be heard for the breeding of Faith, then the naked faculty of deliuering to the people out of a Booke, the letter of the Scripture.

Nymph. *But by your leaue sir, that which you speake touching sending I feare mee how it will be well taken: for hath not the Church the power of sending and calling to the Ministery? If then a man able onely to reade the Scripture, be by the Church appointed to that office, is not that a sufficient warrant to him in this case?*

Epaph.

Epaph. The calling of the Church, I acknowledge to bee so necessary, that without it (a settled forme of Church gouernment being established) no man is to be reputed a lawfull Minister, though he be otherwise of neuer so great sufficiency. God (I know) calleth men extraordinarily sometimes, as namely, in the first founding and planting of the Church: (so were the Apostles and Euangelists called:) and when the Church of God is defaced; and an vniuersall Apostasie spread ouer it; (so it is thought they were called, who restored the sincerity of religion, after the long night of Popery.) But this extraordinary kind of calling neuer taketh place, but when ordinary calling faileth. Now though the calling and allowance of the Church is necessary, yet it is not sufficient to the being of a Minister. The office of the Church is onely to approue, it is God that maketh a Minister. And therefore the Church is tyed to a law, to *lay hands suddenly vpon no man* [f], but *to proue first* [g], and to vse a very precise examination before they seperate any man to the office of a Minister. The Churches duty is to search out what men the Lord hath *chosen, to take a part in the ministration* [u]. I know there may be an error committed herein, and men in their choises and elections, may be deceiued. It fareth many times with the Gouernors of the Church, as it did with *Ioab* in the Campe [x]. When *Absalon* was slaine, and the army of those which ioyned with him in the conspiracy, was ouerthrowne, *Ioab* was purposed by a messenger to informe *Dauid* of the successe of the battell: hereupon one *Ahimaaz* offered himselfe to be the carier of tydings: *Ioab* put him backe, taking another, one *Cushi* to be the fitter for that seruice. *Ahimaaz* notwithstanding continued to importune *Ioab*, *What (I pray thee) if I run also after Cushi?* And againe, *Yet what if I run?* And neuer left vntill he had obtained licence to run also. Hauing gotten this leaue to run, he ran by the way of the plaine, and ouer-went *Cushi*, and came first to *Dauid*, and made wise, as if he could haue told great tydings. But when the King came to particulars, then he was silent, *I saw a great tumult, but I knew not what.* The case so standeth many times in the Church. The spirituall *Ioabs*, the leaders [y] of Gods people, intend (perhaps) to send none but *Chusies*, men of whose faithfulnesse and sufficiency, they haue good experience: but yet haply some *Ahimaaz* or other, some that might well stay *to beare tidings another time*, steppeth in, and putteth forward himselfe, and by importunity purchaseth that which otherwise desert could not obtaine, and so runneth by the way of the plaine (that common and too much troden path of Symony) and ouer-goeth the worthier; and being first come into the face of Gods Church, seemeth to be able to bring out *of his treasure, things both old and new* [z]. But if you grow with him into particulars, you shall finde him like the guest in the Gospell, euen *speechlesse* [a], so that he must bee faine to stand aside till *Cushi* commeth to resolue you. Thus I say an errour may happen, and an ouer-sight may be committed euen by the best *ouer-seers*. But when this negligence becommeth a custome, and it waxeth an ordinary matter, to make *of the lowest of the people, Priests of the high places* [b], so that in a manner *who will, may consecrate himselfe*, then a man may well cry with *Dauid, it is time for thee Lord to worke* [c]: *Arise, O God, and lift vp thine hand* [d]. And how fearefull a thing it is, for those which willingly suffer it, may appeare by an example not much vnlike. God sent *Samuel* [e] to annoint one of *Isai* his sonnes, to bee King ouer Israel: *Samuel* seeing *Eliab*, because of his countenance, and the height of his stature; said, *Surely the Lords annointed is before him:* The like conceit had hee of the rest of his brethren: but yet he receiued still a secret information, *The Lord hath chosen none of these.* Put case that *Samuel* notwithstanding this direction giuen him, had tooke the horne of oyle, and annointed some other beside *Dauid*, had it not been great contempt to haue proceeded contrary to command? So in this case, they to whom the office and function of laying on of hands belongeth in Gods Church, when the Lord shall say expresly in his word, I haue

[f] 1 Tim. 5.22.
[g] 1 Tim. 3.10.
[u] λειτουργίαν τὴν κλῆσιν.
[x] 2 Sam. 18.
[y] Heb. 13.7. ἡγουμένοι.
[z] Mat. 13.52.
[a] Mar. 22.12.
[b] 1 Kin. 13.33.
[c] Psa. 119.126
[d] Psal. 10.12.
[e] 1 Sam. 16.

haue not choſen this man, he is not gifted for this weighty buſineſſe: if they for all that ſhall giue the outward allowance of a Miniſter to him, whom in their certaine knowledge God hath not graced with gifts ſufficient for the calling of a Miniſter, what puniſhment in all likelyhood this raſhneſſe is liable vnto, I leaue it to euery mans conſcience that feareth God to examine: and I pray God giue them whom it concerneth hearts to conſider it.

Nymph. *I ioyne with you in your good deſire, and yet perhaps men of place may plead a kind of neceſſity, to admit men of no better ſufficiency, there being not that ſtore of learned men and Preachers, to furniſh euery ſeuerall congregation.*

Epaph. What is to bee borne withall in caſes of ineuitable neciſſity, is one thing, and what is to be permitted when the good meanes is not wanting, is another thing: for this our land, firſt, I think there was neuer any trial taken, whether the number of learned men were proportionable to the tale of ſeuerall pariſhes: Secondly, the Vniuerſities are like to the market place, in which ſtand many of good quality, of whom if you demand, *Why ſtand you here?* They will anſwere, *Becauſe no man hath hired vs*[f]. And the ſeuerall Colledges, bee (as it is ſaid of the teeth of the ſpouſe) *like a flocke of ſheepe in good order, which goe vp from the waſhing which euery one bring out twinnes, and none is barren among them*[g]. Thirdly, the Scripture telleth vs, that *Chriſt aſcended vp on high to giue gifts vnto men*[h]: Why then ſhould we thinke his hand ſo ſhortned, as that it ſhould bee deemed vnpoſſible to furniſh this whole Church with preaching Miniſters? Fourthly, if that be true which ſome ſay, *That there are more learned men in England, then in all the reformed Churches of* Europe *beſides*, then there is no cauſe to plead any ſuch neceſſity. And therefore I account that as a colour, rather then any argument.

f Mat. 20. 6, 8.

g Cant. 4. 2.

h Epheſ. 4. 8.

Nymph. *I feare me ſir, I haue too much interrupted you: I pray you therefore proceed in your proofe of this point, that there is a neceſſity laid vpon euery Miniſter that ſhall vndertake the cure of ſoules, to bee able to doe more then bareley read the holy Scriptures vnto the people.*

Epaph. The next reaſon which I haue to ſtrengthen this principle, is grounded vpon this, becauſe I finde by the Scripture, that it is a matter of very great difficulty to be a good Miniſter. There are two things principally required in a Miniſter: the one, that he be able to *exhort with wholeſome Doctrine*: the other, that he haue skill *to improue them that ſay againſt it*[i]. Whereto agreeth that ſaying of *Auguſtine*, that *Hee muſt bee a maintainer of truth, and a withſtander of error.* For which cauſe the ſpirituall builders in *Gods building*[k], which is the Church, are not vnfitly compared to thoſe who builded the Temple in *Nehemias* his time, who *did the worke with the one hand, and with the other held the ſword*[l]. It is a ſhame for a Miniſter, if it ſhall fall out with his ſpirituall worke, as *Tobias* the Ammonite ſaid in ſcorne of the re-edified Citty and Temple of the Iewes, *Although they build, yet if a Foxe goe vp, hee ſhall euen breake downe their ſtony Wall*[m]. So, I ſay, it ſhall be a blemiſh to a teacher in Gods Church, if he ſhall build ſo weakely that thoſe Foxes, *thoſe little Foxes*[n], (of whom the Spouſe complaineth) ſhall be able by and by to breake downe the building. Well then let any man conſider either of theſe two, and tell me whether it be not a matter of very great difficulty in any good meaſure to performe it. The Prophet *Iſay* ſaith, that *The Lord had giuen him a tongue of the learned*, for that one peece of ſeruice, *That he might know to miniſter a word in time to him that is weary*[o]: And yet this is but one branch of a Miniſters office. If we ſhall adde to it other particulars, ſuch as are wiſdome in admoniſhing, courage in reprouing, ſoundneſſe in opening the treaſure of the holy Text, diſcretion in applying according to times and perſons, with the like, which are required of euery Miniſter in his place; then wee cannot but yeeld that he had need to bee able to doe ſomething more then reade, who ſhall ſeeke to *behaue himſelfe in the houſe of God*[p] as he ought to doe.

i Titus 2. 9.

Veritatis propugnator, & erroris expugnator. Aug. de Doctr. Chr. l. 4. ca. 4.

k 1 Cor. 3. 9.

l Nehem. 4. 17

m Nehe. 4. 3.

n Cant. 2. 15.

o Iſay 50. 4.

p 1 Tim. 3. 15.

doe. Now for that other part, which ſtandeth *In ſtopping the mouthes of vaine talkers, and deceiuers of mens minds* [q], which oppoſe themſelues againſt Gods truth: it is (as *Auguſtine* well ſaith) *A matter requiring more painefull and plentifull learning*, as ſhall appeare to him that ſhall conſider either the multitude of falſe opinions, or the quality of thoſe which doe defend them. For the multitude, this is a cleere caſe, that whereas euery former age hath brought foorth ſome one or moe, to the diſturbance of the peace of Gods Church, and to the exerciſing of the beſt learned that each time could affoord, all theſe are flowne together in this laſt age, as into a common ſewer. So that there is not any error which the former times knew, and withall condemned to the pit of Hell, but this our age hath raked it vp againe, and ſet (as it were) a new gloſſe vpon it, and made it by addition much more dangerous. Beſides, wee haue Popery, which is a fardle of Hereſies, and the very compound of all the reſt. Now for the quality of thoſe which are Patrones thereof, (of Popery eſpecially) it is well knowne that though they haue among them, as it was ſaid of old, *Many wooden Prieſts*, all whoſe learning hangeth at their girdle in their Portuis, yet they which in theſe our times haue put forth themſelues to ſupport the drooping and decaying kingdome of Antichriſt, are no punies, but many of them men of excellent wits, deep learning, and vnwearied induſtry: by their writings, & books, and diſputations, making good the ſaying of our ſauiour Chriſt, *The Children of this World are in their generation wiſer then the children of light* [r]. Now then to diſcouer the force of my intended reaſon, I draw it to theſe heads: firſt, I know that whoſoeuer ſhould vndertake out of the Scripture to deſcribe the office of a Paſtor, hee cannot without palpable betraying of the truth, leaue out theſe two things which I haue named, the ability to teach the obedient Chtildren of the Church, and the skill to oppoſe himſelfe againſt the enemies of the Church. Secondly, this I know alſo, that he that ſhall either by diſcourſe examine, or by perſonall experience try the difficulty of well performing theſe duties, will ſay with S. *Paul, Who is ſufficient for theſe things* [s]? And acknowledge with *Bernard, That the Miniſtery is a burden, which the Angels themſelues may well tremble at.* Thirdly, I am ſo cleere in this, as in any of the two former, that there is no ſuch difficulty in the faculty of reading, which as it is the firſt ſtep to learning, ſo it is of all other things (incident to a Scholler) the moſt eaſie. So that, ſeeing to hold opinion, that an only readig Miniſter is a ſufficient Miniſter, maketh that calling of all other, the moſt eaſie, which in it owne nature, as it is deſcribed to vs in the Scripture, is the moſt laborious, requiring ſo ſtudious preparation to it, and ſo great intention and diligence in the performance of it, I muſt needs ſettle my ſelfe vpon this point, and perſwade others alſo to it, that there is more required in a Miniſter of the new Teſtament, then to read the Scripture, though I ſtill hold that a part of his duty, and (as I haue ſaid before) a matter very behooueſull for the ſpirituall benefit of Gods Church.

[q] Tit. 1. 10, 11. *Operoſioris vberioriſque doctrinæ. Aug. in Ench. ad Laur.*

Lignei Sacerdotes. Boniface.

[r] Luke 16. 8.

[s] 2 Cor 2. 16. *Onus eſt veliſpis Ang formidandum Bern.*

Nymph. *I could eaſily agree to that which you haue ſaid, onely this doubt, ſomething ſtaied me: If you hold no man a full Miniſter, except the ſame be able to preach, what ſhall we thinke then of the Sacraments adminiſtred by ſuch; how can they be true Sacraments, if ſuch be no true Miniſters.*

Epaph. For anſwer to that doubt, firſt, this is a true and a receiued rule, *That a Sacrament is not to bee eſteemed by the hand of him which adminiſtreth it: Neither doth the dignity of the deliuerer, adde worth to the Sacrament, nor the indignity, leſſen the true nature of it.* Secondly, hee which hath an outward calling by the Church, though haply hee bee vnworthy and vnmeet for the place whereto he is called, yet hee is to be reputed as more then a priuate man: And therefore becauſe by the appointment of the Church hee ſtands in the roome of a right and lawfull Miniſter, if there be no fault in the ſubſtance of the action of adminiſtring, the Sacraments are true Sacraments, though the party executing

Calu. Inſt. lib. 4 c. 15. ſect. 16.

executing that office be not altogether ſo allowable. The Scribes and Phariſes, who were the Doctors of the Iewes, many of them were of other Tribes, then of the Tribe of *Leui*, and crept in by corruption and bribery into thoſe places, and were of vnſound iudgement in many things, as may eaſily bee gathered by the ſtory of the Goſpell; yet our Sauiour willed his Diſciples to heare them, becauſe they ſate in *Moſes chaire* [t]. Their entrance was naught, yet their Miniſtery was to be eſteemed, ſo long as they failed not in the ſubſtance thereof. And this (I thinke) may reſolue you for that matter.

Paul was a Phariſee, and yet of the tribe of Beniamin, Phil. 3.5 and ſo was his father too, Act. 23.6. Genebrard in Chronograph. 2. ſaith, that the Scribes were lightly of the tribe of Simeon.

[t] Mat. 23 2,3. Epiſt 263.

Nymph. *I will reſt ſatisfied with this anſwer, till I ſhall finde either by mine owne priuate meditation, or by conference with others (better skilled in theſe points then I) what further to reply. I deſire to heare you yet further in this matter, touching the neceſſity of preaching in a Miniſter.*

Ep. iph. I am very willing to proceed, onely I would haue you to remember what I ſaid at my firſt entrance into this matter: namely, that I would ſtand only vpon proofes of Scripture. Saint *Auguſtine* ſaith, *that that was the ancient order of diſputing, to haue the bookes of holy Scripture by, and to ſtand to the triall thereof.* And therefore it was an excellent and memorable courſe of *Conſtantine* the Emperour, who commanded the Fathers met together in the Councell of Nice, to referre that great controuerſie then in hand, touching the Godhead of Chriſt, to the deciſion of the Scripture. And it is Gods owne voice that we ſhould *to the law, and to the teſtimony* [u]. Wherefore wiſhing you to looke for no proofes from me, but ſuch as are fetched out of the Scripture, I ſet this downe as my third reaſon; That whereas the Lord made very good prouiſion for the maintenance of thoſe who were to miniſter about holy things, I find not either in the old or new Teſtament, that any were prouided for by ſuch allowance, but onely ſuch as were able to inſtruct the people by opening and expounding the law. The office of the Leuites in the old law, ſtood vpon two things, one was to *put incenſe before the Lords face, and the burnt offering vpon his altar*: therein they were the peoples mouth vnto God: the other was *to teach Iacob Gods iudgement, and Iſrael his Law* [x]: in that they were Gods mouth vnto the people: for this cauſe it was the ordinance of God (according as I noted to you the place in the beginning of this conference,) that *the Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth*: *for* (ſaith the text) *he is the meſſenger of the Lord of hoſts* [y]: that is, one appointed to be the opener and declarer of the will of God among the people. And leſt any man ſhould thinke, that the Law which the people were to ſeeke at the Prieſts mouth, was nothing but the bare letter & written text of the law, we may remember firſt, that the people had the free vſe of the law in their priuate houſes [z], ſo that they had no ſuch need to ſeeke that at the Prieſts hands. Secondly, that it was the vſe of the Leuites when they did read in the Booke of the law, *to giue the ſenſe alſo, and to cauſe the people to vnderſtand the reading* [a]. And hence it was, that when our Sauiour Chriſt *ſtood vp to reade on the Sabbath day* (according to his office, as ſome thinke that he was choſen one of the ordinary two and twenty Prieſts of the Temple,) *when he had cloſed the booke, the eyes of all that were in the Synagogue were faſtened on him* [b]: becauſe it was the order, that preſently vpon the reading of the law, followed the expoſition of the law. Thence alſo was it that *Paul* and *Barnabas* being at Antioch vpon a Sabbath day, *After the Lecture of the Law and the Prophets, the Rulers of the Synagogue ſent vnto them*, to intreat them, that *if they had any word of exhortation*, they would be pleaſed to deliuer it [c]. This their requeſt aroſe vpon the cuſtome of ioyning ſtill the opening and interpreting of the Law, with the publike reading thereof, whereto agreeth that ſaying of *Iames* [d], that *Moſes was of old time in euery cittie, both read and Preached euery Sabbath day.* For albeit ſome thinke there is great ſtrength in that place, to proone *reading* to be *preaching*, *Moſes* (ſay they) *was preached, in that he was read*; yet the true

[u] Iſai. 8.20.

[x] Deut. 33.10.

[y] Malac. 2.7.

[z] Deut. 6.7.

[a] Nehem. 8.8.

Suidas in dictione Ἀναγνῶσις.

[b] Luke 4.16.

[c] Act. 13.15.

[d] Act. 15.21.

drift

drift of the place, is, to proue that *Moſes was preached, in as much as he was read*, not becauſe *to read Moſes is to preach him*, but becauſe the conſtant courſe of the times was to ioyne preaching with reading; thoſe which read *Moſes* on the Sabbath dayes in the Synagogues, did expound him alſo: So that the ſtrength of the reaſon brought to proue, that *Moſes* was preached euery Sabbath, ſtands not vpon the agreement which is ſuppoſed, to be in nature betwixt reading and preaching, but vpon the perpetuall connexing of thoſe ſeruices in euerie well-ordered Congregation. Thirdly, this may bee noted alſo, that whereas the Lord threatned *to refuſe them, that they ſhould be no Prieſts to him, who had refuſed knowledge* [c], by that *refuſing of knowledge* is to bee vnderſtood, both their ignorance in the doctrine of the law, and their negligence to informe the people in it: otherwiſe, to thinke that there was nothing reproued in them more, then an vnability to reade the law, were a very groſſe conceit. And thus much to proue that for the times of the old teſtament, none had the allowance of Prieſts, but ſuch as were able to inſtruct. Now for the times of the Goſpell, S. *Paul* thus declares the continuance of the equity of that ancient law, that like as of old, *They which did miniſter about the holy things, did eate of the things of the Temple, and they which did wait at the Altar, were partakers of the Altar*; ſo alſo it is ordained by the Lord, *that they which preach the Goſpell, ſhould liue of the Goſpell* [f]; none haue any right *to liue by the Goſpell*, that is, of the exhibition or ſalary of the Church, but thoſe *which preach the Goſpell*. If you demand of me what it is to preach the Goſpell, *Paul* ſhall reſolue you elſewhere, namely, it is this, to *labour in the word and doctrine* [g], which whether it be not more then to read, I refeare it to any mans iudgement. *Chryſoſtome* ſaith, *that theſe words require of a Miniſter, that he doe preach and teach, and make Sermons*: and the old rule of the law, which *Paul* applies to the purpoſe, requires ſo much, *Thou ſhalt not muzzle the oxes mouth that treadeth out the corne*. The oxe which is allowed to eate of the corne, is not he onely which treads on the corne, but which treads it out, that worketh it out of the huſks, that it may be fit for mans vſe. So he is to eate of the Churches maintenance, who is able to ſet Gods word (the ſpirituall food) before the people; not onely in the eare (as it were) in the words and letter of the Scripture, but in the true ſenſe and interpretation of it. It is an excellent ſaying of Saint *Hierome*; *Let vs not thinke* (ſaith hee) *that the Goſpell is in the words of the Scripture, but in the ſenſe, not in the outward face, but in the marrow thereof*: and as *Baſil* ſpeakes, *not in the ſound of the aire, but in the power of the things meant. I would haue thee* (ſaith *Tertullian*) *exerciſe thy ſelfe to the ſenſe of the matter, and not to the ſound of the word*. It is a rule among Lawyers, *that not the bare words is the law, but the meaning of the law*. And in the Scripture, they are ſaid to *teach the law*; which *ſhew the ſentence* [h], *or ſubſtance and matter of the law*. So then, hee is a teacher allowed to liue vpon the common charge, which treads out (as I may ſo ſpeake, alluding to the ſimilitude of the oxe) the ſenſe of the Scripture out of the letter of the Scripture: and ſtaies not (as *Hierome* ſpeakes in the fore-remembred place) *in the leaues of words, but ſearcheth to the roote of the vnderſtanding thereof*. You may (if you will) adde hereto that other place of *Paul* to this purpoſe [i]; *Let him that is taught in the word, make him that hath taught him partaker of all his goods*. He that will haue a ſhare in the peoples temporall goods, muſt let them receiue ſpirituall good from him. Hee who lookes *to eate of the milke of the flocke* (that is, as it is expounded by *Auguſtine*, of that which is giuen by the people for their ouerſeers ſuſtenance), muſt in equite afford them that, which may be for the building vp of their ſoules in Chriſt Ieſus: otherwiſe there is no proportion. And were it not that men did more affect *pride then painfulneſſe*, the *fat and the wooll of the flocke, then the feeding of the ſheepe* [k], this doctrine would neuer be gaine-ſaid; wee ſhould not then haue that iuſt cauſe to lament the ſtate of ſo many, whom we ſee *ſcattered abroad as*

[c] Hoſ 4.6.

[f] 1 Cor. 9. 13.

[g] 1 Tim. 5. 17. *Vt prodicet, doceat & conſentiatur.*

In com. 1. c. ad Galat. non in verbis ſed in ſenſu, non in ſuperficie ſed in Medulla.

Baſil. lib. 2. contra Eunomium.

Tertul. aduerſ. Prax. ad ſenſum rei non ad ſonum vocabuli.

Senſus legis lex eſt non nuda verba.

[h] Deu. 17. 9 10

In ſermonum Foliis. Ad radicem rationis.

[i] Galat. 6. 6. ὁ κατηχούμενος τῷ κατηχοῦντι.

Auguſt. in l. de Paſtoribus. Faſtum hominis quam paſtumonium. Ter ad Enagr.

[i] Ezek 34.4.

[k] Mat. 9. 36. *Sunt qui paſtorum nomine gaudent, paſtorum autem officium implere nolunt. In lib. de Paſtoribus.*

k Matth.9.36 *Sunt qui paſtorum nomine gaudent, paſtorum autem officium implere nolunt. In lib. de Paſtoribus.* l τιμῆς. 1 Tim.5.17.

ſheepe hauing no ſhepheard[k]: neither to complaine with *Auguſtine, that there are many who reioyce in the name of Paſtors, but care not to fulfill the office of Paſtors.* Thus haue you my third reaſon, which though it hath been ſtretcht out by a diſcourſe ſomething large, yet it may be reduced to this briefe: Gods word prouiding a maintenance of honour[l] for the Miniſters of his Church, hath not giuen allowance to any to liue by it, but only to men able to inſtruct by opening the Scripture, therefore there is more required in a Miniſter, then to be able to reade the Scripture.

Nymph. *You haue ſo well and throughly ſatisfied me for this matter by theſe your three reaſons, that I will not vrge you further: onely I will pray you to teach me how to anſwere ſome exceptions, and pretenced reaſons, ſome againſt the neceſſity of preaching, ſome for the ſufficiency of reading.*

Epaph. I am willing to follow you, ſeeing I entred into this matter for your ſake: and if hereafter any doubt ſhall ariſe in your minde vpon further ſeanning, touching theſe things which haue been ſaid, I hope God will affoord vs opportunity further to debate them. If you will therefore, let me heare what you haue heard pleaded by thoſe which are of a different opinion, I doubt not but by the grace of Chriſt, you ſhall finde the truth to be as it is well called; *An eternall victory: and that* (as that worthy Roman ſaid ſometime) *though it be often too much withſtood, yet it can neuer be cleane extinguiſhed.*

Veritas aeterna victoria Aug. de ciu. Dei, l. 2. cap. 29. Fab. Max. apud Liu. l. 22. ſæpe laborare nimis, nunquam extingui.

Nymph. *It is ſaid by ſome, that this opinion touching the neceſſity of expounding and opening the Scripture by preaching, doth derogate from the dignity of the Scripture, and doth ſeeme to fauour the doctrine of Popery; touching the obſcurity and darkneſs of the holy Writ, as though there were ſuch neceſſity of a Teacher to come to the vnderſtanding of it.*

Epaph. The anſwer to this is eaſie. Touching the Scriptures, God forbid but we ſhould acknowledge, that they are both in their own nature light[m], and ſuch alſo which by the beames thereof *do giue light vnto the eies*[n]. And it is true which S. *Auguſtine* ſaith, that all matters neceſſary to faith and manners, are to be found in thoſe things which are ſet downe plainely in the Scripture: and therefore we do both exhort to the reading of the Scriptures priuately, and commend the publike rehearſing of them in the congregation. Yet this is no whit contrary to the opinion touching the neceſſity of preaching. And ſo much ſhall euidently appeare, if we marſhall our hearers into three companies. The firſt ſort are groſſely ignorant, and extremely negligent in the matters of God. The ſecond are of ſome better, both care to looke into the Scriptures, and capacity to conceiue them. The third are as well able to ſound out the truth by the priuat ſtudy of the Scripture, as thoſe who be profeſſed Diuines. There is no hearer (I meane among our people profeſſing the preſent Religion) but hee belongs to one of theſe three ranks. Now for the former of theſe, preaching cannot but be moſt neceſſary: for as in their negligence of themſelues they will neuer ſeeke for knowledge, but it muſt euen in a kinde of violence be put vpon them, ſo in their ignorance the plaine text read will profit them nothing, vnleſſe with it be ioyned the skilfull induſtry of ſome painefull workman[o], who by framing himſelf to the ſhallow capacity of the ſillieſt, and by adding *precept to precept, line to line, here a little and there a little*[p], may drop in ſome knowledge, and through often *ſharpening*[q] of the neceſſary points of Religion, may make ſomething to enter: neither doe we account preaching neceſſary for ſuch, becauſe of any darknes which we ſuppoſe to be in the Scripture, but becauſe we know their *cogitations to be darkened*[r], & that they cannot *perceiue the things of the Spirit of God*[s]. Preaching is not to put light to the Word, but to remoue the ſcales from their eies, who, albeit the Scripture ſhine as bright as doth the Sunne at perfit day, yet vnleſſe their ſight bee holpen, bee not able to *ſee the wonders of the Law*[u]. And what though (as I ſaid) the Scripture *doe giue light*, being the *eye-ſalue* ordained to that end, yet there muſt be a courſe by which to apply it to ſuch an vſe:

m Pſ.119.105
n Pſ.19.8. *Paul* aſcribeth to the word both φως light and φωτισμὸν, enlightning. 2 Cor.4.6. *Aug. de doctr. Chr. l.2.c.9. In iis quæ apertè poſita ſunt.*

o 2 Tim.2.15. *Ad infantium & lactentium capacitatem Aug. in Pſal.8*
p Eſay 28.10.
q Deut.6.7. *acutè ingeres: Trem.*
r Epheſ 4.18.
s 1 Cor.2.14.
u Pſal.119.18.

And

And whether preaching bee not the course ordained of God to this worke, of plucking away that *vaile* which is laid vpon euery naturall *heart* [x], let that place testifie in which *Pauls* commission to *preach the Gospell* [y], is explaned to bee, *to open the eyes of the Gentiles, that they may turne from darknesse vnto light* [z]. Secondly, for the next sort which according to Christs commandement *doe search the Scripture* [a], though I know they shall find their spirituall hunger to be satisfied by many plaine and comfortable places, yet they shall many times be so plunged and set (as it were) that they shall say with the Eunuch, *How can I vnderstand, except I had a guide* [b]? It is Gods wisdome as well to exercise vs with hard places, as to feed vs with those which are perspicuous, both to teach vs to pray with *Dauid*, that the Lord would *open our eyes that we may see* [c], and withall to establish the necessity of the publike Ministery, and to teach vs humility, when wee must bee faine to depend vpon the instruction of others. As for the third kind, who perhaps are able because of education in good letters, to search out the mystery of the text by their owne priuate industry, as well as the most sufficient Preacher, yet as I doubt not but the same shall euen better their iudgments by the meanest Sermon (if that be a fit tearme to be giuen to a Sermon, in which Gods truth is soundly deliuered) so I am sure they shal find hearing to be very behouefull, if it be for no other thing, yet (as a learned Father well obserueth it) for their owne sluggishnes, that so they may bee quickened vp to good duties, we being all in nature so prone, though wee know much, yet *to be weary of well-doing* [d], and *to bee idle and vnfruitfull in the knowledge of our Lord Iesus Christ* [e]. It is an excellent saying of the Apostle *Paul*, writing to the Romanes, and well fitting to this purpose: *I my selfe* (saith hee) *am perswaded of you my brethren, that ye are also full of goodnesse, and filled with all knowledge, and are able to admonish one another* [f]: what greater commendation could bee? these men might seeme not to need any further instruction: but marke what follows, *Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God.* Though a man haue attained to neuer so great perfection in knowledge, yet he standeth still in neede of a Preacher, though it be but to be a remembrancer vnto him. *Theophilus* was well instructed in the mystery of Christ, yet *Lukes* Gospell was needfull for him, *that he might acknowledge the certenty of those things* [g]. Preaching is not superfluous, though a man were neuer so cunning. This briefe view of the state of our seuerall hearers, may serue to make this good, that to vrge the necessity of preaching as the meanes to beget faith, is no derogation to that doctrine which we hold, touching the brightnes and plainnes of the Scripture. The Scripture is *as a light shining in a darke place* [h], but neither doe all looke into it, neither can all that heare it read publikely, conceiue it, vnlesse they be prepared to it by some former familiar instructions, neither do all that peruse Gods Book, so fully vnderstand all, that they need no teacher, neither yet can any man, though of neuer so good parts, attaine to that fulnes, as that he shall not (at the least) stand in need of an admoniſher. It is a good obseruation (in my iudgement) of him, who saith, that the word is indeed *light*, but the preaching Minister is as the *candlestick* [i], of which Christ speakes, by which Gods Word *giueth light vnto all that are in the house*. And indeed this similitude may haue the better approbation, if we note how by the *candlestick* [k] which the Lord Iesus threatneth to *remoue out* of *Ephesus*, is meant especially the Ministery of the Word. God doth all things by meanes (ordinarily.) Christ is *the true light, which giues light to them that sit in darknes* [l]; yet the faithfull Ministers of seuerall congregations are said to be *stars in his right hand* [m], by which he giues light vnto his Church. If this be true, I see not what inconuenience can follow vpon it, if we say, though the *word be a lanthorne* [n], yet it then giues best, and cleerest, and fullest light, when it is lifted vp at it were, and the brightnes thereof caused to spread forth into euery corner,

[x] 2 Cor. 3.15.
[y] Rom. 1.1.
[z] Acts 26.18.
[a] Ioha 5.39. *Spiritus sanct. fami nostræ consulit in locis apertioribus. Aug. de doctr. Chr. lib. 2. c. 6.*
[b] Acts 8.31. *Pascit manifestis, exercet occultis. Aug. tract. 45. in Io.*
[c] Psal. 119.18. *Chrys. hom. 44. in opere imperfecto in Math. vt aly essent Doct. aly Discipuli. διὰ τ ἐξισωμίαν ἡμῶν. Chrys. Hom. 3 in 2. Thes.*
[d] 2 Thes. 3.13
[e] 2 Pet. 1.8.
[f] Rom. 15.14.
[g] Luke 1.4.
[h] 2 Pet. 1.19
[i] Matth. 5.15. *Wolf. in Neh. cap. 8.*
[k] Reuel. 2.5.
[l] 1 Iohn 1.9. Luke 1.79.
[m] Ren. 1.16. 20.
[n] Ps. 119.105.

by the skill and paines of a ſufficient Miniſter. Yet further (if this doe not ſatiſfie) you may coſider thus much; that albeit the Scriptures were throughout ſo plaine and eaſie, that there were no need at all for any to haue a Preacher to expound them, yet this is nothing againſt the neceſſity of preaching. For the queſtion is not ſimply, touching what may bring a man to the vnderſtanding of the doctrine of religion, but, touching this; what is the ordinary meanes ordained of God, to conuert, and to beget faith in the heart. It is poſſible for a man to vnderſtand much, and to conceiue aright the meaning of the Scripture, and yet to remaine a reprobate ſtill, and to want that faith, which for diſtinctions ſake we call a *Sauing Faith*. Now in this lieth the maine queſtion, what is the ordinary outward inſtrument ſanctified of God to make a man a beleeuer, and this I ſay ſtill, is, *the word which we preach*[o], ſo that if at any time, any man (which I do not ſay is vnpoſſible) haue faith begotten in him either by his owne priuate reading, or by hearing another reade in publike, it is meerely extraordinary.

o Rom. 10. 8.

Nymph. *Another exception vſed by ſome, whoſe endeauour is to equall (if not to preferre) bare reading vnto preaching, is, that there is more certenty in the word read, then in that which you preach: that which is read, men are ſure is Gods word, but they haue not the like aſſurance of that which is preached*, ſermons (*they ſay*) are but mens Inuentions; *Reading deliuereth the Word of God moſt ſimply & ſincerely in it owne proper forme.*

Epaph. If you deſire a ſhort and direct anſwer to this exception, take it thus. This allegation touching the certainty of the word read, aboue the doctrine preached, is not true. There are in our congregations three ſorts of people eſpecially: firſt, ignorant perſons: ſecondly cauillers, and laſtly, iudiciall and carefull hearers. The ignorant are as vncertaine touching that which wee call the Scripture, whether it be the Word of God, as they bee touching our preaching: they haue no aſſurance of it, but tradition and report, which is a poore certenty: and they haue as good an opinion of the Apocripha bookes, as of the other which wee call Canonicall. Beſides that, it is buzzed into many of our common peoples eares, by whiſpering Papiſts, and it is there by become ordinary in many mouthes here in the country, that our Bible is no true Bible, and that our tranſlation is iuſtly to bee doubted of. Secondly, thoſe that are poſſeſſed with a humour of cauelling, and may as well demand how they know the Scripture to be Scripture, and thoſe things to be true which are written in it, as how they may be reſolued that our preaching is the truth. Thirdly, your beſt hearers which heare as Chriſt ſaith, *with a good and an honeſt heart*[p], to them the certainty of the truth in the written text and in the ſermon is both alike: for, as they haue a certaine ſecret teaching by the Spirit of God (which S. *Iohn* calleth by the name of an *anyntment from him that is holy*[q]) whereby they are perſwaded of the truth of the Scripture, and doe account it *the oracle of God*[r] (in reſpect whereof they are ſaid to be *taught by God*[ſ]: and *Auſtine* ſaith, *God ſpeaketh to our hearts*:) ſo alſo they are enabled by the ſame ſpirit to iudge of that doctrine which they heare, by the Scripture, and equally to embrace points confirmed by it, and thoſe which are expreſly, and in ſo many words reueiled in it. So then there is no more certenty of the Text, then of the Doctrine preached out of the text. Thoſe which are ignorant, or diſpoſed to cauill, are doubtfull of both alike, for the one are blockiſh and know nothing, the other are humorous and will be ſatisfied with nothing. Againe, thoſe which are Gods children, are alike aſſured of both: of the text, by the ſecret perſwaſion of Gods Spirit: of the doctrine, by triall taken of it by the text. I remember a ſaying of S. *Hierome*; *I know* (ſaith he) *that I otherwiſe eſteeme of the Apoſtles, then of other treatiſes: the Apoſtles I know ſpake alwaies the truth: the other as men in many things were deceiued*. The ſpeech may well be applied to this purpoſe: the bookes of holy Scripture wee muſt yeeld conſent vnto them without refuſall, becauſe it is certaine, that they

p Luke 8. 15.

q 1 Iohn 2. 20.

r Rom. 3. 2.

ſ 1 Theſ. 4. 9.

Loquitur ad cor vniuſcuiuſque noſtrum. epiſt. 3.

Epiſt. 62. ad Theoph. ca. 2. Sine vlla recenſatione. Aug de nat & gra. cap. 6.

are

are all *giuen by inspiration of God* [t], so that there is nothing in them *of any priuate motion* [u]: but as for the writings and preachings of men, they are not to be credited before they be *tried whether they are of God* [x]. Thus much willingly is acknowledged: but yet after this triall made, and by the *daily searching of the Scriptures* [y], those things which in preaching are deliuered, are found to bee so; then the doctrines, though drawne out of the Text by the art and wit of man, and otherwise amplified, enlarged, and vrged by the helpes of learning, are not to be called the opinions of a man, but the *words of God* [z]. It is a good rule of the learned, *that those points which are collected out of the Scripture, are of like authority with those which are directly written in it.* When *Paul* being at *Thessalonica* went into the synagogue of the Iewes, *and disputed with them by the Scriptures* [a], I hope no man will say, but that those things which hee by argument and discourse drew out of the written word, were of equall authority with points expresselie mentioned. *Paul* pleading before *Agrippa*, stood stiffely to the iustifying of his doctrine, because he had said *no other things but those which the Prophets and Moses did say should come* [b]. His doctrine was the same with the doctrine of *Moses* and the Prophets, yet not in words, but in sense and substance. And the same Apostle is not afraid to call his preaching *the counsell of God* [c], though it were in regard of the tenor and course of speech, differing from the expresse letter of the text. And hee commends the Thessalonians, because they *receiued of him the Word of preaching, not as the Word of men, but (as it is indeed) the Word of God* [d]. If it shall be said vnto mee, that there is a difference betwixt our Sermons and *Pauls*, I willingly confesse it; but yet I say, that euen *Pauls* Sermons were subiect to the like triall that ours be, as appeareth by the practise of the Noblemen of *Berœa* [e]. And therefore as his preaching was not to bee esteemed as the word of God, till triall, and being tried, was equally to be reuerenced as the written Word it self: so neither are our sermons to be by and by credited vpon our bare word, but to be thorowly examined: but being once found to hold at the touch-stone, then they are so to bee reputed Gods word, that it may be safely said, *Hee that despiseth them, despiseth not man, but God* [f]. And indeed vnlesse we shall giue equall credit and respect to matters soundly prooued by Scripture, and to points expressed in it, we shal hazard the truth of many, and the same no petty principles of religion, which I know are substantially confirmed by the Scripture, but yet are not word for word so to be found in the sacred text, as we maintaine them. I remember S. *Iames* giueth vnto that speech (*The spirit that is in vs, lusteth after enuy*) the title of Scripture [g]: Who can shew me in what part of the Bible that is written: I confesse it may be iustified by those places of holy Writ, in which the naturall corruption of mans heart is reported: but word for word, sure I am it cannot be found, which is a plaine proofe that it is not simply vnfitting to terme that (Gods word) which being by due collection deriued from it, yet is not expresly, and in the same forme of words, in which it is deliuered, written in it. As for that which is said, that reading deliuereth the Word of God in it owne proper forme, it is idle: for (to speake strictly) that which is read in our Churches, is not Gods Word in it owne proper forme. The proper forme or shape (for in that obiection, the word forme signifieth so much) of the Scripture is the language in which it was first written. Now as it is true, that albeit the Hebrew and Greeke text of Scripture, be simply better then our English (because the writers of it had that infallible assistance of the holy Ghost, which our translators had not) yet in respect of vs, and for our vse, the English is the better, because our vulgar people vnderstand it better; so, although the Word read doth come neerer to the natiue forme, and shape, and stile of Gods Word, then the Word preached, yet for our behoofe, the Word preached is the better, both because it furthereth our vnderstanding of the text, and especially (which is the chiefe thing) because it is Gods ordinance, by which to bring vs to beleeue.

t 2 Tim. 3. 16.
u 2 Pet. 1. 20.
x 1 Iohn 4. 1.
y Acts 17. 11.
z 1 Pet. 4. 11. λόγια Θεοῦ Perinde sunt ea quæ ex Script. colliguntur atque ea quæ scribuntur. Naz. lib. 5. de Theolog. ἀπὸ τῆς γεγ-ραφῶν.
a Acts 17. 2. ἀπὸ τῶν γραφῶν.
b Acts 26. 22.
c Acts 20. 27.
d 1 Thes. 2. 13.
e Acts 17. 11.
f 1 Thes. 4. 8.
g ἀπὸ τοῦ λέγει ἡ γραφή.

And this I thinke may be a ſufficient anſwere to this obiection. Tell me I pray you, how you doe conceiue it.

Nymph. *As farre as I can coniecture, your anſwer is this: that when that courſe of due triall which is meet) is taken, touching things taught by preaching, then the Scripture being found to giue allowance to them: there is as great aſſurance of the authority of the one, as of the other, and that is as much to be accounted the Word of God, which the Scripture warranteth, as that which by name in ſo many words it expreſſeth.*

Epaph. That is indeed the ſum of the anſwer: to which (if you will) you may adde this; that by preaching, men come to be better aſſured of the authority of the Scripture: for, the better they vnderſtand it, the more comfort they find in it, and the more they feele the power and working of it (all which, by the bleſſing of God, are the effects of preaching) the more are they aſſured that the Scripture is the very thing which it is ſaid to be, euen *a perfect, pure, and ſweete doctrine, conuerting the ſoule, reioycing the heart* [h], *and able to make a man wiſe vnto ſalnation* [i]. It is truly ſaid, *that the Scripture ſtandeth not in reading, but in vnderſtanding.* What ſhal it auaile men to carry a kind of conceit of ſome diuine authority to be in the Scripture, ſo long as they are ignorant of the myſterie of it, and without any apprehenſion or taſte of the *comfort* [k] which is intended in it?

[h] Pſal. 19.7.8. Pſal. 119.103. [i] 2 Tim. 3.5. *Non in legendo, ſed in intelligendo: Hier. contra Lucif.* [k] Rom. 15.4.

Nymph. *Yet (I pray ſir) cleere one thing to me, that now (by the way) commeth into my mind: you will (me thought) haue your Sermons to be called Gods Word; will it not follow from thence, that you that be Preachers then, in your Sermons cannot erre; for, the Word of God cannot erre?*

Epaph. It will not follow at all; as I will ſhew you by the like: we will haue our tranſlations of the Scriptures out of Hebrew and Greek into Engliſh, to be called *Gods Word*: doth it therfore follow that tranſlators cannot erre? not at all. Againe, wee terme that which is read, *the word of God*; may it therefore be iuſtly concluded thence, that he which readeth the text to the people, in his reading cannot erre? ſurely no: ſome tranſlators doe tranſlate amiſſe; ſome readers doe reade amiſſe; and ſome Preachers do preach amiſſe; yet the Word tranſlated is Gods Word, the Word read is Gods Word, and ſo alſo the Word preached is Gods Word. A particular erring in the carriage of the buſines, doth not hinder the giuing of the title of Gods Word vnto the generall courſe. Tranſlations muſt be ſcanned; readings muſt be conſidered of; and Sermons muſt be examined. Gods Word cannot erre, but in the handling of Gods Word there may bee a miſtaking; and a difference muſt be put betwixt things miſtaken, and things ſet downe aright. The text truly tranſlated is the Word of God; the text truly read (being truly tranſlated) is the Word of God; and ſo againe the text that is tranſlated truly, and read truly, and then is opened, expounded, and applied truly, is the Word of God. Nothing, in what manner ſoeuer it is deliuered, is to be reputed and taken as the Word of God, without enquiry.

Nymph. *But now (me thinks) you breed a new doubt, which although it be not properly to the matter of our conference touching preaching, yet I muſt craue your helpe, becauſe you ſeeme by reſoluing me of one ſcruple, to entangle me with another. By this which you haue ſaid, I am become very vncertaine what to account Gods Word. For ſeeing (as you ſay) not the Word tranſlated is more to be reputed the Word of God without enquiry, then the Word preached, how ſhall we doe that vnderſtand no language but Engliſh, we muſt truſt to the tranſlation which we haue, in which, in as much as there may be an errour as well as in reading, or in preaching, how ſhall we be ſure that we haue the Word of God indeed?*

Epaph. You doe not amiſſe to aske this; well it may make a doubt, and I know that the Papiſts doe much vrge this, to proue that our common beleeuers can haue no infallible rule of faith, becauſe we make the Scripture to be the rule of faith, and how (ſay they) can they which vnderſtand not the originall, know whether they haue the Scripture yea or no? To helpe you therefore, this I ſay in a word: The maine aſſurance that that which is tranſlated is Gods Word, is

the

the witnesse of Gods Spirit. This is that annointing which the children of God *receiue*[l], which enableth to discerne all things[m], *and to know the voice of Christ*[n]. This first perswadeth the heart, of the generall truth contained in the translation, and then continueth to be a directer in the triall of particulars. There is a certaine *patterne of wholesome words*[o] called by Diuines *the Analogy of faith*, which is the maine substance and pith of the whole Scripture. This comming to vs by the Ministery of the Church (the meanes consecrated of God to that end) discouereth it selfe to the soules and consciences of Gods people, to be the Truth of God. Being thus proued to the soule of a Christian to be *pure*[p], this remaineth as a rule to iudge all other parts of the translation by, nothing being to be accounted sound, which is not manifest by due triall to be agreeing hereunto. This is the security of a Christian touching the translation, that it is the scripture. It is the very same, which the most learned haue, though they vnderstand the originall tongues neuer so exactly. For when a man hath read the scriptures in the native language thereof, and finds the translation of it in the mother-tongue to be agreeing to it; yet that thing which after all, must assure his soule, that this is the word of God, is the secret teaching of Gods Spirit, which openeth the heart, that the light of the truth may shine into it. I hope this shall satisfie you for this. The ministry of man by which the scripture is translated for vs, and preached to vs, is but as a lanterne, and the word through it will shew it self by it own light. *I haue knowne* (saith *Dauid*) *by thy testimonies that thou hast established them*[q]. Euen out of the word wil arise a sufficient witnes for it self. And althogh it be possible for men ignorant in the Originall tongues, in some particulars (as in matters of story or circumstance) finally to be mistaken (which may also befall the most skilfull) yet that they should vtterly and generally erre (submitting themselues in *meeknes*[r] to the Ministry of the Church) it is vnpossible.

l 1 Iohn 2. 27.
m 1 Cor. 2. 15.
n Iohn 10. 4.
o 2 Tim. 1. 13.
p Psa. 119. 140.
q Psa. 119. 152.
r Psal. 25. 9.

Nymph. *I am glad I mooued you in this: The truth is, I haue been vrged with it by Popish cauillers: but (I thank God) the power which I feele the Scripture to haue in commanding my inward parts, and in making my soule sometimes to tremble, and againe, sometimes to reioyce together with the sweete Harmony which I find in the seuerall parts thereof each with other, hath much strengthened me against all gain-sayers: and herein your speech now hath much confirmed me. But let vs returne to our maine purpose; for I am almost ashamed that I haue held you too long in this matter, and that so much the rather, because there are many other things yet behind, wherein I am as desirous of your help, as in these already handled: yet because I haue this good opportunity, and doe find you also so willing to instruct me. I will yet further acquaint you with one other allegation, which being answered I shall (I think) be well prouided, both to satisfie those of my acquaintance which shal perhaps seeke help from me, and also to say something to those, who with their quirks and shewes of reasons, think to put down such plain men as I am, when we came into their compuny. I named it to you before (though haply by length of communication it is slipped from you) and it is this*, That euen reading it self is preaching: *and that they seeke to proone by these reasons: first they say, to preach is nothing but to publish the Gospell, and that is done by reading: secondly, in hearing the Scriptures read, we heare the Sermons of the Prophets, of Christ and of his Apostles, which passe all other sermons which any man now can make. Thirdly there is (they say) euen in reading that which we so much commend preaching for, namelie, expounding and applying, for the new Testament is the expounder of the old and the Epistles of* Paul *and* Peter *and the rest, doe apply both vnto mens consciences. Fourthly, certaine Scriptures are produced not onely to proue reading to be preaching: but to proone it also to be more effectuall then preaching. Thus, though in our common speech wee account reading to be one thing, and preaching to be another, yet by these deuises we are many times shrewdly puzled, and know not suddenlie what to answer.*

Epaph. These reasons, what shew soeuer they may make at the first view, yet are they neuer able to proue that for which they are alleadged, as shall (God willing) appeare in the seuerall examination of them: First, for that which

is ſaid, that Preaching is nothing but a publiſhing of the Goſpell, I yeeld vnto it, if it be well and rightly vnderſtood: and when it is ſo vnderſtood as it ought to bee, then it will appeare, that the reading of the bare context, cannot properly bee termed preaching. I find in the new Teſtament foure words eſpecially to be vſed, when preaching (ſo farre forth as it is incident to the office of an ordinary Paſtor in Gods Church) is mentioned. The firſt ſignifieth, *to deliuer good tidings* [f], becauſe the Goſpel is, as it was ſaid by the Angels to the ſhepheards, *tydings of great ioy to all Gods people* [t]. The ſecond and third words [u], ſignifie, *to make manifeſt, to diſcouer, to make knowne, to ſet forth to open view*, and ſo *to handle a matter*, as the Prophet was commanded to deale with a viſion which God had ſhewed him, namely, to *make it plaine vpon Tables, that hee which runneth may reade it* [x]. This ſhall appeare to bee true to any man that ſhall take the paines to examine, and duly to ponder thoſe places of the new Teſtament, in which theſe words are vſed in the Greeke, which being applied to the Miniſter his Office, are tranſlated by the word *Preach* [y]. And theſe kinds of words, doe fitly ſet forth the duty of a Preacher, which is eſpecially that, which *Paul* exhorteth the Epheſians to begge of God on his behalfe, to wit, *To make knowne the ſecret of the Goſpell* [z], which ſeeing it muſt be ſought for as *ſiluer, and ſearched for as for treaſure* [a], is not ordinarily to be looked for in the vpper face it were, but to be with paines and induſtry digged out of the very bowels and heart of the Scripture. The fourth word ſignifieth to *publiſh* [b], and as an herald or a crier, *to deliuer a matter in open place, in the hearing of a multitude, that many may take notice of it.* For this cauſe the Prophet *Iſaiah* was willed to *Crie alowd* [c], and to *Lift vp his voice like a trumpet*; and *Ieremiah* was commanded to *ſtand in the gate of the Lords houſe, and to crie the word there* [d]. And hence alſo it is, that the *wiſdome* of God, is ſaid to *ſtand in the top of the high places* [e], and to make as it were a publike proclamation: *O men! ô ye fooliſh! who ſo is ſimple let him come hither. He, euery one that thirſteth* [f]: *come vnto me all ye that are weary* [g], *&c.* By this it may appeare what it is to preach, and in what ſenſe preaching may bee tolerably defined to be a publiſhing of the Goſpell: namely, it is an *open and comfortable diſcouery by word of mouth, making plaine vnto the people of God, the myſterie of Godlineſſe, euen the ſecret of the Goſpell.* Now, as no man duly conſidering the nature and vſe of the forenamed words, can deny preaching (by a Miniſter lawfully called) to be euen ſuch a kind of publiſhing the Goſpell, as is now ſet downe: ſo neither can he with any face or colour affirme, the action of reading the Scripture to be anſwerable to this deſcripetion. So that though it be granted, that the text of Scripture is the Goſpell, and the very word of God; and withall, that reading is after a ſort a publiſhing thereof, becauſe thereby the letter of the Text is recited with a lowd voice, from an eminent and conſpicuous place, in the audience of a multitude: yet when we ſhall enter into a more exact examination of things, it will then appeare, that Reading ſimply cannot be called a publiſhing of the Goſpell, in that ſenſe, as it is required of Miniſters and Teachers to be ſpreaders abroad and proclaimers of Gods truth. Adde hereto, that that which is the principall thing looked for of a Preacher in the publiſhing of the word, the bare Reader in the act of Reading, neither can nor doth performe: and that is, the *diuiding the word of truth aright* [h]: and (to apply Chriſts words in a caſe not much vnlike) *a giuing to them* of the houſhold (*which is the Church*, 1 Tim. 3. 15.) *their portion of meate in ſeaſon* [i]. A Miniſter, is one to whom *the diſpenſation (or ſtewardſhip) is committed* [k] in the family of God: and his office is out of the ſtore-houſe of the Scripture, to ſhare out to euery one, that which he ſhall finde by his *caring to know the ſtate of his flocke* [l], to be beſt fitting and agreeing to him. As for example: *Milke* [m] (that is, *the firſt principles of the word of God*) to thoſe which are *inexpert in the word of righteouſneſſe*: *Strong meate* [n] (that is, doctrine of greater depth) for them, who are *able to beare it* [o]: *Meekeneſſe of inſtructing*

What preaching is.

[f] 1 Cor. 9. 16. εἰ καὶ μοι ἐστιν εὐαγγελίζωμαι.
[t] Luke 2. 18. Luke 9. 60. διάγγελλε.
[u] Acts 4. 2. καταγγέλλειν ἐν τῷ Ἰησοῦ.
[x] Hab. 2. 2.
[y] Rom. 9. 17. διαγγελῇ, Acts 17. 23. καταγγέλλω. Acts 26. 23. καταγγέλλειν, 1 Cor. 11. 26. καταγγέλλετε τὸν θάνατον τοῦ κυρίου.
[z] Epheſ. 6. 19. γνωρίσαι τὸ μυστήριον τοῦ διαγγελίου.
[a] Prou. 2. 4.
[b] 2 Tim. 4. 2. Κήρυξον τὸν λόγον.
[c] Eſay 58. 2.
[d] Ier. 7. 2.
[e] Prou. 8. 2, 3, 4.
[f] Eſay 55. 1.
[g] Mat. 11. 28.
[h] 2 Tim. 2. 15.
[i] Luke 12. 42. οἰκονομίαν.
[k] 1 Cor. 9. 17.
[l] Prou. 27. 23.
[m] Heb. 5. 12, 13.
[n] Verſe 14.
[o] 1 Cor. 3. 2.

ſtructing for thoſe which *are contrary minded* [p]: *a rod*[q], *and ſharpe rebuke of ſlow bellies, that they may be ſound in the faith* [r]: *Improuing* (or conuincing) *of gain-ſayers*, that their *mouthes may be ſtopped* [s]: *admonition* for *them that are vnruly*: *comfort for the feeble-minded* [t]: a diſcreet and reſpectiue framing of exhortation to ſeuerall ages and degrees, to the *Elders, as to fathers*; *to the younger men as to brethren, to the elder women as to mothers, to the younger as to ſiſters* [u]. After this ſort, euery mans portion muſt be allotted out vnto him: and this ordering of that prouiſion, which the Lord (as a carefull houſholder) hath left for his ſpirituall family, is committed vnto the Miniſter. This is that action which *Paul* calleth *a dealing vnto the people the Goſpell of God* [x], our Sauiour tearmeth it *ſowing* [y], which euery country-man knoweth to be more then to bring the ſeed into the place, and to ſet it at the furrowes end, (which is in effect as much as the Reader doth) there muſt bee a diſpoſing and a diſperſing of the ſeed with the hand, that euery part of the land which is eared vp, may haue ſome, which is the liuely repreſentation of the very act of Preaching, by which the word of God (*that ſeed of immortality* [z]) is caſt by the *labourers in Gods husbandry* [a] into euery heart. The Scripture I confeſſe *is profitable* for theſe purpoſes, and able to make *the man of God abſolute and perfect vnto all the good workes* [b] of his calling; and it is no wholeſome food, nor no cleane ſeed, vnleſſe it be deliuered out of that *Garner*: but yet, vnleſſe there be more performed, then is done by naked reading (to wit, a propounding to the houſhold the whole ſtore, as it were in groſſe) it cannot be, but whileſt euery one is left to be his owne caruer, the young ones will be ſtarued, and the riotous and miſgouerned will ſurfet themſelues, with greedy and vnbeſeeming taking that vnto them, which they are neither fit nor able to receiue. And this I thinke may ſerue to ſhew how little reaſon there is in this firſt reaſon, why reading of the Scripture ſhould deſerue the honourable name of preaching: when as both our common ſpeech, and (which is more) the language of the holie Ghoſt hath put an apparant difference betwixt them [c].

[p] 2 Tim. 2. 25.
[q] 1 Cor. 4. 21.
[r] Tit. 1 12, 13
[s] Verſe 9. 11.
[t] 1 Theſſ. 5. 14
[u] 1 Tim. 5. 1, 2
[x] 1 Theſ. 2. 8.
[y] Matth. 13. 3.
[z] 1 Pet. 1. 23.
[a] 1 Cor. 3. 9.
[b] 2 Tim. 3. 16, 17.
[c] Acts 15. 21. ἀναγινώσκεται & κηρύσσειν.

Nymph. *Indeed I acknowledge that to be true out of my owne experience: for though by priuate reading the Scripture, as alſo by hearing it read, I haue receiued much comfort: (the memory of things taught thereby being renewed, and the truth of them confirmed) yet I haue often been quite ſet, often been altogether miſtaken, and ſtill afraid of mine owne iudgement euen in plaine places, vntill I haue found the publike expoſition giuen by the Miniſter iumpe and accord with my opinion. But what ſay you to the ſecond reaſon: namely, that in the Scriptures read, we heare the worthy Sermons of Chriſt, of the Prophets, and of his Apoſtles: and therefore reading is preaching?*

Epaph. I ſay it is a very weake argument. That the Sermons of Chriſt, the Prophets and Apoſtles were excellent Sermons, and that the ſum and abridgment of them is to be found in Scripture, no man goeth about to deny: yet this being granted, will neuer prooue a Reader to bee a Preacher. For hee is not a Preacher, who reciteth publike things of another mans inditing (for then how eaſie a thing were it to be a Preacher? but he which deliucreth matters (though not inuented) yet in reſpect of art and induſtry compiled and framed by himſelfe. If it be ſaid, that the Sermons of Chriſt, &c. though they bee not of his framing that readeth them, yet being read, may turne to the profit of the people; I anſwer, that the queſtion is not, whether they may be profitable, but whether the reading of them may be called preaching. God forbid any man ſhould deny the publike reading of them to bee for the behoofe of Gods people (I hope you haue not forgotten what I told you was my iudgement in this caſe) but how it may be ſaid, that he which hath read them to the people, hath performed that office of a Miniſter which wee call preaching, neither can I conceiue, neither (as I thinke) is any man able to ſet downe. Beſides, if the word *Sermon*, ſhall be preciſely vrged, that which was the ſermon of Chriſt, or *Ieremiah*, or *Paul*, when they liued, and the ſame vttered by them, cannot bee now, being

being recorded in the Bible, and read out by another, ſo properly called a Sermon: becauſe in our common ſpeech, a Sermon requireth the tongue and voice of him that framed it. And therefore to ſay (as ſome doe) that Chriſt or ſome one of the ancient Prophets or Apoſtles preacheth to vs, when wee heare the ſumme of their Sermons read vnto vs, is but a borrowed kinde of ſpeech, vſu-
d Heb. 12. 24. all amongſt Schollers. Such as that is, that *the blood of Abel ſpeaketh* [d]; and that
e Chap. 11. 4. *he being dead, yet ſpeaketh* [e]; or which is ſaid of the *heauens and firmament, that there*
f Pſal. 19. 1. *is no ſpeech nor language, where their voice is not heard* [f], and the like, common in the Scripture: which may alſo (by the way) bee noted to anſwer thoſe, who in this matter to proue the Scriptures read, to be preaching, doe auouch the Scriptures to haue not onely a liuely voice, as birds and beaſts, but alſo a ſpeaking
g Rom. 3. 19. voice too, as men and Angels haue, whereby they both teach vs, and preach vn-
b Heb. 12. 5. to vs. To which end they alleage thoſe places, in which, *ſaying* [g] *and ſpeaking* [h] is aſcribed to the Scripture. May not a man as well prooue that the earth can ſpeake, and that ſtones and beames haue a voyce, becauſe *Iob* ſaith, that his
i Iob 31. 38. *land did not cry againſt him, nor the furrowes complaine* [i]? and becauſe the Prophet affirmes, touching oppreſſion, that *the ſtone ſhall crie out of the wall, and the beame*
k Hab. 2. 11. *ſhall anſwer* [k]? Beſides, is there any ſenſe in it to ſay, the Scripture hath a voyce as a man (for of the other, that they haue a voyce as Angels, I will not diſpute, for what voyce Angels haue, as Angels, I cannot determine.) The Scripture ſpeaketh mediately by man: Man ſpeaketh of himſelfe without another from himſelfe, to cauſe him to be heard. And if this were true, that the Scripture hath ſuch a ſpeaking voyce as man hath, I ſee not for my part what need of a Miniſtery at all: For what ſhould need more then to ſet vp a Bible in the Church: It hath an articulate ſpeaking voyce, it can preach. Againe, not to dwell vpon the anſwering of ſuch enforced collections, let the nature and eſtate of thoſe which are called the Sermons of the Prophets, of Chriſt, and his Apoſtles be a little conſidered. Firſt in generall this is to be knowne, that wee haue but the briefe and ſumme, and as it were the heads of their Sermons related in the Scripture: for if all that euery one of theſe ſpake publikely by way of teaching had been written, we might well ſay, as Saint *Iohn* ſaid touching the Acts
l Iohn 21. 25. and ſayings of our Sauiour Chriſt, *The world could not containe the bookes* [l]; and therefore (if profit be deſired) there muſt neceſſarily be ſome courſe taken, by which the things abridged by the Pen-men of the holy Ghoſt in their writings, may be enlarged. Secondly, the Sermons of *Moſes*, are ſo interlaced with Iudiciall ordinances and ceremoniall rites, appertaining onely to the policy of thoſe times, that for the peoples behoofe, it is more then conuenient, that they ſhould enioy the benefit of an able Miniſter, who may informe them herein, what things be morrall, and what be temporary, what is the ſubſtance of euery ceremoniall ſhadow, and what the perpetuall and vnchangeable equity of euery iudiciall conſtitution. Thirdly, touching the preachings of the Prophets; though they be full of comfort, and abounding with ſweet conſolation, becauſe the maine ſcope and drift of them all, is to foreſhew the renewing and reſtoring of the Church by Chriſt, and though they doe alſo notably make knowne the iuſt iudgement of God againſt ſinne; yet they are ſo intermixed with myſticall prophecies, with hidden parables, with hiſtoricall narrations, and deſcriptions of Countries, with borrowed ſpeeches, and proprieties of that holy language
Gregor. epiſt. ad Leand. in which they were deliuered, *that, howſoeuer ſometimes a lambe* (as the prouerbe
m Nehem. 8. is) *may finde a foord eaſily to be waded through*, yet vnleſſe there be added the helpe
n Iob 33. 23. and guidance of ſome learned *Ezra* [m], ſome *Meſſenger*, or *Interpreter*, as *Elihu* fitly called him [n], and the ſame no ordinary man, but (as the Text ſpeaketh) *one of a thouſand*, the people cannot poſſibly reape that good which God
o Matth. 4. 17. Luke 4. 21. intendeth in the reueiling of thoſe things. Fourthly, for the Sermons of our Sauiour, as we haue but the very ſhort ſumme of many of them [o], according

as

as I ſaid before) ſo for thoſe which are reported more largely by the Euangeliſts, I perſwade my ſelfe there is no man, but (if he will ſpeake the truth, out of his owne conſcience) he will confeſſe, that he learneth more by them, when by preaching they are explaned, then when they are onely read vnto him. Fiftly, we haue in the Bible very few copies of the Apoſtles ſermons: thoſe that be, are in the booke of the Acts, and yet many times, this is all which is ſaid of them: *they preached in Ieſus the reſurrection from the dead*[p], *they went too and fro preaching the Word, preached Chriſt, preached the things that concerne the Kingdome of God*[q], and many the like ſpeeches: all which are like vnto the little *cloud*, which the ſeruant of *Elias* ſaw[r]; which though at the firſt it was but *like a mans hand*, yet at laſt it couered the face of heauen: ſo theſe, being clauſes of very few words, yet miniſter iuſt matter of many large diſcourſes, and the ſame alſo very needfull for the well vnderſtanding of them. If it ſhall be ſaid, that the Apoſtles writings were ſermons. I anſwere, they cannot properly bee called their ſermons: *Paul* writing to the Romans, ſaith, that beſides this labour of writing, he was *ready alſo to preach the Goſpell* vnto them[s]: ſo that he did not account his writing to bee preaching. The Epiſtles of the Apoſtles, were the ſummes of that doctrine which they had taught by word of mouth, and according to the tenor whereof, their deſire was, that the Miniſters of the places to whom they wrote ſhould proceede. I know they were read in the Churches[t], according as it was meete, that a matter written to a whole Congregation ſhould bee communicated to all in publike: but what then? I doubt not, but the Paſtors in the ſeuerall aſſemblies, did (as we now doe) preach vpon thoſe Epiſtles, and open and apply them to their auditories: and ſo much may eaſily appeare, as by other places, ſo eſpecially by that ſpeech to the Hebrewes, by the Author of the Epiſtle written to them: *I beſeech you alſo brethren, ſuffer the words of exhortation: for I haue written vnto you in few words*[u]: which ſpeech (as it is well obſerued by two learned interpreters of our latter times) the Apoſtle purpoſely vſed, leſt his writing ſhould be an occaſion to any, of leſſening that due eſtimation, which the ordinary courſe of preaching did deſerue: It is alone as if the Apoſtle had ſaid: *Brethren notwithſtanding all this which I haue written vnto you: yet I pray you continue your accuſtomed reuerence to the labours of your owne Miniſters: I, as the nature of an Epiſtle requireth, haue written briefly, therefore you ſhall ſtill need the aſſiſtance of your watchfull and learned Ouerſeers, who ſhall enlarge theſe points, which I haue drawn as it were into a narrow roome, and by powerfull exhortations apply them either to your comfort or reproofe, as their knowledge in your eſtate from time to time ſhall direct them:* This is the meaning of that place, plainely proouing the neceſſity of ioyning the paines of a Preaching Miniſter, with the writings and Epiſtles of the Apoſtles of Chriſt Ieſus. Obſerue this alſo further with me touching that place, that that phraſe (*word of exhortation*) there vſed, as it is but once more in the new Teſtament (as far as I can call to mind) ſo there where it is, it is put directly for that preaching or as I may terme it) ſermoning, which was wont in publike aſſemblies to follow the reading of the Scripture[x]. And thus haue you my anſwere to this ſecond ſtout reaſon why reading ſhould be preaching, becauſe forſoot, thereby is communicated to vs the ſumme and ſubſtance of the worthy ſermons which Chriſt and the Prophets and Apoſtles haue formerly deliuered. The weakneſſe of which reaſon, I hope this ſhort diſcourſe hath made you to perceiue.

[p] Acts 4. 2.
[q] Acts 8. 4, 5, 12.
[r] 1 Kin. 18. 44.
[s] Rom. 1. 15.
[t] Col. 4. 16.
[u] Heb. 13. 22. Caluin. and Iunius vpon the place.
[x] Acts 13. 15.

Nymphus. *For theſe two alleadged reaſons, you haue indifferently ſatisfied mee: I doe now expect, what you will ſay, touching the laſt reaſon why reading ſhould bee preaching.*

Epaph. The third reaſon (as I remember) was, that reading may therefore truly be called preaching, becauſe in our Church the reading of the Scripture is ſo ordred, that firſt, there is a portion of the old Teſtament read, next of the new,

new, and thirdly, some parcell of the Epistles: which they will haue to be called preaching, because as the new Testament is an exposition of the old, so the Epistles are the applying of both vnto Gods people. And Scripture also generally doth expound Scripture, and what is preaching, but an expounding of the Scripture? This I thinke is the third reason that you told me of.

Nymph. *You haue hit it right, if you can answer it as fully, as you haue rehearsed it truly, then it shall neuer be any occasion of scruple to me hereafter.*

Epaph. To make a short answer to a slight reason, this is that I say: It is true, if we compare the whole new Testament, with the whole old Testament, that the latter is an exposition of the former, because it maketh knowne vnto vs, that all the ancient promises, touching the Messias, *are yea and amen* in Christ Iesus[x]: so that the substance both of old and new is this, *Iesus Christ yesterday, and to day, the same also is for euer*[y]. And hereupon is that saying of *Augustine*: *The old Testament* (saith he) *is reuealed in the New, and the New was as it were lapped and folded vp in the Old*: the same may also bee acknowledged touching the Epistles, that in them the doctrine both of the old and new Testament is applied and pressed vpon mens consciences by wholesome exhortations. But what then? though this hold in generall, that the new Testament is the Commentary to the old, and the Epistles, the appliers of both, yet it will scarcely be found to hold in particulars: namely, that such a parcell of the new Testament which commeth in order to be read, is an exposition of the speciall doctrine and matter of that portion of the old Testament; which was read before it, or that, that part of the Epistles, which followeth both, is a direct and expresse vrger of both. So that howsoeuer when we diuide the Scriptures into these three parts, the old Testament, the history of the Gospell, and the Epistles, it bee true, that this is the common nature and state of them, that the second part giueth light vnto the first, and the latter raiseth exhortations out of both, yet when we come to single out these parts into seuerall portions, we shall not find that precise and exact correspondence, as that the exposition of the same points shall be said to follow one the other. As for that which is said, that Scripture expoundeth Scripture, it is but a deceitfull kind of speaking, to entrap the simple, as will strait appeare, when the true meaning of it is deliuered in another forme, which is this, *That one place of Scripture, affordeth helpe for the clearing of another*; which albeit it be a certaine truth, and necessary to be maintained yet it doth not imply that any actuall or vocall expounding, can bee attributed to the Scripture. This hath as little weight in it, as that before touching the speaking of the Scripture. The Scripture speaketh by the voyce of man, and so it is fitted and applied to be the expositer of it selfe by the industry of man. And this is all which I will oppose to this third reason: which though perhaps it may make a shew among those that are of lesse iudgement, yet it can deceiue no man, that hath any ordinary skill in the state of an argument.

[x] 2 Cor. 1.20.
[y] Heb. 13.8.
Vetus testamentum in nouo reuelatum, nouum in vetere velatum. *Aug. in Ps. 105*

Nymph. *I must not forget to mind you of those places of Scriptures which are produced, for the weakening of your maine assertion: which places are partly to proue reading to be as operatiue of all Christian vertues, as the most adorned sermons; and partly to make it good, that reading is not only a powerfull kind of preaching simply, but (which is more) of greater power to moue then any Preachers Sermons.*

Epaph. Forbeare not I pray you to propound them, I will vse the best of my poore skill to answer them.

Nymph. *The places of the first sort are such, in which the same effects seeme to haue followed, or to be promised to follow reading, which can be wrought by preaching: as in Deuteronomie*[z], *It is said, that the Law beeing read before all Israell, the knowledge of God, the feare of God, and the keeping and obseruing of the commandements of God shall follow thereupon. Againe, in* Nehemiah[a], *it is reported, that when* Ezra *had but only read the Law vnto the people, it was of that powerfull operation, tha*

[z] Chap. 31. 11 12.
[a] Chap. 8 9.

that it caſt them all into mourning and weeping. Thirdly of Ioſias *it is recorded,* [b] *that* the bare reading of the law cauſed him to rend his clothes, and made his heart to melt away within him. *Fourthly, euen Faith it ſelfe is aſcribed vnto the action of reading, as,* Theſe things are written, that ye ſhould beleeue [c]. *Now (ſay ſome) that which is written cannot make vs beleeue but onely by reading. Laſtly, our Sauiour bidding vs to* ſearch the Scripture (*and that is, ſay they which vrge theſe places, to read it*) addeth, *that ſo* we ſhall finde eternall life [d]. *Here in theſe places, you ſee the knowledge of God, the faith of God, the feare of God, the obedience of God, and eternall life with God, are expreſly aſcribed vnto the bare reading of the word, who therefore can deny Reading to be an effectuall kind of preaching? After this manner I haue heard theſe places vrged, I pray you direct me how to anſwer them.*

[b] 2 King. 22. 11, 19.
[c] Iohn 20. 31.
[d] Iohn 5. 39.

Epaph. I will ſay ſomething to each place in order, hoping to make it appeare vnto you, that none of them make ought for the iuſtification of that for which they are alleaged. And firſt to that of *Deuteronomy* I anſwer two things. Firſt, that the ſequell of the argument (which is this, *By reading, the feare of God, and the obedience of God may be gotten, and therefore Reading is an effectuall kind of preaching*) is very weake: for by the ſame reaſon, the publike execution of an offender among the Iewes, might be ſaid to be an effectual preaching, inaſmuch as this fruit was ſaid ſhould come euen by it, that *all Iſraell ſhould heare and feare, and do no more any ſuch wickedneſſe* [e]. Here is *Feare* and *Reformation* intended to follow, and yet here is no preaching: vpon the ſight of *the mighty power which the Lord ſhewed vpon the Egyptians*, it is ſaid, that *the people feared the Lord, and beleeued the Lord* [f]. Here was both *Feare* of God, and *Faith* too; was therefore the drowning of the *Egyptians* in the ſight of the Iſraelites, a preaching (properly?) Euery occaſion of furtherance of grace or Chriſtian vertue is not preaching: ſecondly, I anſwer, that it ſhall neuer be proued, that this reading preſcribed in this place, was a bare reading, a reading not accompanied with that, which elſ-where is termed, a *cauſing the people to vnderſtand the reading* [g]. It is out of all queſtion, that thoſe to whom this charge of *reading* was giuen, and who were perſonally to performe it, *were the Prieſts the ſonnes of Leui* [h]; and was it their function to be only readers? was it not their duty to *teach Iacob Gods iudgements, and Iſrael his law* [i]? and is not to *teach* in euery mans vnderſtanding a further matter then to *reade*, that is, to deliuer the words as they lie in the volume of the booke, & no more? ſo that the charge to *read*, had a further reference, euen to that labour and buſines of expounding, which the Prieſts were bound to ioyne with their publike readings. This for the firſt place. Now for the ſecond, touching the working of the word read vpon *Ioſiah*, this I ſay: firſt, that *Ioſiah* was a beleeuer before: for this was in the *eighteenth yeare* [k] of his raigne, but he *did vprightly in the ſight of the Lord* [l], euen in the very firſt entry into his kingdome [m]: ſo that this example touching the power of the word read, vpon a man already conuerted, is not proper to our maine queſtion, which is concerning the meanes of the firſt begetting of faith in mens hearts: ſecondly, that the times then were ſomething extraordinary. For by meanes of *Manaſſes* and *Amon*, the grand-father and father of *Ioſiah*, the courſe of teaching was out of vſe. The Prieſts were gone from their *charges* [n]. Now when the vſuall meanes is wanting, God worketh otherwiſe, and bleſſeth reading only to many, who for the preſent cannot otherwiſe be ſupplied. Thirdly, I may ſafely affirme, that in the ſtory there is nothing to the contrary, but that, together with *Shaphans* reading there went either then, or not long after, the preaching of *Hilkiah* the Prieſt, of whoſe preſence at the time of that reading, the text maketh mention [o]. Take which of theſe anſweres you will, it may ſerue for the weakning of the argument from that place. As for that in *Nehemiah* (which you named as ſecond, but came not to my minde till now) I marueil at the vrging it: ſith there it is plaine that there was a courſe taken by *Ezra* to make the people *vnderſtand* [p]. If it be ſaid, that that mourning there reported, is aſcribed to *the*

[e] Deut. 13. 9, 10, 11.
[f] Chap. 17. 13.
[g] Nehem. 8. 8.
[h] Deut. 31. 9.
[i] Deut. 33. 10.
[k] 2 King. 22. 3.
[l] Verſe 2.
[m] 2 Chro. 34. 3.
[n] 2 Chro. 35. 3.
[o] 2 Kin. 22. 10.
[p] Chap. 8. 8.

q Verſe 9. *words of the Law*q, and therfore not to any gloſſe vpon them. I anſwer, that in euery mans conceiuing, it was not the ſound of the words which made them weep, but the vnderſtanding of the words, and the apprehenſion of the ſenſe and meaning, and intent of the words. Now they were the *Leuites* which *cauſed the people to vnderſtand the Law* r: ſo that, ſith the vnderſtanding the law made them weep, (as common ſenſe muſt needs euict) it muſt neceſſarily follow, that it was the *Leuites* their expounding, and not their onely reading which ſo effected their harts, and diſſolued them into teares. *Could the words of the law* haue affected this, had they not bin vnderſtood, and not their *giuing the ſenſe*, that made the people vnderſtand? You named alſo two places out of S. *Iohn*: *Theſe things are written,*

r Verſe. 7. *Aug. in Ioan. tract.* 122. *Lyranus, Hugo Card. Ianſenius.* *that you ſhould* (or might) *beleeue*; and how can things written make vs to beleeue, but only by reading? This is a very ſtrange argument. The purpoſe of that place (in the iudgement of the learned) is to acquaint vs both particularly with the ſcope of that ſtory, and generally with the common drift of the whole ſcripture, which is to bring vs to beleeue, and by beleeuing vnto life eternall. The place is ordinarily vrged by our beſt Diuines, to iuſtifie the ſufficiency of the Scriptures without Traditions. Now what is this to proue reading to be preaching? Yes (ſay you) for how can that which is written make vs to beleeue but onely by reading? Indeed it is true, to the end the matter of the Scripture may bring vs to beliue it muſt be knowne, and to the end it may be knowne, it muſt be read: Is therefore the act of reading the begetter of faith? ſurely no. I aske this queſtion, *How can that which is read make vs to beleeue, vnleſſe it be vnderſtood?* I hope we will not make the words of Scripture like words of coniuration, the very noiſe whereof ſhall effect that which is intended. If then the vnderſtanding of that which is read be neceſſary vnto faith, why may I not ſay with the Eunuch, *How*

f Acts. 8. 31. *can we vnderſtand without a guide*f. Though then it bee true, that things written cannot make vs to beliue, except they be read, yet it doth not follow, that therefore onely reading is ſufficient vnto faith. The Scriptures muſt be vnderſtood as well as read, they muſt be beleeued to bee true, as well as vnderſtood, they muſt be applied in particular, as well as aſſented vnto in generall; to theſe the reading of the Scriptures is the next ſtep after writing them, but yet not the thing which is onely neceſſary. As much may be ſaid of that other place, where *eternall life* is promiſed to *ſearching the Scriptures*, and *to ſearch* (you ſay) is, *to read*: to reade is but a degree to *ſearching*. I remember the words of a reuerend Diuine vpon that place; *Chriſt* (ſaith he) *doth not onely exhort to read the Scriptures, but to inquire into them, and to ſift them thorowly*: he requireth ſuch laborious diligence, as they vſe which ſeeke into the earth for treaſure that is hidden. The Scriptures muſt be read that they may be ſearched, but the naked act of reading or of hearing read is no ſearching. But of theſe places enough, vnleſſe you be not ſatisfied. The other now if you pleaſe.

Whitak. cap. 1. con. 1. q. 1. hortatur vt non legant modo, &c.

Nymph. *I will not vndertake to reply vpon you: if hereafter making vſe of theſe reſolutions which I receiue from you, I ſhall meet with further oppoſition, I will not ſpare to acquaint you therewith. In the meane time, I will tell you what I haue heard alleaged to proue the word read to be* (*as I ſaid*) *of more power to moue then any Preachers Sermons. Two places I remember aboue others; the one, the ſpeech of Chriſt to the Iewes*; If yee beliue

t Iohn 5. 47. not *Moſes* writings, how ſhall ye beleeue my words t?

Epaph. Why? what of that? wherein doth that place make for this purpoſe?

Nymph. *Here they ſay, our Sauiour himſelfe aſcribeth greater power of working faith vnto the written Scriptures, then vnto his owne moſt liuely and excellent Sermons.*

Epaph. This putteth me in mind of the ſaying of *Salomon*, *He that wringeth his*

u Prou. 30. 33 x 2 Pet. 3. 16. *noſe, cauſeth blood to come out* u. Here is a manifeſt peruerting x of the Scripture, and a forcing that from it, which was neuer intended in it. To *beleeue Moſes writings*, is, to beleeue the matter which *Moſes* wrote: and *to beleeue Chriſts words*, is, to beleeue the matter which Chriſt ſpake: ſo that our Sauiours ſpeech is this in other

words;

words, *If you beleeue not the matter that Moſes wrote, how ſhall you beleeue the matter that I ſpeake?* No man can deny this to be the true ſenſe. Here is now no compariſon betwixt *writing and ſpeaking*, or betwixt *reading & preaching*, but only a ſimple auouchment of this truth, *That a man not beleeuing Moſes doctrine cannot beleeue Chriſts doctrine*: which doth not proceede hence, becauſe a matter written and read is more effectuall, then a matter preached and heard; but becauſe of the concurrence and agreement of the doctrin of *Moſes* and the doctrine of Chriſt: *Moſes wrote of Chriſt*[y], and *Chriſt did interpret Moſes*[z]. There being then no difference betwixt their doctrines, he that beleeued not the one, could not giue any credit to the other. Put this caſe, that Chriſt had alſo written, as *Moſes* did: It might then haue been truly ſaid, that hee which would not belieue *Moſes* writings, would not beleeue Chriſts writings, and yet it could not follow thence, that there is more power of working faith in *Moſes* writings then in Chriſts: and yet this is the ſtate of their argument that thus reaſon. Againe, it is a true propoſition, *That they which would not beleeue Iohn Baptiſts preaching, would not beleeue Chriſts*; yet it cannot be thereupon inferred, that *Iohns* ſermons were more auaileable to beget faith then Chriſts. So it is true, that *they which will not beleeue the preaching now, would not haue beleeued Chriſt himſelfe if they had heard him*; are therefore our preachings of more force to worke vpon the hearts of the hearers then were Chriſts? The truth of all theſe ſpeeches depends wholly vpon the ſameneſſe of the doctrine, in the one and in the other. I may adde further, that by *Moſes writings*, may well be vnderſtood the doctrine that was preached out of *Moſes* writings; *Moſes was preached in the Synagogues euery Sabbath*[a], and as well may we ſay, that Chriſt preferreth the ſermons of the Prieſts and Scribes before his owne, as that he aſcribeth more power of working faith to *Moſes* writings, then to his owne preachings. But what is your other place?

y Iohn 5.46.
z Luke 24.27
a Acts 15. 21

Nyn ph. *The other is out of Pauls Epiſtles: where (as ſome ſay) an aduerſary of Pauls found ſo affection a great deale more touched by the bare reading of his letters (which he plainely confeſſed to be ſtrong and mighty) then euer it had been by the hearing of his ſermons, which he deſpiſed as light, and things of no value.* His letters (*ſaith he*) are ſore and ſtrong, but his bodily preſence is weake, and his ſpeech of no value[b]. *This is the ſecond place, and this is the manner of diſputing from it.*

b 2 Cor. 10. 10

Epaph. To this place, If I ſhall anſwer in one word, that here is no compariſon made betwixt *Pauls* writings and his ſermons, but only betwixt the phraſe of his Epiſtles, and his ordinary ſpeech, and other deportment when he was perſonally at Corinthus, I am ſure it is more then any man out of the Text is able to diſproue. Some wretched ones, hearing how roundly and how powerfully *Paul* wrote againſt the corruptions crept in amongſt them, began to thinke with themſelues, *What? This man now taketh vpon him being a far off, and thundereth againſt vs with high and peremptory words: but (alas) when we ſaw him here, we beheld in him nothing more then ordinary; nay, he ſeemed then euen baſely feareful, and all his ſpeeches fauored of a deſire to get our fauors. Whence then is this new courage that he hath taken to him being abſent?* Thus they meaſured *Pauls* miniſteriall and apoſtolicall threatnings in his Epiſtles, by his outward ſemblance, when he was among them. The truth is they were no more touched by his menaces when he was abſent, then they were by his behauiour when he was preſent, but did equally contemne both. That *ſoreneſſe and ſtrength* which they attributed to his letters, was not out of any apprehenſion of the power of them in themſelues. It was altogether ſpoken in ſcorne, *Thinks he now to affright vs by letters; who being here carried himſelf amongſt vs ſo demiſſely?* The place thus opened, I ſuppoſe, maketh little to the prouing of the power of reading aboue preaching. For what though ſome wondred to heare *Paul* in abſence to reproue ſo ſharpely, who in preſence both ſpake and behaued himſelfe ſo gently? Is therefore reading able to worke more powerfully vpon mens affections then preaching can? The true drift of *Paul* was,

Si coram adeſſet vix hiſce auderet. Calu. in locum. humilis propter timorem vel propter fauorem, captandum. Tho. Aq. in locum.

Ostendit falsum esse quod sibi imponitur Tho. Aqu. in locum.

to put off the imputation which was cast vpon him, that when he was many miles from Corinth, he durst reproue and speake vehemently but when he was there hee was no body, but liued among them in *weakenesse and in feare and much trembling*[c]. And therefore hee maketh it knowne vnto them, that (if need so require) they should find him to equal his fashion and carriage when he commeth,

c 1 Cor. 2. 3.

Si necesse fuerit. Tho. Aqu.

to the quality and stile of his Epistles when he is wanting[d]: so then this being further noted, that *Pauls* intent was to disproue those, who challenged him for a kind of peremptorinesse in his absence, and for a cowardly disposition, being present; there will neuer bee any such thing iustly cald to hence, as, that to heare a mans writings read, is more powerfull then to heare him preach. Thus for this place. Proceed now to what you haue further to enquire.

d 2 Cor. 10. 11

Nymphus. *This point hath held vs longer then I either wished or imagined: but I was willing, seeing God had giuen this opportunity, to mention as much as I could remember, of things which I haue heard spoken touching these points: neither is there now any thing behind (that I can call to mind) which I may further propound vnto you, concerning this matter.*

Epaph. It is no maruell though the examination of this one point hath spent vs so much time: for this is certaine, that euery short obiection will require a large confutation. Now for the matter it selfe, there may perhaps be some other obiections differing from these in shew, but yet they will all in the end be found

Athenæus.

to be the same. I remember I haue read of a vaine-glorious boaster, who hauing but one only seruant, yet because he would be thought to keep a great retinue, would call that one seruant by many seueral names, that men might imagine, he hath sundry seruants: so, men may set new names, and new formes vpon these allegations which wee haue examined, that so they might affright vs with the name of multitude: but when they are looked into, they will proue the same things, varying in colour and pretence, but agreeing in substance.

Exceptions against the manner of preaching.

Nymph. *That I may then reape benefit by your aduice, in respect of that which followeth, I said (if you remember) that the exceptions in which I desired to be resolued, were some against preaching it selfe, some against the manner of it: the exceptions against preaching it selfe, I haue (as memory would serue) acquainted you with: there are three things in the manner of your preaching that are much disliked and discommended:* the first is, Rudenesse: the second, is Roughnesse: the third, is Ouermuch commonnesse: *Touching the first, it is said, that you preach vnlearnedly without eloquence, without allegation of Fathers and of other Authors; and therefore you are accounted but as a company of English Doctors, which preach vpon the sudden what commeth into your heads, without study, which causeth your doctrine to be the lesse regarded.*

Epaph. Verily for mine owne part I doe as much mislike rashnes in preaching without due preparation, and rudenesse in handling the word of life, as any

e Ier. 48. 10.

man: I know he is *cursed that doth the worke of the Lord negligently*[e]. And as it is

f Eccles. 4. 17.

meet for euery man when he *entreth into the house of God, to take heed to his foot*[f], so it is much more requisite for him that must enter as it were into the seat of the

g 2 Cor. 5. 20.

Lord and speake vnto the people *in Christs steads*, to be very well aduised before

b Psal. 50. 16.

he take the *couenant* of God into his mouth[h]. And indeed, the bold hardinesse of many now adaies is greatly to bee pitied, who so ordinarily *hand ouer head*, (as we say) step vp into the pulpit; and when they are there, do little better then

i 1 Cor. 9. 26.

beat the aire[i], and behaue themselues many times like the mad-man, of whom

k Prou. 26. 18

Salomon speaketh, who *casteth fier-brands and arrowes, and mortall things*[k]: and so

Ἀεικὲς γ' ἀλεῖν, ἀδύνατα τὰ λέγειν.

(as the Prouerbe is) *Though they speake much, yet say little*, by that meanes exposing the neuer-enough reuerenced exercise of preaching, vnto the reproches and scoffes of euill speakers. Besides, for learning, I confesse, that it is necessarily

ἐν πάσῃ διδαχῇ

l 2 Tim. 4. 2.

required in preaching. Saint *Paul* saith, preaching must be discharged *in all learning*[l]. All liberall Arts and Sciences are handmaides to diuinity, and doe owe a kind of seruice vnto Gods Church. It is said, a Minister must be *a workeman, rightly*

rightly dividing the word of truth [m]: now if he wants his knife, that is, his art and cunning, well he may teare and rend it, and violently dismember it, but that he should rightly diuide it, that is vnpossible. Yet withall, this I adde, that if to preach after a popular and familiar fashion, with desire to speake to the conceit and the capacity of the simplest, and to stand most vpon allegation of the holy Text, very seldome and very sparingly mentioning other testimonies, either of profane and diuine Writers: If I say to preach on this wise be to be termed rude and vnlearned preaching, truly for mine owne particular, *I had rather acknowledge that fault, then seeke to put it from me.*

[m] 2 Tim. 2 15

Malle agnoscere culpam quam deprecari. Pic. Mirand.

Nymph. *What is then your opinion touching humane learning, and the writings of the ancient Fathers of the Church, are they not very behoouefull for you that are Students and professors of Diuinity?*

Epaph. For the study of humane learning, I would not haue you conceiue otherwise of me, but that I hold it very expedient for him that intendeth the profession of Diuinity: I am of his mind, which would haue a Scholler like the witty Bee, which gathereth honey out of euery flower: and I willingly yeeld to S. *Augustines* conceit, who compareth the knowledge of humane sciences, and profane Authors, to the spoiling of the Egyptians by the Israelites. Howbeit I would also still giue my allowance to these studies with this caution, namely, if they be vsed *to prepare the wit, and not to detaine it*, and keepe it too long from grauer studies: for seeing as the saying is, *Learning is long, and our life but short*, it must needs be a preposterous course, to spend the most and best time in those things, which are but as it were circumstances to the principall science. Againe, for the Fathers, this I say in few words, I receiue them, *and do a kind of homage to their very names*, and I am contented to acknowledge that of them all, which was said of two of them, to wit, *that they are euen the hammers of Heretiks, and the eyes of the world.* Our later Hereticks, as the Antitrinitarians, the Anabaptists, the Suencfeldians, the Libertines, the Papists, haue reuiued the ancient heresies of elder times, against which those holy men euen spent themselues: and it is to bee reputed as a great blessing of God, and an argument of his especiall care and prouidence for his Church, that their writings are preserued to this day, by which we are the better fitted to grapple with the enemies of Gods truth. And yet in the study of the Fathers, there is diuers times a double error committed: the one is, that men begin to study of Diuinity with the reading of their workes: which course for the most part breedeth both confusion for want of methode, and error also through the lacke of knowledge in the rule and proportion of faith, by which to *trie all thing* [n], that so onely *that which is good may be kept*: the other errour is, that many are ouer-much deuoted to them, being ready almost *to sweare to any thing which is affirmed by them*: whereas indeed they both might and did erre in many things, often altering their iudgements, retracting and repealing many things, seeing more in their grauer yeeres, then at the first they did perceiue. *Hierome* confesseth, *that he was in one mind in some things when he was a youth, and of another when he grew more in yeeres.* Hee acknowledged also, *that in some things he plaied the Rhetorician, and did discourse something idlely after the manner of declaimers.* *Augustine* in many things was led more by affection then by iudgement, speaking sometimes that whereof he was not fully resolued, as touching Purgatory, and prayer for the dead, out of the abundant loue to his mother *Monica*: somtimes forbearing to vtter that which he thought, brought lothnesse to incurre the offence of some, yea, and frankely he acknowledgeth, *that his ignorance in Scripture was greater then his knowledge.* And *Origen* was so iealous of his owne iudgement, that he would neuer aduenture to write any thing, till he was forty yeeres old, neither would he suffer those things which he had taught publikely, to be taken by Notaries, whose intent was to make them common to the world. And therefore though it be very profitable and expedient for a Di-

Api argumentose simi. is. Hier. de Doct. chr. l. 2. c. 14.

Si præparent ingenium non detineant. Senec.

Ars longa, vita breuis. Ego illos veneror & tantis nominib. semp. assurgo. Sen. l. 8. ep. 65.

Augustine was called *hæreticorum malleus*, and *Ambrose, Orbis terrarum oculus.*

[n] 1 Thes. 5. 20

Iurare in verba.

Witnesse *Augustins* retractions.

Rhetoricati sumus & in morem declamatorium paulisper lusimus. Contra Heluid.

In Enc. ad Laur.

Ad Ianuarium.

In ipsis sanctis scrip multa nescram plura quam sciam. Epi. 119.

Pius Mirand. ex Euseb.

uine to be well ſtudied in the Fathers, yet it is good to reade their workes as the workes of men. It was a good aduice which *Auguſtine* gaue to a friend of his; *I would not* (ſaith he) *haue thee follow my authority, as though you ſhould thinke your ſelfe bound to beleeue whatſoeuer I ſay, becauſe I ſay it.* It is wiſdome to hold that rule in the peruſing of them all. But I forget my ſelfe, to enter into this diſcourſe to you, whom it doth not ſo properly concerne. Howſoeuer, by this that I haue now ſaid, you may vnderſtand my opinion touching both the Fathers and other (as you call it) profaner learning.

Nolo authoritatem meam ſequaris, vt ideo putes tibi aliquid neceſſe eſſe credere, quoniam à me dicitur. Ad Paulinum.

Nymph. *But I pray ſir, why may not the teſtimonies and writings of men be as lawfully vſed in the action of preaching, as in the priuate preparation for it?*

Epaph. It is no good conſequence, to ſay that they may be alleaged in the pulpit, becauſe they may be peruſed in the ſtudy. When as *Salomon* made preparation for the building of the Temple, he had 80000 *Maſons in the mountaines*[o], and among ſo many, there could not chuſe but be much hewing and knocking, and hamering; yet, *there was neither hamer, nor axe, nor any toole of yron heard in the houſe while it was in building*[p]. After the ſame manner it is in *Gods ſpiritual building*[q]; thoſe things may lawfully be vſed in the making prouiſion for it, which are not of the like neceſſity or lawfulneſſe in the actuall performance of it, But to ſpeake more directly (becauſe theſe ſimilitudes ſerue more to giue light, then ſtrength to a matter) if you be deſirous to know a reaſon why we ought to bee very ſparing in the vſe of mens teſtimonies in our ordinary Sermons, this is (as I thinke) the principall, namely, *that our faith ſhould not be in the wiſdome of men, but in the power of God*[r]; that is to ſay, that our iudgement in matters of religion might be grounded not vpon the opinions and verdicts of men, but vpon the certen and vndoubted truth of God. What is it to the conſcience of the hearer, that this is ſuch a mans opinion, or the ſaying of ſuch a Doctor, it being ſo well knowne that they might erre? Surely the conſcience can neuer find ſure footing vntill it commeth to the Scripture. It is a good ſpeech of *Chryſoſtome*: *If any thing* (ſaith he) *be ſpoken without Scripture, the knowledge of the hearers halteth*: his meaning is, that the iudgement is neuer firme, till Scripture hath reſolued it. *It is of no force* (ſaith *Auguſtine*) *to tell the people, Thus I ſay, and this ſuch an one ſaith: only, Thus ſaith the Lord*, that ſtriketh the ſtroke, and doth either conuince or confirme the hearers conſcience, it maketh him either to agree to it, or not to bee able to ſay againſt it.

o 1 King. 5. 15
p 1 King. 6. 7.
q 1 Cor. 3. 9.
r 1 Cor. 2. 5.

Si quid dicatur abſque Scriptura, auditorum cognitio claudicat. In Pſa. 86.

Non valet, hæc ego dico, hæc tu dicis, hæc ille dicit, ſed hæc dicit Dominus. Ad Vincent.

Nymph. *Doe you then thinke, that it is not at all lawfull for a Preacher in a Sermon to alleage the Fathers, or to inſert the ſayings of Heathen Poets, Orators, Philoſophers, and ſuch like?*

Epaphras. I doe not ſay that it is abſolutely vnlawfull to alleage a ſentence out of an ancient Writer, or out of a Heathen Author: for beſides that, many graue, godly, and well-learned men doe ſometimes ſo: there may bee as I thinke ſome (at leaſt) tollerable cauſes to alleage them. As for example: the Papiſts ordinarily giue out (as it is common in the mouthes of our ſubuerted Proſelites) that the ancient Fathers of the Church are all on their ſide. For this cauſe, ſometimes in ſome ſpeciall points of difference betwixt them and vs, I take it not to bee diſallowable, if the Preacher for the taking away of that ſcruple out of the mindes of men, doe ſhew the conſent of the elder Writers, that men may ſee it is but a vaine bragge which our aduerſaries make, when they ſay that their Religion is ſutable to the iudgement of the ancient Church: yet withall, I would not haue a man make this ordinary. And beſides, I hold it fit for him to admoniſh the people that it is done, not to derogate from the ſufficiency of the Scripture, neither to tie them to the opinions of men, but onely to remoue that doubt, which by the whiſpering of wandring Papiſts, may ariſe in the mindes of thoſe that are not ſo well ſetled in Religion. So likewiſe, for the ſpeeches and ſentences of profane Authors, to barre them vtterly

vtterly out of Sermons, I dare not, becauſe I find them vſed by that worthie *Paul* three ſeuerall times [s]: yet this I ſay, that as *Pauls* example warranteth, ſo it limiteth the vſe of ſuch teſtimonies, and ſheweth, that it muſt bee done *wiſely* and *ſoberly*, and that vpon two occaſions chiefly: the one is, to conuince Atheiſts and irreligious perſons, which eſteeme not the Scripture, that they may be driuen to ſay, *Wee are pierced with our owne quilles*; and by that meanes may bee either conuerted or ſilenced. Another occaſion is, by ſome other actions or ſpeeches of theirs to ſhame thoſe that profeſſe themſelues Chriſtians. I remember how God threatneth to prouoke the people of Iſrael *with a fooliſh Nation* [t]? According as many times the Prophets to reforme the backwardneſſe and ſlackneſſe of the Iewes, preach to them of the forwardneſſe and zeale that ſhould be in the Gentiles after their conuerſion. The ſame kind of reaſoning no doubt a Preacher may ſometimes very profitably vſe, by the morally good precepts and actions of the Heathen, to checke the careleſneſſe of men profeſſing Chriſtianity. Thus, now and then I hold a man may tollerably alleage a ſentence of a profane Writer, and a ſpeech of a Heathen Author. As for the ſtrange manner of preaching which is in vſe in many places, both in the Vniuerſities and elſewhere, there is no man well affected, but if hee knoweth it, hee doth exceedingly pity it. One, as though the pulpit were but as a ſcaffold, in which he like a Maſter of Defence were to play his prizes, and to giue teſtimony of his wit, playeth vpon euery word, and deſcanteth vpon euery letter in his text, and as though the Scripture were but a rattle for Children and fooles to make ſport withall, he toſſeth it hither and thither, and will not faile to offer it any violence, to frame it to an imagined conceit, and to draw it to an idle purpoſe. Another, as if his purpoſe were onely to amaze the vulgar, and to affright and aſtoniſh the multitude, mounteth aloft, and is all in his great words, and new coyned phraſes, more fit for ſome Mimick or Tragedian, then a Miniſter of the Goſpell. A third, to gaine the opinion of a profound man, that looketh into matters of more depth then the common ſort, rubbeth ouer the vnſauory writings of ſome Moath-eaten Frier, and by an vncouth faſhion of teaching, together with a multitude of Allegories and intricate diſtinctions, mazeth both himſelfe and all thoſe whoſe vnhappy chance it is to be his hearers. A fourth, to be reputed a good linguiſt, and a man of great reading, ſtuffeth his Sermon with a legion of allegations, and enterlaceth it with many ſhreddings of Latine and Greeke, and by that meanes, though his doctrine perhaps may bee profitable, yet he confoundeth the memory of the diligent and attentiue hearer. Thus, while men being ſicke of the Phariſaicall diſeaſe, *Loue the praiſe of men more then the praiſe of God* [u], and preferre the oſtentation of their owne ſuppoſed learning before the edification of Gods Church, the people is brought either into ſuch an amazedneſſe, as they thinke that any thing may be made of the Scripture, or to ſuch an vnſetledneſſe in iudgement, as that they doe rather hunt after variety of Teachers for their ſtrange manner of preaching, then ſeeke for ſound inſtruction for their owne better edifying. Thus haue you my iudgement touching the vſe of humane teſtimonies in the exerciſe of preaching.

[s] Acts. 17. 28. 1 Cor. 15. 33. Titus 1. 12

Prudenter & ſobrie zanch. Propriis penitis configimur. Theo. trip. hiſt. l. 6. cap. 17.

[t] Deut. 32. 21.

Tanquam Architæ crepitaculum.

Θαύματα ῥημάτων. Proycit ampullas & ſeſquipedalia verba.

[u] Ioh. 12. 43.

Nymph. *I willingly agree vnto you in that which you haue ſaid touching ſome mens courſe of preaching: I haue ſometimes my ſelfe been at ſome mens ſermons which had the name of great Clerkes and learned men, and yet (it may bee mine owne dulneſſe was the cauſe) ſuch hath been their manner of handling, ſo full of Schoole points, and tearmes and ſayings of men, that neither hath my iudgement been bettered, nor my conſcience any whit comforted. But I doe not yet ſee how you will make the parts of your owne ſpeech to agree: you ſay preaching muſt bee learned and eloquent, and yet you are ſtraite in allowing the vſe of thoſe things which may teſtifie learning, and garniſh and ſet forth your Sermons: for I tell you in the Country here, you are not thought learned, nor yet eloquent, ſo*

long as you speak nought but English, and withall common and ordinary words, and alleage nothing but places of Scripture, which euery man can search out of the Bible as well as you: I pray you therefore reconcile these two, how there shall be that plainenesse in your Sermons, and yet learning too.

How a sermon may be plaine and yet learned.

Epaph. The matter is not what men thinke, but what men ought to thinke. It is possible for a man to be skilfull in the tongues, and yet to be farre enough off from being a learned man: and much reading, though it argueth industry, and may be a witnesse of a good memory, yet it is no certaine argument of sound iudgement. That man is most learned, who by his skill can make another man learned: for this is the end of preaching, to make men Schollers*: and hee is most eloquent, that can make him who heareth him vnderstand that which he himselfe conceiueth. The intent of learning, is not that men that haue it, should thereby breed astonishment in their hearers, and gaine admiration to themselues, but that by it they should bee profitable and helpefull to those which are without it. So likewise, the vse of eloquence it not to bee as it were a mist before a mans speeches, to cause him to bee the more hardly vnderstood, but to giue lustre (as I may so speake) thereto, and to bring both light and delight to the dull apprehension of the hearers. And therefore whosoeuer so preacheth, as that because of the depth of his learning (as men call it) he passeth the capacity of the meanest hearer: againe, whosoeuer so speaketh, as that his eloquence (as men tearme it) maketh him to be as it were an alient to his ordinary audience, surely the same is neither truly learned, nor truly eloquent, because his learning not conceiued, profiteth not, & his eloquence not vnderstood, benefits not. So that this being considered, that he is most learned, whose preaching is most profitable; and he most eloquent, whose manner of speaking best entreth into euery ordinary conceit: it is an easie matter to reconcile these two, that our preaching must bee learned, yet familiar; eloquent, and yet so plaine, that it may be truly said of it, that *if it be hid, it is hid to them that are lost*y.

μαθητεύσατε. * Mat. 28.19.

Non quid bene sonet, sed quid bene intimet & indicet quod ostendere intendit. Aug. de doct. ch. l. 4. cap. 9.

Augustine is full to this purpose *de doct. chri. l. 4. cap. 8.*

y 2 Cor. 4. 3.

Nymph. *Yet it will be thought, that preaching will grow into very great contempt, and seeme but base in the eyes of wise Men, if choise speaking and quaint words, which in other discourses are thought very commendable, shall bee banished from your Sermons.*

Epaph. Why man, did you neuer heare of this phrase, *The foolishnesse of preaching*z? When the Gospell was first preached in the world, the reason why it had so cold entertainement was this: The Iewes, they would either haue it confirmed by some extraordinary signes, or else they would not credit it (*The Iewes require a signe*) The Gentiles being men of great learning (as appeareth) they seeing *Paul* and the rest comming after a very meane fashion, men for their personage silly, for their profession making shew to know nothing but onely Christ, and the same crucified; and for their course and carriage in the ministry, plaine, auoiding purposely the inticing words of mans wisdome, by and by scorned it, and deemed it folly to be caried away by a thing of that simplicity: (*The Grecians seeeke after wisdome*:) hereupon this Ephitete was cast by the reproachful world vpon the best kind of preaching, to call it *foolishnes*, & all for this once cause, that as for the substance of it, it is crossing to mans reason, so for the fashion of it, according to the world, it is cleane out of fashion, only beautiful in this, because it is not beautified with that, without which the nice and giddy world thinketh euery thing to be deformed. So that the opinion of men reputing it to be but *foolishnesse*, because it wanteth that garish garnishing which mens itching eares are much delighted with, ought to be no disparagement to it in the sight of those that are truly religious: and I pray God giue vs all grace that are called to the Ministry, to be so set for the glory of God in the conuersion of soules, that wee may more affect *soundnesse of teaching, then fitnesse of speech*,

z 1 Cor. 1. 21.

and

and may thinke it *our best Art to secret Art*, and to take heed of that bastard eloquence, which this worst age of the world seeketh to make legitimate. It is a good aduice of *Ierome*, to auoide a pompous kind of speaking in theologicall discourses: *for a man* (saith hee) *that handleth holy matters, a low and (as it were) a foote oration is necessary, and not such as is thickned with artificiall framing of words.* It is no matter, though the Papists continue to call vs in scorne Iuke Diumes, because of our close adhering to the holy Text, so long as the soules of Gods seruants shall receiue comfort by vs: for then I am right sure, this being sought for, the little flocke shall pray for vs, and the great shepheard shall bee good to vs.

Nymp. *You haue (at least to my vnderstanding) well remooued this imputation of rude vnlearnednesse: I pray you therefore come to the next, which is that your manner of preaching is too austere: you haue nothing in your mouthes but hell and condemnation, and the iudgements of God which (as some say) is the next way to bring men vnto despaire.*

Epaph. I confesse indeed, that there is a great error committed by some, whose zeale doth sometimes so far ouer-carry them, that they forget the Apostles rule, of *suffering the euill men patiently* [a]: and it may not vnfitly be said to many such, as Christ said to his disciples, when they would needs haue had leaue to *command fier to come downe from heauen, to consume them that would not receiue him*; *they know not of what spirit they are* [b]. Yet notwithstanding, the conceit of the most, who would haue nothing but peace preached to them, when as it may be truly said to them, as *Iehu* said to the seruant of *Ieboram, What haue they to doe with peace* [c]? is not at any hand to be giuen way vnto. It is meet for a preacher to take heed, that *he breake not the bruised reed, or quench the smoking flaxe* [d]; so it is meet also to beware, how he *taketh the childrens bread, and cast it to whelpes* [e]. The course warranted to vs by the Scripture, is this: first, to endeauour the softning of our hearers hearts, by bringing them to the sight and sense of their owne wretchednes, before wee aduenture to apply the riches of Gods mercy in Christ Iesus. The preaching of the Gospell is compared by our Sauiour himselfe vnto the *sowing of seed* [f]: as therefore the ground is first torne vp with the plough, before the seed be committed to it; so the *fallow ground* [g] of our hearts must first bee broken vp with the sharpenes of the law, and the very *terror of the Lord* [h], before we can be fit to entertaine the sweet seed of the Gospell. They who desire *as liuely stones* [i] *to be made a spirituall house, euen the habitation of God by the spirit* [k], must yeeld themselues to be squared and hewen, and smoothed by the well applying of the law: that so they may become fit to *be coupled together* with the rest of *the building*, and to *grow vnto an holy temple in the Lord* [l]. Wee must haue our *mouthes stopped* by the law, and in our owne feeling stand *culpable before God* [m], and euen as it were *concluded vnder sinne* [n], before we can be admitted to thinke our selues to haue any the least interest in the *glad tidings* [o] of the Gospell. To preach mercy and grace vnto them, which feele no need of mercy, and know not the worth of grace, is no better then to *cast pearles before swine* [p], and to expose the louing kindnesse of God vnto contempt. *The person that is full, despiseth the hony comb*, saith *Salomon* [q]: and what doth a proud Pharisee, or a churlish *Nabal*, or a scoffing *Ismael*, or a politick *Gallio*, care to heare of *the breadth and length, and depth, and height* [r] of the loue of God in his son Iesus? the doctrine of that nature, is as vnfitting such *vncircumcised eares* [s], *as the snow the summer, & the raine the haruest* [t]. *Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe* [u]. So long as men will be *like an horse, and a mule, which vnderstandeth not* [x], and manifest their folly by *hating knowledge* [y], and by *making a mocke of sin* [z], what other thing should they haue, but that which of right belongeth to them? let the soule be once humbled, and brought to *hunger and thirst after righteousnes* [a], & then *a word in season* [b], will be *as cold waters to a weary traualler*, & as *good newes from a far country* [c]: then will mercy be as welcom as *the raine vpon the mowen grasse, and as the showers that water the earth* [d]. Besides, we

[a] Matth. 5. 39. Rom. 12. 19. 1 Thess. 5. 14. 2 Tim. 2. 24.
[b] Luke 9. 54, 55.
[c] 2 King. 9. 18.
[d] Esay 42. 3.
[e] Mat. 15. 26.
[f] Matth. 13.
[g] Ier. 4. 4.
[h] 2 Cor. 5. 11.
[i] 1 Pet. 2. 5.
[k] Ephes. 2. 22.
[l] Verse 21.
[m] Rom. 3. 19.
[n] Gal. 3. 22.
[o] Luke 2. 10.
[p] Matth. 7. 6.
[q] Prou. 27. 7.
[r] Ephes. 3. 18.
[s] Acts 7. 51.
[t] Prou. 26. 1.
[u] Verse 3.
[x] Psal. 32. 9.
[y] Prou. 1. 22.
[z] Prou. 14. 9.
[a] Matth. 5. 6.
[b] Esay 50. 4.
[c] Prou. 25. 25.
[d] Psal. 72. 6.

Nota. Hieron. in Ep. ad Nepotian. de vita Clericor. (hor. 1. 4. 19. magna ei mens erat ante Philosophum Platonem orationem in theologicis tractatoribus: de reb. quæris? tractatus, pedestris oratio accipienda est, non pugnantium compositione fronde cat, ad Damasum Artumentales theolog. Eckius.

we find it true by common experience, that the greateſt part are ſo dead in ſin that if a preacher ſhould deale after ſome ſuch milde fashion, as old *Ely* deal
e 1 Sam. 2.23. with his ſonnes [e], his ſermon will but be like a dreame when one awaketh: the hearer haply, when he is gone, will thinke he heard ſomething, but he knoweth not what, and becauſe he was reproued but ſoftly, he will imagin that he ſinned but ſlightly, and ſo will let all ſlip as eaſily, as it came gently. So that a man that intendeth to do any good in this frozen generation, hee had need to bee rather
f Mark 3.17. *Boanerges, one of the ſonnes of thunder* [f], then *Bar-Ionah* [g], the ſonne of a doue. In
g Mat. 16.17. the Prophet *Ieremy* we read that the *word* of the Lord is *like an hammer* [h]: now if
h Ier. 23.29. you adde that to it which *Salomon* ſaith, that *the words of the wiſe are like nailes* [i], it
i Eccl. 12.11. will follow thence, that he which is a wiſe maſter-builder in the Lords houſe,
k 2. Tim. 2.15. and *a workman that needeth not to be aſhamed* [k], when he handleth this ſame hammer of the Word, he will be ſure to driue the nailes of his exhortations to the head, that they may leaue ſome impreſſion in the hearts of thoſe which heare him. Well then, this is the ſubſtance of my opinion in this point: I would haue a preacher to preach peace, and to aime at nothing more then the comfort of the ſoules of Gods people, yet I would haue him withal frame his courſe to the manner of Gods appearing to *Eliah*: the Text ſaith, that firſt *a mighty ſtrong wind rent the mountaines, and brake the rocks*: then, *after that came an earth-quake, and*
l 1 Kin. 19.11. *after the earth-quake came fier: and after all theſe*, then *came a ſtill and a ſoft voice* [l]. After the ſame manner, I would not haue the ſtill and milde voice of the Goſpel come, till the ſtrong tempeſt of the law hath rent the ſtony hearts of men, and
m Hab. 3.16. haue made their *bellies to tremble, and rottenneſſe to enter into their bones* [m], and to cry
n Eſay 38.14. with that good King *Hezechiah, O Lord it hath oppreſſed me, comfort me* [n]: or at the leaſt, becauſe our auditories are mixt, conſiſting of men of diuers humours, it ſhall be good for him to deliuer his doctrine with that caution, that neither the humbled ſoules may be affrighted with the ſeuerity of Gods iudgements, nor the prophane and vnrepentant grow preſumptuous by the abundance of Gods mercy?

Nimph. *Indeed I am verily perſwaded, that this courſe which you haue named is the beſt: for to this beſt agree thoſe properties of the Word which the Apoſtle makes mention of, to wit*, Sharpeneſſe and entring through, to the diuiding aſunder of the ſoule
o Heb. 4.12. and the ſpirit, and diſcerning of the thoughts and intents of the heart [o]. *But yet in the world this is a courſe that men like not of.*

Epaph. No maruell: for (as I haue in part told you before in the beginning of our conference) it is the greateſt enemy vnto that which men loue beſt, and that is their owne ſinne, vntill God be pleaſed to *put a new ſpirit within mens bowels, and*
p Ezec. 11.19. *to take the ſtony heart out of their bodies* [p]; there is nothing that they doe *hate* more,
q Pſal. 50.17. then to *be reformed* [q]. But the truth is, that though no reproofe *for the preſent, ſeemeth to be ioyous but grieuous* [r], *yet as the length*, when men are better aduiſed, *he that*
r Heb. 12.11. *rebuketh ſhall find more fauor, then he which flattereth with his lips* [ſ]. Yea, and the time
ſ Prou. 28.23. will come, that thoſe who now cannot *ſuffer wholeſome doctrine* [t], will curſe the day
t 2. Tim. 4.3. that euer they knew, or heard thoſe *ſweet tongued* [u] chaplaines, and ſoothing *Zidkiahs* [x],
u Ier. 23.31. which haue *ſowed pillowes vnder their arme-holes* [y], and haue *cauſed them to*
x 1 Kin. 22. *erre by their flatteries* [z], and they will alſo cry ſhame vpon thoſe, whom they now
y Ezec. 13.18. thinke too cholericke and cenſorious, that they did not ſpeake more thorowly
z Ier. 23.32. vnto them: therefore whatſoeuer mens acceptance is, it is beſt for vs to order the matter ſo, by ſpeaking directly to the reproofe of ſinne, that we may be pure
a Act. 20.26. from the *bloud of all men* [a]; and that no man who liueth vnder our miniſtery may haue cauſe in the day of the Lord to impute his ſlowneſſe in repenting to our too cold, too milde, and too couert manner of reprooving.

Nym. *But what ſay you now, ſir, to the third accuſation: which is, that you make your preaching too cõmon, & ſo by that meanes draw it into contempt, & make it to be the leſſe eſteemed among men? I can tel you, there be many that are preachers thẽſelues be of that opinion.*

Epaph:

Epaph. I am the more sory: and to tell you what I thinke plainly, I am of that mind, that those which blame often preaching as a fault, what colour soeuer they may set vpon it, yet they do it chiefly for the couering of their own shame, that their negligence may not bee taken notice of. I remember the old fable of the Fox, who hauing had a mischance and lost his taile, comming into the assembly of the beasts of the same kind, fell to perswade them, euery one to cut off his taile, pleading the cumbersomnesse and waightnesse of it, with many the like circumstances; but the matter comming to further scanning, it was found, that the wily Fox did it onely to couer his owne deformity, which (if to be without tailes had once bin a fashion) should neuer haue been espied. I leaue you to apply it. Onely I would wish all such so minded, to follow *Hieromes* counsell, in which he admonished one *Calpburnius*, vpon some such occasion as this, *that if he wanted teeth himself, he should not be enuious against those which were able to eate.* When one counselled *Moses* to silence *Eldad* and *Medad*, imagining that their *Prophecying in the hoast*, might haue eclipsed *Moses* his credit; *Moses* liked not the aduice, but wished, that *all the Lords people were Prophets* [b]. But lest I should seeme too tart against this kind of men (of whom yet there is some hope) I will be content to examine their reasons, because (as I gather by your speech) they seeke (as the Prouerbe is) *to be mad with reason.*

Ne vescentium dentibus, edentulus inuideat, Epist. 84.

[b] Num. 11. 27, 28, 29.

Cum ratione insanire.

They say, the ouercommonnesse of preaching, will breed contempt of preaching. First of all, suppose it fareth with some, in respect of preaching, as it did with the vnthankfull Israelites [c], which loathed the Manna, wherwith the Lord so miraculously fed them in the wildernesse; so they also seeme to be (as it were) glutted with the continuall vse of the word preached: yet this can be no reason why a diligent and frequent Preacher should remit any thing of his former industry, and speake more sparingly, drawing his Sermons into a smaller number, then he was wont. It was a worthy speech of *Chrisostome*; that worthy and industrious Preacher: *Although* (saith he) *I am not ignorant, that I speake in vaine, yet I will not giue ouer; for in so doing I shall be excused with God, although none would heare me.* It is truly said, that there are three very good mothers, which haue three very bad daughters, and they are these: 1. Truth, which yet in the world breedeth hatred: 2. Peace, a great blessing of God, and yet through our corruption it causeth idlenesse: 3. Familiarity, and the common vse of a good thing, which is notwithstanding mostly recompenced with Contempt. And yet this is not in the nature of these things, but only in our corruption. For as the nature of God is so perfectly good, that he doth turne euen very euill things into very good things (as he made the malice of the Iewes, in putting his Sonne to death, to be a meane of our saluation) so, our nature is so absolutely euill, that it turneth very good things into euill, as sometimes *the grace of God into wantonnesse* [d], & Christian *liberty into an occasion vnto the flesh* [e], and so in these particulars which I haue named. Now because truth is generally hated, shall men therefore banish it from their speeches, and frame their tongues to flattery? Because many abuse the blessing of peace, shall we therefore voluntarily raise tumults, or desire God to put an end to our happy daies of quietnesse? There is in the world no reason for it, neither is there any iust cause, why we should go about to make our preaching as it were, something more dainty, because it may seeme, to some raw and ill disposed stomackes, to breed a kind of fulnesse and saciety. Secondly, if we looke better into it, wee shall see, that the true cause of mens contempt of preaching, is not so much the common vse of it, as the ignorance of the worth and excellency of it. The Sunne, the Water, the Fier, what things more common, and yet what things lesse despised? and the reason is, because we all know, we cannot liue without them. Let men be once perswaded of this, that neither the Sun, nor water, nor fier are more necessary for the outward man, then preaching is for the soule and spirit; and that where it is wanting, there *the people*

[c] Num. 11. 6.

Chrys. in Cap. 3. Ioh.

[d] Iude 4.

[e] Gal. 5. 13.

decay,

decay[f], then they will neuer be cloyed: or at least, if saciety through the in-bred corruption of our nature creepe vpon them, by the remembrance hereof, it will quickly be recouered. Thirdly, doe but marke what course of preaching it is, which it pleaseth some to call ouer-common: namely, a setled course for euery Sabbath, and it may be some weeke-day Lecture, as it is called vsually. Now I would faine see, how any man can say with reason, that this is ouer often. *Paul* commandeth to *preach in season*[g]. If this charge carry any waight, what better season can there be, then the Sabbath, a day of leisure, a day in which men if not for conscience, yet for custome, and because of the lawes, assemble themselues in one place, for the performance of one common duty and seruice vnto God? I remember it is permitted as a circumstance to the historicall relation of some of Christs Sermons, that *when he saw the multitude, and great troupes resorted to him, then he spake many things to them*[h]: and in another place it is said, that beholding the swarmes of people, and considering their spirituall wants, euen his very *bowels did worke within him, and hee began to teach them*[i]. So no doubt it is, and ought to bee with euery good Minister: hee cannot (as we say) find in his heart to dismisse a multitude assembled to worship God, without some word of exhortation. Mee thinketh, that when a Pastor of a parish is come into the Church vpon the Sabbath day, and beholdeth his whole flocke gathered together as one man, he should euen imagine, that the very presence of the people doe call to him, (as the *Rulers of the Synagogue* did to *Paul* and *Barnabas*,) that if hee *haue any word of exhortation for* them, hee should *say on*[k]. So that, if to preach in season, bee a Minister his duty; and the fulnesse of an assembly vpon the Sabbath bee a seasonable occasion, (as no man can deny it) I cannot see how so seasonable an exercise, can bee charged with ouer-commonnesse, or blamed as a meanes to make the word of God lesse precious amongst men. God requireth, that wee should *call the Sabbath a delight to consecrate it*[l]: now, how can that day bee hallowed and consecrated as it ought, if so speciall a part of Gods spirituall worship, as preaching is, be left out? how must not the whole other seruice of the day, bee euen as a lame and maimed sacrifice before God? I know indeed it pleaseth some to say, that the meeting of the people together to the hearing of the word preached (a phrase scoffed at, as though it were not the language of the Scripture[m]) is not the chiefe institution of the Lords day. But whatsoeuer mens idle conceits be, yet the truth is, that the most excellent parts of Gods seruice, consisteth in the exercise of his word, the faithfull dispensing whereof is the beauty of the Lords house, and the very life of the Sabbath. The other parts of Gods publike worship, doe but as it were wait and giue attendance vpon this. For wherefore is prayer, but to prepare vs to the word, and to beg of God to bestow those blessings which are promised in the word? & if we will credit the Scripture, men cannot pray, till by preaching they are taught to pray; *How shall they call on him, vpon whom they haue not beleeued*[n]? *&c.* The place is known well enough. Againe, what is the vse of the Sacraments, but to be seales to the word? The preaching of the word is the tenor of the couenant betwixt God and vs: the Sacraments are seales to assure vs of the performance of the gracious promises made vnto vs in the word. So that indeed the other specialties of Gods worship are of no vse, but only so far forth as they haue reference to the word. In the 2. of *Esay* his Prophecy, where the state of the Church of the Gospell is described, the people are brought in, prouoking one another to ascend *vp to the mountaine of the Lord, to the house of the God of Iacob*[o]. To encourage themselues and other hereunto, they vse this reason, *he will teach vs his waies*: no doubt in their meetings they were to vse both praier & the Sacraments. But yet, that there they should be taught, was vsed as the principall motiue; because, as to be taught the waies of the Lord, is the principall blessing[p], so obediently to heare, is the principall seruice. Wherein *hath the Lord so great pleasure*,

[f] Pro. 29. 18.
[g] 2 Tim. 4. 2.
[h] Mat. 5. 1, 13. 2. ὄχλοι πολλοὶ.
[i] Mark. 6. 34. ἐσπλαγχνίσθη.
[k] Acts 13. 15.
[l] Esay 58. 13.
[m] 2 Tim. 4. 2. Marke 2. 2. Preaching the principall exercise of the Sabbath.
[n] Rom. 10. 14
[o] Esay 2. 3.
[p] Psal. 147. 19.

as

as in this, *when his voyce is obeyed* [q]; and how can his voyce be obeyed till it is knowne? and what other ordinary meanes of knowledge shall wee trust vnto besides preaching? Seeing then the Sabbath day is a fit time in regard of peoples assembling together, and seeing also the preaching and hearing of the word, is a maine part of the worship of God, and by consequence especially intended in the first institution of the Sabbath, he that endeuoureth to entertaine his people euery Lords day, with the opening and applying the Scriptures, cannot iustly be accused to be one, who by too much familiarity draweth the ordinance of God into contempt. And if examples bee of any force herein, they be not wanting: of old *Moses was read and preached in the Synagogues euery Sabbath day* [r]. That which our Sauiour did at Nazareth, is said to haue been his custome [s]. *Iustin Martyr* testifyeth, *that the reading and opening of the Scriptures lasted ordinarily for an houre long euery Sabbath day. Tertullian* reports, *that in his dayes* (and they were neere the times of the Apostles, as were also *Iustine Martyrs*) *there was no publike meeting, in which before the dissoluing of it, they were not fed with holy sermons.* Augustine saith of *Ambrose, that he preached euery* Lords day. And I remember the speech of a reuerend Bishop of this land, namely, *that a Minister can no more enter into the Church vpon a Sabbath day without preaching, and not be guilty of a damnable sinne, then* Aaron *could enter at any time into the Congregation without death, in case he sounded not his belles when he entred.* And further, *that he committeth the sinne of a dumbe dogge, who passeth ouer a Sabbath without preaching, and in so doing, causeth also the people to pollute the Sabbath day.* You see examples and iudgement in this case not to be despised.

[q] 1 Sam. 15. 22

[r] Acts 15. 21.

[s] Luke 4. 16.

Sacris Sermonibus.

Omni die dominico.

Babington.

Nymphus. *Well, suppose it be yeelded vnto, that it be good to continue the exercise of Preaching euery Sabbath day, yet it may seeme superfluous to draw the people to hearing vpon the weeke-dayes, when men are otherwise in their worldly affaires to bee imployed.*

Epaph. That is it which I was now next about to speake of: I cannot say, it is a matter of necessity for a Minister to tye himself or his Auditors to a week-day Sermon: yet if a Preacher bee willing so to bestow his paines; and the people, in respect of their dwelling together, as in Cities and greater Townes, be ready to *redeeme some time* [t] for so good a purpose. I hold it very commendable. When *Paul* and *Barnabas* preached at Antioch, we reade, that *the Gentiles besought them, that they would preach those words to them, in the space betwixt that and the Sabbath day* [u]. Now though I will not say, that that example is a Law, yet I must needs say it is an allowance to such a course: and that which was commendable in them, cannot deserue blame in others of Gods Children, who are willing to diuert some of their time allowed for outward businesses to spirituall occasions; as namely for the increasing of their knowledge, and for the *edifying themselues in their most holy Faith* [x]. Neither can such a course be more an occasion of bringing preaching into contempt, then the established order for meeting on Wednesdayes and Fridaies to prayer and reading of the Scriptures, can bee or is an occasion to make these good exercises to bee despised.

Of week-day Lecture.

[t] Ephes. 5. 16.

[u] Act. 13. 42. εἰς τὸ μεταξὺ σάββατον. *Intra proximè sequens Sabbatum.*

[x] Iude 20. ἐνεδρὰς ἡμέρας. *Beza.*

Nymph. *I haue heard some say, that it is sound and learned preaching which we that are the people must wish for, and not often and continuall preaching: and that the word of God is compared to raine, which though it be in measure profitable, yet in abundance maketh* the seed rotten vnder the clods [y]. *In like manner, they say that preaching in moderation may doe much good: but if it exceede, may bee an occasion of barrennesse among the hearers.*

[y] Ioel. 1. 17.

Epaph. It is a wofull thing, that men should so farre stretch their wits to deceiue their owne soules, and to beguile others also. I would we had all learned the Apostles rule, *not to doe any thing against the truth, but for the truth* [z]. To satisfie you touching this that you haue named, hauing obserued it (as you say) out of

[z] 2 Cor. 13. 8.

the ſpeeches of ſome: it is worth the marking, how Satan in his ſubtilty vnder the colour of allowing and vrging ſound preaching, would ouerthrow diligent preaching? therein building vpon a falſe ground, namely, that a man cannot preach often, and preach ſoundly too; which how falſe it is, the vnreproueable labours of many induſtrious Miniſters in this land, are a ſufficient witneſſe. It is a wiſe and holy ſpeech of *Salomon*, and may be well applied to this purpoſe,

y Prou. 10. 4. *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich* y: and againe: *There is that ſcattereth and is more increaſed: but hee that ſparcth more then is right,*

z Chap. 11. 24. *ſurely commeth to pouerty* z. Men of excellent gifts many times, whileſt, either in niceneſſe (fearing to hurt their bodies) or in pride (being as it were vnwilling to make themſelues too common) they are more ſparing in this exerciſe of preaching (which is the glory of a Miniſter) through the iuſt iudgement of God loſe their former perfection, and as through diſuſe they grow leſſe willing, getting a kinde of habite of negligence, ſo alſo they become leſſe able to doe good in the Church of God then they were before. Now, when preaching (through default of often inuring themſelues vnto it) becommeth more irkſome (they being to ſeeke in many things when they fall to make preparation for it) then ſtrait, becauſe of their owne vnaptnes (the iuſt puniſhment of idleneſſe) they conclude, that thoſe who preach ſo often (as they call it) preach carelieſly without ſtudy and without learning. On the other ſide, men (it may be) of meaner (yet commendable) gifts, who remembring the *neceſſity which is*

a 1 Cor. 9. 16. *laid vpon them*, and the woe which ſhall follow, *if they preach not the Goſpell* a, doe euen deuote themſelues and all their ſtudies and endeauours to the ſeruice of

b Phil. 1. 8. the Church, and doe ſo *long after* their people *from the very heart roote in Ieſus* b, that for their ſpirituall furtherance they could beteame to *deale* euen their *owne*

c 1 Theſ. 2. 8. *ſoules* c vnto them: ſuch I ſay, through the bleſſing of God vpon their holy labours, doe ſo increaſe in iudgement and in zeale, and haue ſuch a *doore of vtterance opened* vnto them, *to ſpeake the myſtery of Chriſt* d, that as they themſelues,

d Col. 4. 3. placing a kind of felicity in the doing of their duty, find in themſelues a certen faculty in that heauenly exerciſe, ſo the Church of God committed to them, is inſtructed by their ſoundneſſe of doctrine, and whetted on by their zealous exhortations. So that to ſay, that ſound preaching is for the peoples behoofe, and not frequent preaching, is a meere colluſion, preſuppoſing that which is moſt falſe, namely, that ſoundneſſe of doctrine, and oftneſſe of teaching cannot goe together. How little I approue of raſh aduenturing vpon this kind of exerciſe, that which I haue ſpoken formerly may witneſſe: and how ſmall reaſon there is to ſeparate theſe two, profitable preaching and often preaching, I referre it to any indifferent iudgement.

Nymph. *But becauſe ſome that are reputed learned, affirme that often preaching is not ſo much for the peoples profit: ſhew me I pray you ſome good reaſon to the contrary, that I may be able both to preuaile againſt mine owne backwardnes, when I begin to grow weary of diligent hearing, and to prouoke others alſo, when I ſhall behold them as it were glutted with multitude of ſermons.*

Epaph. There is a certaine diſeaſe which we are all more or leſſe infected with: our Sauiour Chriſt calleth it *ſlowneſſe of heart* e: this euill ſickneſſe beeing accompanied with a kinde of ſpirituall ſleepineſſe and lethargy, maketh vs (as it were) a very lumpe of ſluggiſhneſſe, ſlow in attention, ſlow in vnderſtanding, ſlow in remembring, ſlow in practiſing. Firſt for attention, we ſee it by euery daies experience how like the moſt of our hearers are vnto the idols of the hea-

e Luk. 24. 25. The neceſſity of often preaching.

f Pſal. 115. 6. then, of whom the Pſalme ſaith, that *they haue eares and heare not* f. It is true that

g Iob 33. 14. *Elihu* ſaid to *Iob*; *God ſpeaketh once or twice, and one ſeeth it not* g: many excellent things are ſpoken which wee obſerue not we heare generally with the *hearing*

h Iob 42. 5. *of the eare* h, ſo that wee haue all neede to haue that of the Prophet often

i Ezech. 3. 27. vrged, *Hee that heareth, let him heare* i: that ſo wee might endeauour to fetch

vp

vp our hearts to our eares, that one ſound may at once pierce them both: this is our ſlowneſſe *in attention*: there is nothing that is heard more idly, then that which ought to be liſtened vnto moſt carefully. Secondly, for conceit and vnderſtanding, our ſlowneſſe therein, equalleth our ſlothfulneſſe in the former: many points are taught, and that with as much plaineneſſe as it is poſſible; in which notwithſtanding *he that ſpeaketh*, ſeemeth as it were *a Barbarian vnto vs*[k]. That ſame *naturall man* which *perceiueth not the things of the Spirit of God*[l], ſometimes beareth too great a ſtroke within vs: ſometimes alſo (God permitting it for our better humbling) *the god of this world blindeth our mindes, that the light of the glorious Goſpell of Chriſt cannot ſhine vnto vs*[m]. The blind man whom Chriſt healed at *Bethſaida*, when his ſight began in ſome degrees to be reſtored, being asked *if he ſaw ought, he looked vp and ſaid, I ſee men walking as trees*[n]: he ſaw at the firſt not diſtinctly, but after a confuſed manner. I apply it thus: Wee are all by nature blind in the beſt things, and *becauſe they are ſpiritually diſcerned*[o] of ourſelues, wee can not ſee them: now when it pleaſeth God (*which commandeth the light to ſhine out of darknes*) to *ſhine in our hearts*[p], we haue at the firſt but as it were a certen glimpſe of heauenly matters, the preciſe and exact knowledge is not by and by attained. Thirdly, touching memory, how great weaknes there is in it, I call euery mans conſcience to witnes. Indeed we ſee how ſurely and how long men can remember matters of the world. The vncharitable and malicious man will remember an euill turne many a yeere, waiting ſtill an opportunity to reuenge it. The old man hath ſo freſh an impreſſion of the toyes and vanities of his youth, that he will make you as perfit a relation of them with euery circumſtance, as if they had been done but yeſterday. The couetous worldling, though perhaps he can neither write nor reade, nor hath any to keep his reckonings, yet he can remember all his bargaines, all his conditions in bargaining, all his dayes, houres, and places, either for the paiment or receit of any thing. The young man or woman can ſoone learne without booke many a ballad or idle loue-ſong, tending to the increaſing or ſtirring vp of vncleanes: and ſo it fareth in other particulars. But come now to matters of religion and piety, alas how true is it that the conceit of them is as ſoone gone from our minds, as the ſound from the eares? When *Dauid* enquired of *Ahimaaz* comming from the Camp, touching *Abſalon*, his anſwer was, *I ſaw a great tumult, but I knew not what*[q]. Like to this will be the anſwer of a great many, when at their returne from the houſe of God, they are demanded touching the particulars there deliuered: they will ſay, they ſaw a man ſpeaking, and heard the noiſe of his voice, and beheld his geſture, *but they know not what*, they can tel little of that which was vttered by him. Laſtly, for ſlowneſſe in practiſe, it is long before (after long hearing) we are brought to incline to a good duty, and yet after ſome good diſpoſition to it, there are ſo many delayes, and ſo many pul-backs, yea and after a reaſonable beginning ſo many fallings backe, and ſo much *waxing weary of wel-doing*[r], that we are too well like *Salomons ſluggard*, who it may be maketh many offers of riſing, yet whilſt he crieth, *Yet a little ſleepe a little ſlumber*[ſ], the time ſtealeth away, and his *vineyard is all growne ouer with thornes*[t] for want of husbandry. This is our drowſie ſicknes of *ſlownes of heart*: The beſt ordinary remedy againſt this diſeaſe, is often preaching, as you ſhall ſee, if you will examine it. Continuall calling vpon, at laſt through a kind of importunity will win vs to attention. Often repetition of the ſame points will both cleare the vnderſtanding, and ſettle the iudgemet alſo. *It grieueth me not* (ſaith *Paul*) *to write the ſame things to you, and for you it is a ſure thing*[u]. That which after many times deliuery is ſtill committed to forgetfulneſſe, yet at the laſt it is laid vp *in the midſt of the heart*[x]: and the negligence and backwardneſſe of many yeeres, yet in the end (*the words of the wiſe* Preacher being *like goads*[y]) is drawne vnto ſome comfortable perfection. If often preaching may lawfully be complained of, who haue iuſter cauſe

k 1 Cor 14.11.
l 1 Cor.2.14.
m 2 Cor.4.4.
n Marke 8. 23,24.
o 2 Cor.2.14.
p 2 Cor.4.6.
q 2 Sa.18.29.
r Gal.6.9.
ſ Prou.6.10.
t Prou.24.31.
u Phil.3.1.
x Prou.4.22.
y Eccl.12.11.

to grone vnder the burden of it, then wee that are Miniſters? For beſide the waſting of the bodies health, and the conſuming of the vital parts thereof, what a griefe is it to a mans ſoule, to *lift vp his voice*[z] to them which will not heare? What a death and toyle to make infinite repetitions of the ſame principles? What a vexation to *beate the aire*[a]? What a diſcouragement and euen the killing of a mans heart, to haue to doe with thoſe whoſe *necke is as an iron ſinew, and their brow braſſe*[b]: and yet though theſe things might make a man to reſolue with *Ieremy*, to *ſpeake no more in Gods name*[c], yet we haue no ſuch commiſſion to giue ouer, but we are commanded ſtill to be *inſtant*[d], *with all long-ſuffering proning if God at any time will giue repentance*[e]. If a Preacher ſhould put forth ſuch a queſtion to Chriſt touching preaching, as *Peter* did touching *forgiuing*[f], and ſhould ſay, *Maſter how long wilt thou that I preach vnto a ſtif-necked and obſtinate people? vnto ſeuen times?* I doubt not but he would returne him the like anſwer that he did to *Peter*, *I ſay not vnto thee, vnto ſeuen times, but vnto ſeuentie times ſeuen times.* When *Peter* and his company had trauelled in fiſhing all night, and had taken nothing, *neuertheleſſe at thy word* (ſaid he to Chriſt) *I will let downe the net*[g]. The Lord hath called vs to be *Fiſhers of men*[h]. And though it be a great heart-breaking to haue laboured long to ſmall purpoſe, yet for our Maſters ſake there is further trial to be made, hoping that yet at the length that long expected draught will come, and accounting our ſelues happy, and all our paines well beſtowed, if with all that we can doe, we ſhall gaine one ſoule vnto God. To ſhut vp this point, then if we ſhall duly weigh our own backwardneſſe, and withall the Miniſters duty, of whom that inſtant diligence is required, we ſhall then ſee, that it is much and often preaching which we muſt wiſh for, beſeeching the Lord to pardon that aboue all things, if we ſhall finde the word (through the common vſe of it) to grow vile before vs.

[z] Eſay 58.1. *Occidit miſeros crambe repetita magiſtros.*
[a] 1 Cor. 9.26.
[b] Eſay 48.4.
[c] Ier. 20.9.
[d] 2 Tim. 4.2.
[e] Chap 2.25.
[f] Mat. 18.22.
[g] Luke 5.5.
[h] Matth. 4.19

Nymph. *You haue ſaid well to this point, onely you haue forgotten the ſimilitude of the raine, which may bee ſome occaſion of doubt to vs that are common men, both becauſe we finde in the Scripture the word of God to be compared to the raine, and becauſe alſo in common experience wee feele the inconuenience of too great abundance of raine.*

Epaph. I had not forgotten it, though if I had, it were not much materiall, it being indeed (but for the ſatisfying of your minde) ſcarce worth the anſwering. Wee haue a rule in Schooles, *that borrowed ſpeeches doe make no grounded arguments*; and for Scripture ſimilitudes it is certen, that by preſſing euery thing that is applied by the Spirit of God for ſome ſpeciall illuſtration, a man ſhall run into a world of abſurdities; according as the Papiſts in their violent wringing of many parables, to giue ſo me colour to their vile opinions, affoord vs no ſmall number of examples. It is true, the Word of God is in the holy Scripture compared to raine[i], and that very fitly: becauſe as the raine falling vpon the Land, maketh it either more fruitfull or more barren, according to the nature of the ſoyle vpon which it falleth; *ſo the word that goeth out of the mouth of the Lord, doth not returne vnto him voide*, but it becommeth either *the ſauour of life vnto life, or of death vnto death*[k] to thoſe which heare it: making the children of God more *zealous of good workes*[l], and the wicked more outragious. I do not find in the Scripture the ſimilitude of raigne, when it is applied to the word, to haue any further meaning: and therefore to ſtretch it further according to a mans owne priuate fancy, is to forget the Apoſtles rule of *vnderſtanding according to ſobriety*[m]; and wilfully to continue in ſuch a practiſe, is no other but to *peruert* the *Scriptures to a mans owne deſtruction*[n]. The Lord doth in the Scripture threaten it as a plague, to *take away the Prophet*[o], and to *ſend a famine of hearing the word*[p], and he promiſeth it alſo as a bleſſing, to *giue Paſtors which ſhall feede the people with knowledge and vnderſtanding*[q], and *watchmen which all the day and all the night continually ſhall not ceaſe*: but I doe not remember that euer I read, either often

μὴ διαλεκτίον τοῖς μέλεσι.

[i] Eſay 55.10, 11.
[k] 2 Cor. 2.15
[l] Titus 2.14.
[m] Rom. 12.3.
[n] 2 Pet. 3.16.
[o] Eſay. 3.2.
[p] Amos 8.12.
[q] Ier. 3.15. Eſay 62.6.

often preaching threatned as a curse, or seldome and thinne preaching promised as a blessing. And surely, if, as abundance of raine, so abundance of preaching were a punishment, I doubt not but the good lawes of our Church, which haue prescribed a prayer against ouer-much raine, might well set downe the same course in respect of much preaching: from which notwithstanding, euery honest mans eares would abhorre. And therefore I will be bold to conclude, that this reason pressing the similitude of raine and moysture, to the washing away of diligent preaching and hearing from out of Gods Church, is a very dry reason, which though it may appeare to haue some tast of wit, yet hath scarcely any smacke of honestly.

Nymph. *I pray God therefore we may remember to make the prayers which our Sauiour taught vs namely, that* the Lord of the harueſt should send forth labourers into his harueſt [s], *and that he would so furnish them with gifts of knowledge, of vtterance, and of zeale, that they may vrge and call vpon vs continually: for (as you truly said) we are so slow and backward that except we be daily pricked forward and rouzed vp, we shall grow cold and careleſſe, and be euen frozen vpon the dregs of our owne security. I know Sir, that in good manners it is now high time to forbeare troubling you any further, yet I would gladly craue your direction in one thing more; and that is this: for mine owne part I thanke God, I both do, and euer (since I had any taste of goodneſſe) haue loued preaching, onely I find a great defect in my selfe that I cannot so profit by it as I would, and as I see many do: I am bold therefore to intreate you to shew me how and by what meanes I may heare profitably, both for the setling of my iudgement, and for the increase of holineſſe in my common conuersation. The humour of many men, are herein very strange: some say, that there are such differences of opinions among you that bee learned, that a common man knoweth not which of you to beleeue: others hold an opinion, that it is not for priuate or dinary persons, to take vpon them to argue or iudge of those things they heare; so that the onely resolution of the greateſt part is, that it is the safeſt and wiſeſt way either not to heare, or else if for satisfying the lawes they muſt heare, yet not to giue credit. Beſides, there are many of vs which heare vſually, and yet are little bettered by it: their knowledge is but* vaine iangling [t], *and their conuerſation not much differing from the irreligious multitude: they are like the Fiſh in the Sea, which howbeit it liueth in the salt water, yet is without all taſte of saltneſſe. So though they liue vnder a setled miniſtry (which is* the salt of the earth [u]) *yet being taſted, will be found vtterly without any true seaſoning. Now if it might be, I would be loth to be in this number: and therefore my laſt (though not my leaſt) ſuit vnto you, is to affoord me your beſt counſell in this caſe.*

[s] Mat. 9. 38.

[t] 1 Tim. 1. 6.

[u] Mat. 5. 13.

Epaph. I muſt needs commend your good care to this matter: for indeed whatſoeuer men thinke, there is nothing so full of danger as is idle and vnprofitable hearing. Thoſe things which are in their owne nature beſt, being ill vſed, become moſt hurtfull. Hearing is the ordinance of God to draw vs vnto himſelfe: but being vſed careleſly and vnprofitably, it turneth to our greater condemnation: and therefore you cannot be too carefull herein. It is true, that men pretend many things, whereby to ſhift off the diligence which is required in this behalfe: but their pretences being examined, will become lighter then vanity it ſelfe. They ſay, wee that are Preachers cannot agree among your ſelues; that is not abſolutely true: for bleſſed be God, many of vs doe *proceed by one rule,* and doe *mind one thing* [x]. Beſides, so long as we liue here in the world, our vnderſtanding is mixed with the darkneſſe of ignorance, and by reaſon thereof, there cannot chuſe but bee differences of opinions in ſome things euen amongſt the beſt. Take me three or foure, or halfe a dozen, which are dim-ſighted, and cannot ſee without ſpectacles, if you ſet them to diſcry a thing a farre off, they will be of diuers and contrary opinions touching it; now Saint *Paul* ſaith, that in this life we doe but ſee, *as in a glaſſe darkely* [y]: and therefore our iudgements in all things at all times cannot bee the ſame. Moreouer, it pleaſeth the Lord ſometimes for their puniſhment, which haue *not receiued the loue of the truth* [z], and

[x] Phil. 3. 16.

[y] 1 Cor. 13. 12.

[z] 2 Theſ. 2. 10.

for the diſcouery of thoſe *which are approued* [a], to giue leaue vnto Satan to *bee a falſe ſpirit in the mouthes of* ſome [b], and to ſuffer them to *come* amongſt vs in *ſheepes clothing*, though *inwardly they are rauening wolues* [c]. Now the poſſibility of being deceiued when we heare, ought rather to increaſe our care in hearing, then to be an occaſion of vnwillingneſſe to heare. This may be manifeſted by a plaine ſimilitude: *Salomon* exhorting vs to bee carefull to obtaine the knowledge of Gods truth, deliuereth his exhortation in theſe words, *Buy the truth* [d]: from this kind of ſpeech I reaſon thus: If a man wanting neceſſaries, as meate and rayment, and being aduiſed to furniſh himſelfe from the market, ſhould make this anſwer: The World is ſo full of deceit, that a man knoweth not whom to truſt, thoſe which ſell, many of them will not ſticke to beguile their owne fathers, and the trickes and deuiſes that tradeſmen haue are infinite, ſo that it is twenty to one but a man in chaffering with them ſhal be beguiled: I had rather therfore goe neere the wind, and want neceſſary prouiſion, then put it to the aduenture of buying. If (I ſay) a man ſhould pleade thus, what would we thinke of him, but that either he were very fooliſh, or very froward? And indeed wee might well ſo eſteeme him, becauſe we know, that the fraud of others muſt be preuented rather with care and circumſpection, and not vſed as an occaſion of abridging a mans ſelfe of neceſſaries. Is not he then as much as a foole, who wanting the ſauing knowledge of the truth, and being called vpon to repaire vnto the houſe of God (which is as it were the Lords market, in which the hid treaſures of wiſdome and knowledge are laid open to the view and offered freely to the vſe of all men) ſhall eſtſoones pleade the deceiueableneſſe of falſe doctrine, the corruption of many Preachers, the ſhew of ſome contrarieties among them? Yes verily, for is he to depriue himſelfe of the neceſſary foode of his ſoule, becauſe it may be for lacke of care, that in ſtead of hoping to be fed, he may bee poyſoned? Nay rather, he is to become the more wary, the more diligent in prayer, the more exerciſed in the Scripture, that when he commeth to buy the truth he may not be deceiued.

a 1 Cor 11.19
b 1 Kin.22.22
c Mat.7.15.
d Prou.23.23.

Nymph. *Truly you ſay well: only it ſeemeth you build vpon a falſe ground (at leaſt in the opinion of ſome) namely, that we which are priuate men, may iudge of that which we heare, and examine it whether it be the truth or no: I deſire therefore that you would proone that point well vnto me.*

Epaph. Indeed it is the opinion of popery, that it is not for euery particular perſon of himſelfe, to examine, trie, or iudge, which is true or falſe doctrin, who is a true or falſe doctor; and it is a principle in that Church, *that it ſufficeth a common man to giue his conſent to the Church, and to beleeue as the Paſtors beleeue.* But all the true Miniſters of Ieſus Chriſt are of another iudgement: for how ſoeuer we doe vrge all reuerent reſpect to the preaching of the word, as to the ordinance of God, yet we take not vpon vs to *haue dominion ouer the faith* of our hearers, as though we would bind them to giue credit to euery thing we ſpeake, by the authority of our name (as *Ambroſe* his words are) therefore becauſe wee ſpeake it. And in truth there is nothing more manifeſt in Scripture then this, that the people ought iudicially to examine the doctrine taught, before they dare to entertaine it. *Paul* to the Galathians ſaith thus, *Though we or an Angell from heauen, preach vnto you otherwiſe then that which we haue preached vnto you, let him be accurſed* [f]. Now if he which preacheth contrary to the reuealed truth bee accurſed, ſurely the caſe of him which giueth credit to him muſt needs bee dangerous: and therefore for the auoidance of the danger, it is meet for *euery man to be fully perſwaded in his owne minde* [g], *that he may diſcerne things that differ one from another* [h]. The Theſſalonians are willed to *trie all things* [i]. Thoſe to whom Saint *Iohn* wrote, are counſelled to *trie the Spirits* [k]. *Salomon* hath branded him for a foole, who will *beleeue euery thing* [l]. It is a diſgrace for men profeſſing religion to be *like children carried with euery wind of doctrine* [m]. It is an honour to be like the

Rhem. Teſta. vpon 1. Iohn 4.1.

Priuate men may and ought to iudge of that which they heare.

e 2 Cor.1.24. Ambroſ. in 1 Theſſ.cap.5.

f Gal.1.8.

g Rom.14.5. ἐν τῷ ἰδίῳ νοΐ.
h Phil 1.10.
i 1 Theſ.5.21.
k 1 Iohn 4.1.
l Prou 14.15.
m Eph.4.14.

Gentlemen

Gentlemen of *Berea*, who *searched the Scriptures daily whether these things* which the Apostle taught were so [n]. Christ saith, that his *sheepe know his voice, and will not follow a stranger* [o]. What can be more expresse then these testimonies? Let any man consider the places and the parties to whom these commandements of taking triall of the doctrine were directed, and he shall finde that no one man is exempted from this duty of examining.

n Acts 17. 11.
o Ioh. 10. 4, 5.

Nymph. *Indeed me thinketh it standeth with some reason that we should trie the doctrine which we heare, before we credit it: for otherwise we may soone be drawne into many errors: we haue a prouerb*, that a man must tell money euen after his owne father, *not in distrustfulnesse, as though we thought he would deceiue, but in wisedome, because vnwittingly he may be deceiued. No doubt we ought to be much more circumspect in matters of doctrine, because euen the best that teach, in that they are men, may erre, and because also in matters of that nature, to be deceiued, is so exceeding dangerous. But all the matter is, how to iudge, and by what meanes to be able to know truth from falshood, wholesome from vnwholesome doctrine.*

A similitude like to this, in the same case (*Chrisostome* vseth, hom. 13. vpon 2. Cor.

Epaph. Know this therefore for a truth, that in all cases and controuersies of religion, the Scripture onely must be admitted as vmpire, and euery thing must stand or fall at the determining thereof: for therefore hath the Lord commanded it to be written, and to bee made common to all, that by it all controuersies might be decided, all doubts resolued, all heresies confuted, all truth confirmed, euery conscience guided, euery mans life framed. Nothing is sound that is disagreeing from it, nothing vnsound that is consonant thereunto. We are well content to let that absurdity dwell with the parents of it the Papists: namely, *that the Scripture is rather to bee termed an admoniſher, then a Iudge*: let it bee their glory, to thinke basely of the written word, and to ascribe the authority of iudging to vnwritten verities and traditions, rather then to it; we haue learned, that *the Law* which is come *forth of Sion, and the word of the Lord that hath issued from Ierusalem*, must be *Iudge among the nations* [p]; and we are commanded to appeale still to *the law, and to the testimony*, assuring our selues, that there *is no light in them* which *speake not according to this word* [q]. We find that our Sauiour himselfe stood to the iudgement and triall of the Scripture [r]. *Paul* submitted his doctrine to the same rule [s]: We reade the learned in former ages to giue the priuiledge of iudging onely to the Scripture. *Augustine* disputing with a chiefe Arrian, saith thus: *Let vs dispute by the authority of the Scriptures, which are indifferent witnesses to vs both.* And in another place: *The Epistles of Bishops giue place one vnto another, and Councels are mended one by another: but the canonicall Scripture, that is the rule of all, and must correct all. Basil* the Great demandeth, that against all Heretiques, the *Scripture onely bee the vmpire. Cyprian* saith, that the rules of all doctrines haue flowne from the Scripture. *Chrysostome* willeth his hearers *to fetch all things from the Scripture*. But what should wee stand vpon testimonies of men, when the fore-alleaged places out of the written Text are so apparant? Therefore to prepare you to the trying of the doctrines which you heare, hold this firme ground, *That all points must receiue their allowance from the Scripture.*

The Scripture the only iudge of doctrine.

Communitorium non regula. Bellar. Lind. lib. 1. Panop. cap. 5.

p Esay 2. 34.
q Esay 8. 20.
r Iohn 5. 39.
s Acts 17. 2. Chap. 28. 23.

Aug. contra Max. Arrian. lib. 3. cap. 14. lib. de Pastor. Bas. Epist. 8. Cyprian in ser. de Bapt. Chr. Chrysost. Hom. 13. in 2 Cor. παρὰ τῆς γραφῆς, πάντα πιστεύειν.

Nymph. *I could easily agree to you in this that you haue said, but that there is this difficulty therein, namely, how to make vse of the Scripture, and to apply it to this worthy purpose of finding out the truth thereby. You that are schollers, and haue the helpes of learning, and of the Arts and Tongues, may make better shift in these cases, then we plaine men of the countrey can. There is no man that preacheth, but he alleageth the Scripture, and so carrieth it, that it may seeme to be absolutely for him, in that which he auoucheth: so that vnlesse we be taught how to iudge by the Scripture, we shall still be in suspense.*

How to make vse of the Scripture for the trying of the truth.

Epaph. You haue made a very needfull motion; and therefore, if you will listen to it, I will acquaint you with that course whereof my self both in my pri-

uate ſtudies, and in hearing others publikely, haue had very comfortable experience. Firſt of all, when you haue occaſion and opportunity to heare, you muſt
s Eccl.4.17. remember *Salomons* aduice, to *take heede to your foote* [s], and to vſe ſome preparation before-hand, praying the Lord *to open your eyes, that you may ſee the wonders of*
u Pſal.119.18 *his law* [u], and that his *Spirit of truth* may be with you, to *leade you into all truth* [x].
x Ioh.16.13. Secondly, you muſt labour by all meanes to ſubdue and ſuppreſſe the ſeeming wiſdome of your owne heart, reſoluing to yeeld vp your ſelfe to whatſoeuer the Lord reueales, though it be altogether croſſing to your owne reaſon, and
y 1 Pet. 5.5. diſpleaſing to nature. For as *God reſiſteth the proude*, and maketh them which *pro-*
z Rom.1.22. *feſſe themſelues wiſe, to become fooles* [z]: *ſo he will guid the meek in iudgement, and teach*
a Pſ. 25.9.14. *the humble his way, and reueale his ſecrets to them that feare him* [a]. Thirdly, when you haue thus framed and fitted your ſelfe by prayer and humility, be ſure to remember this rule eſpecially; namely, that that doctrine is the trueſt, which makes moſt for Gods glory, moſt for the comfort and reliefe of a wounded conſcience, moſt for the reſtraining and curbing of our corrupt nature, and fleſhly affections. Marke a little, and I will ſhew you the reaſon of this rule. Firſt
b Prou. 16.4. of all, the end why God made all things, was the glory of his owne name [b]: the thing eſpecially aimed at by him, in that great and admirable worke (the redemption of mankind) and in all the particulars of it, euen from the firſt foundation of it, his eternall election, vnto the laſt end hereof, our glorification in heauen, is: *That no fleſh might glory in his preſence*: but that *he that glorieth, might*
c 1 Cor. 1.29, *glory in the Lord* [c]. This being then the maine end of all Gods courſes, to keepe
31. the glory of all things entire vnto himſelfe, it muſt needs be, that that doctrine
μὴ κεκωχεύσηται is the moſt ſound, which doth not admit the leaſt impeachment of Gods glory. Secondly, one chiefe end of the Scripture is, as to beate downe man, and cleane to ſtrip him of all goodnes and inclination thereunto, for the keeping of Gods glory whole vnto himſelfe, ſo alſo to put gladneſſe into all diſtreſſed hearts, and
d Pſal.51.12. to bring the *ioy of ſaluation* [d] to all afflicted ſpirits. *Dauid* ſaith, it is one proper-
e Pſal. 19.8. ty of the word of God to *reioyce the heart* [e]. And *Paul* affirmeth, that the driſt
f Rom.15.4. of all the Scripture is, *that wee through patience and comfort* thereof, *might haue hope* [f]. So that, look what doctrine bringeth the fulleſt comfort to a poore ſoule, when it is euen at the depth of ſorrow, that muſt needs be wholeſome doctrine, ſeeing it concurreth with the whole ſcope of the Scripture. Thirdly, one thing pricipall intended in the diſcouery of *that grace of God which bringeth ſaluation*
g Tit.2.11,12, *vnto all men*, was *that vngodlines and worldly luſts* ſhould be *denied* [g], that *the fleſh with*
b Gal.5.24. *the affections and luſts* ſhould be *crucified* [h], *that the body of ſin ſhould be deſtroyed* [i], and
i Rom.6.6. that *mortifying our members which are on the earth* [k], we ſhould ſerue the Lord *all*
k Coloſ.3.5. *the daies of our life in holineſſe and righteouſneſſe before him* [l]. And therefore that
l Luk.1.74,75 doctrine which preſſeth vpon men, the moſt preciſe and ſtrict obedience to Gods will, not giuing any the leaſt toleration to any the ſmalleſt ſinne, but ſtill bridling mans naturall inclination vnto euill, that is the truth of God which euery ſeruant of God ought to entertaine. Tell me now, vnderſtand you this direction?

Nymph. *Yea truly, I doe in ſome meaſure vnderſtand it; yet if you ſhall pleaſe by one or two examples to ſhew the vſe of it, I ſhall the better perceiue it, and know the rather how, and after what ſort to apply it.*

Epaph. I will not ſticke with you for that: becauſe I am very willing to ſatisfie you in this matter. For the firſt branch therefore touching the glory of God, take this example: Wee teach at this day, that *faith onely iuſtifieth*: our meaning is, that the very thing which maketh a man ſtand righteous before God, and to bee accepted to the life euerlaſting is, the imputed righteouſneſſe of Chriſt Ieſus: which righteouſneſſe is appropriated and applyed to vs onely by faith. Others (as the Papiſts) ſay, *that to iuſtifying of*
Bellarm. de Iuſtif. l.2.c.7. *a ſinner before God, two things are required, remiſſion of ſinnes, and the habit of inward righteouſneſſe,*

righteousnesse, that is to say, charity with the fruits thereof. So that we exclude, they establish the merit of mans workes. Well then, in this difference of opinion, there being learned men on both sides, and Scripture alleaged on both sides, you desire to know which is the truth: bring them both to the touchstone, and see which of the two maketh most for the glory of God, and the matter will soone bee answered, the doubt will quickly bee cleared. Consider therefore how euen the Apostle *Paul* by this rule decideth this controuersie: *By what law* (saith hee) that is, by what meanes of saluation, *is boasting excluded?* Not by the law *of workes, but by the law of faith.* Hereupon he concludeth, *therefore a man is iustified by faith, without the workes of the Law* [m]. And indeed the reason is excellent, for if man could by any of his owne doings, further his owne saluation, or procure the encrease of glory in heauen, he had then some matter of glorying, and might (as it were) account himselfe the lesse beholden vnto God. But iustification by faith onely, taketh all vtterly from man, and ascribeth his whole saluation, the beginning, middle, and ending vnto the Lord: so haue you both an example of this rule, and warrant for it, being vsed by the Apostle to decide so great a controuersie: and I am sure that you shall finde it of very great vse in many maine points of our religion. Secondly, for the second branch of the rule, which is about the comfort and reliefe of a distressed and distracted conscience; marke this particular for the manifestation of the force of the rule. It is taught and maintained in our Church, *that a Christian man may bee vnfallibly certaine of his saluation in his owne conscience in this life, and that by an ordinary and speciall faith.* Others there are (both Papists, and some also amongst our selues) which hold *that the certainty of saluation, which in this life can bee attained to, is onely coniecturall and probable, grounded onely vpon likelihoods*: and this certenty they confesse to bee vncertaine, and such as many times doth deceiue. Behold, heere is a great controuersie, and much is said on either side: now you that are a priuat man, would gladly know, to which part you may safely encline, and what to rest vpon, as the alone truth in this case. My aduice is therefore, that for your full satisfaction herein, you scan the matter by this rule: suppose a spirit deepely wounded, a conscience set as it were vpon the racke, seeing nothing in God but Iustice and Maiesty, and a consuming fier; finding nothing in it selfe but sinne and corruption, and infinite matter of despaire, so that by this meanes it is brought to such an exigent, that it knoweth not which way to turn, but is euen ready to crie out with *Paul, Who shall deliuer me* [n]? Enquire now which of those two doctrines doth affoord the best comfort in this wofull case, that will quickly appeare: for the one holdeth the conscience in a continual suspence, the other laboreth to settle it in the firme assurance of Gods vnchangeable loue in Christ Iesus: the one bringeth a plaister, but much too little for the sore; telleth of the riches of Gods mercy, of the depth of his loue, of the vnsearchable sufficiency of Christs merit, but yet denieth the soule to bee assured of a particular interest into it, and by that meanes rather increaseth then releeueth the anguish: the other applieth the medicine to euery part of the wound, sheweth Christ, discouereth the riches of Christ, and putteth the amazed heart into a full assured and comfortable possession of Christ. So that whatsoeuer shall bee argued to the contrary, you may bee bold to build vpon that which bringeth the most ioyfull and welcome tidings to an affrighted conscience: that is best agreeing to the scope of the Scripture, that commeth neerest to the nature of the Gospell. Come now to the third branch, which is concerning the liberty of the flesh, and let mee giue an instance of that also. There is at this day a doctrine (almost openly taught, or at least tollerated by many that should teach otherwise) namely, *That a man may doe well enough, without so much preaching: that it is not a*

[m] Rom. 3.27.

[n] Rom. 7.24.

matter

matter of that great neceſſity to frequent the places of Gods publike ſeruice, but that a body may do well enough at home, with ſome priuate deuotions: that common men need not trouble themſelues greatly with the Scripture, or with knowledge in religion. that the religious ſpending of the Sabbath is a thing indifferent: that often communicating at the Lords table is not of any great importance, but that once or twice in a yeere is as good as euery day: that it is not good to be too forward in matters of religion, ouer-ſtraight in conuerſation: that God will beare with many ſmall matters, &c. On the other ſide, there is a doctrin that telleth vs, and proueth vnto vs, that if we deſire to walke, and to liue ſo as may pleaſe God, & as becommeth Chriſtians, we muſt make conſcience of often hearing the word, we muſt *as new borne babes deſire the ſincere milk* therof, *that we may grow thereby* [o], neuer contenting our ſelues with any meaſure of knowledge: we muſt ſtriue and ſtraine our ſelues, though ſometime it be with ſome trouble and diſeaſing of our bodies, to come to the places of Gods worſhip, and *to giue attendance at the poſtes of the doores* of the Lords houſe [p]: we muſt call the Sabbath *a delight to conſecrate it* [q], reſting not onely from labour, but from all things that may diſable, and make vs more vnfit for Gods ſeruice, either in reſpect of preparation before it, or of conference and mediation after it: wee muſt for the ſtrengthening of our faith, and the ſolemne remembring of the death of Chriſt often communicate: wee muſt in our liues walke circumſpectly, with zeale and courage, and openneſſe in the practiſe of religion: we muſt make conſcience of the ſmalleſt ſinne, and neuer thinke we haue done enough in the duties of holy obedience. Here is againe a new queſtion, and you perhaps in ſome of theſe particulars, through the diuerſity of opinions, may be vnreſolued. If you demand of me, how you may be ſtabliſhed: I referre you to this rule; ſearch and conſider which of the two tendeth moſt directly to the yoking and hampering, and reſtraining of mans naturall diſpoſition: that will ſoone appeare, if you looke out into the world, and harken how theſe doctrines are entertained: for the former, who ſo ſhall teach it, or ſeeme to approue it, no doubt that man ſhall haue many followers, and many fauourers: for doth not euery man almoſt like it, and wiſh it, that there ſhould be leſſe preaching? that it ſhould be free to ſpend the Sabbath, euery one as himſelf liſteth? to receiue the Communion when men thinke good? to neglect knowledge? to baniſh the Bible out of their houſes, or elſe to let it like old harneſſe, ruſting for lacke of occupying? will it not by and by be receiued, that it is not good for men to be preciſe, to be ouer-ſcrupulous, to ſtand too nicely vpon points? Surely, he that ſhould teach this, I might ſay of him, as the Prophet ſpake of old, *He were a Preacher for the people* [r]. But now for the other doctrine, ſee what an acceptation it hath in the world: *fie vpon it wil one ſay: what a tedious thing is this to heare ſo many Sermons, what a trouble to come ſo often to the Church, what a miſery to be reſtrained from our Sunday ſports, what a dull time will it be, and how long will the day ſeeme, if thus we be limited? What need ſo many Communions? what ſhould men be ſo hot and earneſt in religion? if this once take place, farwell all mirth, farwell all good company, adiew to all thriuing, if this bee hearkned vnto.* This is, and will be the intertainement of this doctrine: it will be reputed as the Prophets Sermons were of old, euen *the burden of the Lord* [s]. So by the generall yeelding or gain-ſaying of the multitude, it may ſoone appeare, which of the two is the greateſt enemy to the fleſh: and therefore you both may and muſt conclude with the latter doctrine, that this is from aboue, becauſe it meeteth with our corruption at euery turne, and is ſtill beating it downe, labouring to keepe it within compaſſe. And by this rule (to gaine it the more credit) *Paul* tooke vp the queſtion among the Galatians, touching the vſe of Chriſtian liberty, ſetting it downe for a ground; that it is then beſt vſed, when it is not *vſed as an occaſion to the fleſh*, but with a holy reſpect *to become ſeruants each to other by loue* [t]. Thus I haue (for your better vnderſtanding) giuen you an exam-

[o] 1 Pet. 2. 2.
[p] Prou 8. 33.
[q] Eſay 58. 13.
[r] Mich. 2. 11.
[s] Ier. 23. 33.
[t] Gal. 5. 13.

ple

pie of euery branch of this rule, that you may know how to apply it; assuring you out of mine owne poore experience, that there are very few of the fundamentall points of religion, which directly concerne the worship of God, or our conuersation with men, but they may receiue their triall by this Canon, & may truly be said to stand or fall, according to the iudgement and verdict thereof.

Nymph. *I thanke you vnfainedly for this direction; yet touching this latter branch, it seemeth to me that there may be some doubt made, because the Popish religion is thought to restraine and punish the flesh more then ours: for it imposeth many very straight things, and vnpleasing, as fasting, penance, going bare-foot, pilgrimage, payings of money to purchase prayers when men are dead, and diuers the like: I pray you therefore cleare me this onely doubt, and then I am satisfied.*

Epaph. I say in one word of all these, as *Paul* did of things very like, *They haue indeed a shew of wisdome in voluntary religion, and humblenes of mind, and in not sparing the body*[u]; but yet another way they giue greater liberty: for when it is taught, that these things are meritorious, and of worth to doe away many sins, what will not a man be content to doe, for a weeke or an houre, or a short time, for the remouing of the sinnes of his whole life? and who will not be content when he is dying, to giue all that away which he must needs leaue behind, for the deliuery of his soule from a supposed Purgatory? Who would not goe an hundred miles on pilgrimage to the shrine of such or such a Saint, to be assured that it shall be his discharge for the remainder of his life? So that though these bodily impositions may seeme something straight one way, yet they giue treble liberty another way, and therefore may truly be said, rather to be an occasion to the flesh, then to limit the corruption of the flesh. [u] Coloss. 2. 23.

Nymph. *It is very true, for what will a man feare to doe, so long as he is taught, and by teaching perswaded, that by almes-deeds and fasting (falsly so called) and some legacies bequeathed to religious vses (as they terme them) or by conformity to the penall iniunctions of a Priest, he may make sufficient satisfaction? therefore I hold this for answer enough to that obiection.*

Epaph. Well neighbour, to let that passe, and to follow the motion which you made, I must to the former rule adde one thing, which is this: Take heed by all meanes of such eares as the Apostle calleth *itching eares*[x], and of deligh- ting *to get an heape of teachers*. It is a dangerous humour to affect variety of instructers, and it must needs cause distraction: it fils mens heads with a world of idle questions, and draweth them *into vaine iangling*[y]. It is Satans policy as long as he can, to hold men in ignorance, and in the contempt or neglect of *knowledge*: when he cannot preuaile that way, but men will listen to instruction, then he will endeauour to busie them with *profane fables, and vaine bablings, which breede questions, rather then that godly edifying which is by faith*[z]: that so hee may withdraw their thoughts, and steale away their hearts from those things which ought principally to be looked vnto. Especially remember the aduice of *Paul* to his sonne *Timotheus*; *Continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them*[a]. Note the place. The Apostle presseth a stiffe and firme continuance in truths receiued, when as these two things concurre therewith; a mans owne perswasion; and the consideration of those which first taught vs. First, for a mans owne perswasion, I pray you to obserue it, lest I should seeme in stead of grounded setlednesse, to commend selfe-willed peeuishnesse. By being perswaded, *Paul* meaneth thus much, as if he had said to *Timothy*; *If it be an opinion which thou hast not suddenly entertained, but vpon good aduice, if it hath seated it selfe in thy iudgement, then, when as thou with care and conscience, with humility, with vsing the ordinary meanes, with prayer vnto God, with hearty desire to be guided in the truth, hast enquired after knowledge, surely thou oughtest not, being by these degrees brought vnto it, and in this manner perswaded in it, rashly and suddenly to forgoe it.* This is that which is meant by perswasion in [x] 2 Tim. 4. 3. [y] 1 Tim. 1. 6. [z] 1 Tim. 4. 7. Chap. 6. 20. [a] 2 Tim. 3. 14.

in this place. A ſetledneſſe of iudgement, following vpon an orderly courſe to bring a man thereunto. The ſecond thing that muſt concurre, is the conſideration of the parties of whom we haue learned: as if *Paul* had ſaid, *Obſerue and marke well what kind of men they are, by whoſe Miniſtery thou haſt been inſtructed; if they be men, who by their fidelity in teaching, and by the bleſſing of God vpon their labours, in vſing their Miniſtery to conuert mens ſoules, doe carry with them the ſeale of their Miniſtery; nay if thine owne conſcience can witneſſe for them either of theſe out of thine owne feeling, then beware of a contrary doctrine: though I would not haue thee tie thy ſelfe to any mans authority, yet be well aduiſed before thou alter thy iudgement confirmed by ſuch a Miniſtery.* This was *Pauls* meaning: and if you care to follow it, you ſhall in experience find it good counſell. Thus I haue acquainted you with the beſt courſe I know as yet, both for the firſt informing, and the after-ſetling of your iudgement in Gods truth.

Nymph. *I pray God to enable me by his holy Spirit, both to remember, and to practiſe this your good aduice, I will now make this only requeſt: you know it is not enough for one to be a man of knowledge, vnleſſe he doe with knowledge ioyne obedience.* If you know
[b] Iohn.13.7. thoſe things (*ſaith our Sauiour*) bleſſed are ye if you doe them [b]. *Wherefore as you haue taught me how to heare profitably for the gaining of knowledge, ſo I pray you direct me how I may make good vſe of hearing for the gouernment of my life.*

How to draw things heard into practiſe.

Epaph. In the firſt place therefore remember, as to pray to be guided into all truth, by the Spirit of truth, ſo to beg of God to direct the Preachers tong, that he may ſpeake vnto your conſcience, and that his Sermons may bee as a glaſſe, in which you may behold the very true eſtate of your owne ſoule. Se-
[c] Prou.17.20. condly, labour to put away from you that which *Salomon* cals a *froward heart* [c], that is, a heart that cannot beare reproofe: remember it well, and thinke ſeriouſly vpon it, that there can be no greater teſtimony of true wiſdome, then *to*
[d] Prou.9.8. *loue him that rebuketh you* [d]: and thereupon reſolue with your ſelfe beforehand, that whatſoeuer is ſpoken againſt your ſinne, be it neuer ſo tart or vnpleaſing,
[e] Iames 1. 21. yet you will *receiue it with all meekneſſe* [e], and eſteeme it as a *precious oyle* [f]. Third-
[f] Pſal.141.5. ly, in hearing, endeauour when the Preacher hauing laid the grounds of his doctrin, commeth to application, to obſerue what is ſpoken by way of exhorting, what by way of reproofe, what with an intent to miniſter comfort: each point being referred to theſe heads, ſhall much the better be remembred. Fourthly, when you are departed from the Sermon, forget not to finde a time as ſoone as is poſſible, whilſt things heard are moſt freſh, in which to *commune with your own*
[g] Pſal. 77. 6. *heart* [g], and to ponder [h], and ſcanne, and *ſearch diligently* thoſe things which were
[h] Luke 2.19. deliuered. This is that which we call meditation, an exerciſe which *Dauid* ex-
[i] Pſal.119.97. ceedingly delighted in [i]: it is the ſame to the mind, that digeſtion is to the body: that which we heare is by it made our own, ſo that the ſoule receiueth nouriſhment thereby. Now in the practiſe of this duty, it is good to conſider what things are preſently neceſſary, and what otherwiſe. Thoſe things which are of preſent vſe, are eſtſoones to be laid hold vpon, and a certain ſecret oath is to be
[k] Pſa.119.106 made betweene God and mans own ſoule [k], *to make haſt, and not to delay* [l], a ſpee-
[l] Verſe 60. dy and diligent execution; yea though the duty enioined, be both in ſhew painful, and an enemy to worldly profit, an abridger of carnal delight, and a meanes by all likelihood to darken eſtimation and credit amongſt men. If it be a matter of ſpirituall conſolation, or of prouocation and encouragement to perſiſt in a good duty, it muſt bee reputed as a chearing from heauen, and heart (as wee ſay) to bee taken thereby againſt all, either inward aſſaults, or outward diſcouragements whatſoeuer. As for other points, which may ſeeme not to be of ſo
[m] Pſal.119.11. preſent vſe, they are not to be neglected, but to bee *hidden* [m] *and kept in the mid-*
[n] Prou.4.21. *deſt of the heart* [n], that they may not be to ſeeke when the Lord ſhall offer occaſion to imploy them. You muſt doe in this caſe as you do in houſhold matters: if you find an implement which you know not how forthwith to beſtow, you will

will thinke to be no charge to keepe it, once in ſeuen yeeres it may ſerue for a purpoſe, for the which you would be loth to lacke it: ſo though ſome things which you heare, are not (as may ſeeme) preſently needfull, yet you muſt make conſcience ſafely to preſerue them, becauſe a time of vſe may come hereafter, in which, as it would be a griefe to want direction, ſo the Lord (it may be) may then in iuſtice deny that, which formerly being offered, was entertained with contempt. In a word, looke to it that you be well furniſhed for all occaſions, and know it to be the chiefe duty, and the ſpecial marke of a good Chriſtian, *to take heed* [o], and alwaies to *haue reſpect* [p] vnto the holy directions, which are ſoundly deliuered from Gods word: ſo ſhall you become *wiſe vnto ſaluation, and perfect vnto all good workes* [q]. This is the ſhorteſt and moſt familiar direction that I can giue you, for the religious gouernment of your life by the *forme of Doctrine* [r], which in the ordinary Miniſtry of the word ſhall be deliuered vnto you. Larger directions the many good bookes which good men haue written of that matter, will plentifully affoord you. This may ſerue at this time, and it may be God will offer vs an occaſion to talke of this matter more at large hereafter.

[o] 2 Pet. 1 19.
[p] Pſal. 119. 6.
[q] 2 Tim. 3. 15
[r] Rom. 6. 17.

Nymph: *I hope ſo too: and I ſhall for my part be ready to take any opportunity, being encouraged both by this your kindneſſe, and by the benefit and comfort, which I muſt needs confeſſe I haue receiued by this preſent conference. For this time therefore I commit you to God, whom I heartily beſeech ſo to bleſſe your labour in the Miniſtery*, that you may turne many to righteouſneſſe [s], and may take that heed vnto your ſelfe, and vnto learning, that you may both ſaue your ſelfe, and them that heare you [t].

[s] Dan. 12. 3.
[t] 1 Tim. 4 16.

Epaph. I thanke you for your good prayer: I doe alſo deſire the ſame God for his Sonne Chriſts ſake, *to giue you* that good *vnderſtanding in all things* [u], *that you may be fulfilled with the knowledge of his will*, and that hee would alſo *ſtrengthen you with all might through his glorious power*, that *you may be fruitfull in all good workes* [x], and *may keepe the profeſſion of your hope without wauering* [y] to the end.

And ſo God be with you.

[u] 2 Tim. 2. 7.
[x] Col. 1. 9, 10, 11.
[y] Heb. 10. 23.

To him be glory for euer, of whom, and through whom, and for whom are all things.
Rom. 11. 36.

AN

ANSWER TO

A Popish Rime,

Lately ſcattered abroad in the Weſt Parts,
and much relied vpon by ſome
ſimply-ſeduced.

By *Samuel Hieron.*

MATTH. 10. 17.
Beware of Men.

PHIL. 3. 2.
Beware of Dogs.

AT LONDON
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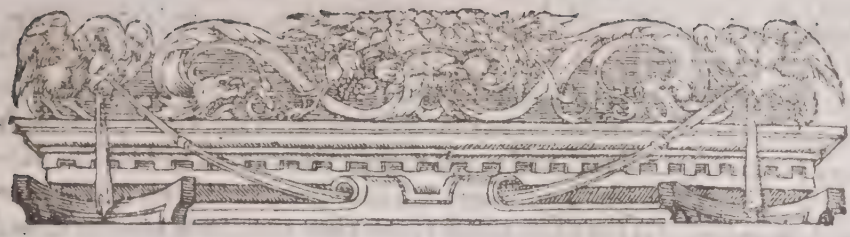

To my much esteemed Friend, Mr. I. L.

YOu will wonder, I am sure (considering my profession) to see me become a Poet. And indeed I doe almost marvell at it my selfe, knowing my selfe to want the two principall furtherances of Poetry: *the one is Natures instinct*[a], which God in his holy providence hath denied me: *the other is a certaine retired freedome from all such businesses, which may breed distraction*[b]; which my publike calling, besides priuate encombrances, will not afford me. Yet notwithstanding, vpon this present occasion, I haue euen forced my self to this straiter course of verse-making; though I know, that for mine own ease (hauing to deale in such a distempered and vnruly Subiect) that lesse-limited and freer kind of discourse, which Prose alloweth, had been more conuenient; becaus the rules of Cadence, and number (to which our English Poetry specially is confined,) doe many times so straiten an vnaccustomed Practicioner, that he is in hazard, either of obscuring the sense (which in a matter of this nature were something dangerous, or of marring the Verse, (which to the apprehension of euery common conceit were very ridiculous.) But howsoeuer I haue erred in the carriage of this Verse, I hope, to you and to others, whose fauour, either because of their iudgement, or their honesty, I desire, this shall excuse mee: that meeting with our common Aduersary (who appeareth sometime in shape of a States-man, debating of Titles, and common-wealth affaires[c], sometime as a Petitioner to the King and Parliament[d], sometime as a plausible perswader[e], sometime as a Restorer of the holy Text, to the natiue purity thereof[f], sometime as a man of very tender conscience, giuing reasons why hee cannot come to our Assemblies[g], sometime as a Rayler at our gouernment, and an approouer of our open enemies[h]; that, I say, meeting with this time-seruing *Proteus*, in the fashion of a Rimer or Balladine, *and crept in* (as the manner of false brethren is[i]) into both the hands and the heart of many simple-seduced; *I haue endeauoured to make the Lettuce like the lips* (as the prouerb is) and to proportion my self vnto him in versing, to whom I am sure (without wilfull forsaking the plaine truth of God, manifested in Scripture) I shall neuer be like in beleeuing.

The seruice it selfe, which is here sent vs in by this Renegate[k], is for substance agreeing with the rest of their Romish cates, though to say the truth) it hath come through the hands of a very homely and sluttish

a They say, *Poeta nascitur*: If a man be not as it were a Poet borne, he shal neuer proue excellent in that faculty.

b *Carmina secessum scribentis & otia quærunt Ouid de Trist.*

c Witnesse the *Quodlibets*, *Dolman, &c.*

d At the kings first comming and now since the Parliament.

e *Brightowes* Motiues, and Books of that nature.

f Rhem. Test. & Grego. Martin.

g Howlet.

h The ward-word *Quoteneam vultus mutantem Proteanodo? i* Galat. 2. 4.

i *Similes habet labra lactucas.*

k He confesseth he was a Protestant.

Cook, by whom it is neither ſeaſoned with wit nor argumẽt; no, nor yet ſet forth after any good ordinary faſhion: but it is euen a very Gally-mawfrey of certen naked and indigeſted allegations (as it were the leauings and ſcraps of ſome other) without either order or proofe; as though euery Papiſt were a Pope, and euery word of his mouth an Oracle. Belike, the ſlouen thought it good enough for thoſe, for whom it was prouided; as indeed it is for thoſe *which turne their eares from the truth, and are giuen vnto fables*[l]: and by ſome vpon my knowledge (to whom I feare mee, *God hath ſent ſtrong deluſions, that they ſhould beleeue lies*[m],) it is highly magnified, as a ſpeciall Preſeruatiue againſt ſuppoſed Hereſie, and as a well-framed Sconce, which none of vs all is able to ouerthrow.

l 2 Tim. 4. 4.
m 2 Theſ. 2. 11

In regard whereof, knowing my ſelfe bound among others, *to contend earneſtly for the maintenance of the Faith*[n], I haue vndertaken this which you here ſee. For my deſire and true intent therein, it is beſt knowne *to him which ſeeth in ſecret*[o], and in his due time *will make the counſels of all hearts manifeſt*[p].

n Iude 3.
o Matth. 6. 4.
p 1 Cor. 4. 5.

Touching the thing it ſelfe, how it is, and how well it is, I ſubmit it to the cenſure of the godly-wiſe; praying them, that with their fauourable (if not allowance, yet at leaſt) conniuence, it may paſſe to the vſe of thoſe to whom it is intended: And among others, I haue directed it eſpecially to you, in part of recompence for a great deale of kindnes; intreating you to entertain it with the like meaſure of loue, wherewith it is offered. And ſo beſeeching God, *to fil you with the fruits of righteouſneſſe*[q], I commend you to his grace in Chriſt Ieſus.

q Phil. 1. 11.

Modbury. Auguſt 20. 1604.

Your louing friend,

SAM. HIERON.

To the Reader.

Enſure me not ouer-ſuddenly (I requeſt thee, Chriſtian Reader) for vndertaking that (now in this writing Age (which is already commendably performed by another. I am loth enough of my ſelfe to breake the ancient Law, which forbids to redoe things once done *, *or to oppreſſe mens ſtomacks with twice ſodden Coleworts, as the prouerb is. The truth is, that vntill ſuch times as I had both finiſhed this Reply, and let it go ſo far out of my hands, that it was (in a manner) paſt my power to recall it, I neuer heard that this Popiſh ballad, was elſewhere but in theſe weſterne parts, much leſſe that it was anſwered by another. For ſurely had I knowne it, I would neither haue delayed mine owne courſe in other imployments by framing it, nor haue ſtayed thee from looking into other more behouefull treatiſes by publiſhing it: But now, ſith there is (almoſt) no other remedy but forth it muſt, I muſt pray thee to vouchſafe it to the beſt acceptance thou maieſt: intreating thee withall to conſider, that ſeeing the well-neere breathleſſe body of Popery, beginneth to entertaine ſome hope of a new Reuiuing (though I dare aſſure thee it is but a lightning before death) nothing can be too much which tendeth in any meaſure to the furtherance of Romes long-deſerued, and fore-denounced ouerthrow. And ſo beſeeching God to encreaſe in thee a loue of his holy Truth, and a deepe deteſtation of Popery, I remaine*

* Acta agere.

Thy friend, if thou be *Romes*
enemie, *S. H.*

His Preface.

I Pray thee, Protestant, beare with me [a],
To aske thee Questions two or three,
And if an answer thou canst make,
More of thy counsell I will take [b].

Many sundry Sects appeare,
Now in the world farre and neere,
The Caluinist, the Protestant,
The Zwinglian, the Puritant.

The Browneist, and the family of loue,
And many more which I can proue,
And the Romane faith truly,
Which you call Papistry.

And euery one confesse *Iesu*,
Saying that their faith is true:
But amongst these, tell me how
The truth from fained lies to know.

All these in very deed,
Rehearse all Articles in the Creed,
And euery one of them saith,
That theirs is the Catholique Faith:

But this it is that I doe seeke [c]
To know the Church Catholique,
The Communion or Company
Of holy men in Vnity.

[a] *Indeed a man had need to be very patient, that meaneth to heare thee.*

[b] *Yet I feare, that though thou were brayed in a Morter with a Pestell, among Wheat, thy foolishnesse will not depart from thee:* Prou. 27. 22.

[c] *I beleeue, thou art one of those, which are euer learning, and neuer come to the knowledge of the Truth.* 2. Tim. 3. 7. *Take the lanterne which* Dauid *vsed, and thou shalt soone find the true Church:* Psal. 119. 105.

Protestants Answer.

His Preface.

I May not (Papist) suffer thee,
Because thy Questions idle bee:
And if my counsell thou wilt take,
Then heare the answer I will make.

Thou tell'st of Sects that doe appeare,
And seemest the truth glad to enquire:
But euen in this I malice smell,
And see thy spitefull meaning well.

When thou these diuers Sects dost name,
Thou wouldst thereby our Church defame [d],
And make fooles thinke that we them lou'd,
When as with vs th'are not approu'd.

We doe not hang on Caluins sleeue,
Nor yet on Zwinglius we beleeue:
And Puritans we doe defie,
If right the name you doe apply [e].

All giddy Sects among vs crept,
We wish out of our Church were swept:
No name doe we delight in more,
Then that at Antioch giuen of yore [f].

But now what Sects you Papist haue,
I doe but thy owne witnesse craue:

[d] *I haue reason so to thinke, because the multitude of supposed Sects amongst vs, is a common imputation. See Brist. Motiues, pag.* 10.

[e] *Viz. If either by that name, are vnderstood those antient Heretikes, called Cathari, who dreamed of a state of perfection in this life, (so as Papists also doe) or else such factious ones among vs, which haue sought the spoile and hauocke of the Church.*

[f] *Christians.* Act. 11. 26.

Some

Some Capucines, some Franciscanes,
And some be called Dominicans:

Some Iesuites, some Seculars [b],
Some gray, some blacke, some white Friers:
And that your store may not be spent,
New Locusts still from Hell are sent [c].

Thou saist, thou would the Church find out,
So that I see thou art in doubt:
And so indeed Vncertenty
Is still the fruit of Popery.

[b] *The emulation and difference betwixt these two their Quodlibets doe shew.*

[c] Reu. 9. 3. *Those Locusts doe well represent the Popes Clergy: they were bred of the smoke of the pit, so are these of Heresie, Ignorance, and superstition; they destroy the fruits of the earth; so these spoyle the Church.*

Papists Rime.

Catholike.

IN your Bible I haue red,
The Church must through the world be spred:
For Christ he his Apostles sent
With power and Commandement,

That to all Nations they should goe,
To Preach and to Baptise also.
Who hath done this? to know I wish;
For that is sure the Church of Christ [d].

And for example, let me know,
And if thou canst, I pray thee show,
What Church did take in hand
The first conuersion of this Land [e]:

And all other Countries euery where,
Throughout the world farre and neere [f]?
If this were not the Church of Rome,
Then will I be conuerted soone [g].

Saint *Paul* in his Epistle saith [h],
The Romans had the Catholike Faith,
Saying it was renowned,
Spoken of, or published.

Through the world ouer all,
Catholique, Vniuersall:
And if your Churches were euen so [i]
Then to your Churches I would goe [k].

[d] *I hope thou wilt not say that Rome hath done this: the charge was giuen and vndertaken before Rome was conuerted.*

[e] *The Apostles Church, for ought you can proue to the contrary.*

[f] *Who but a Papist, would dare to say this?*

[g] *You build your Faith upon a very sure ground.*

[h] *Did* Paul *say that Rome should neuer deny the Faith?*

[i] *Our Church is a part of the Catholike Church: disproue it if you can.*

[k] *You may come to our Churches; the Pope giueth you leaue, so that you keepe your hearts to him.*

Protestants Answer.

Catholike.

IN our Bible thou hast read:
T'is well in ours, for yours is fled,
And lurketh in a tongue vnusde,
Whereby poore people are abusde.

The Church is Catholike, as you say,
And so say we: but why * I pray?
Because to it, it were disgrace,
To limit it to time or place.

It euer was, and so shall bee,
Since Christ, excluding no degree [l]:

* *The reason why the Church is called Catholike.*

[l] Col. 3. 11. Act. 10. 34. 35.

It

It once was tyed vnto the Iewes,
But now no place it doth refuse.

It is a very fond surmise,
Which you the Papist doe deuise,
To shut the Church within Rome wall,
And yet to call it generall [h].

The very name which you pretend,
Whereby your Church you would defend,
To all which doe the meaning know,
Doth quite your fancy ouerthrow.

You say, the charge, which Christ once gaue,
The Romists well performed haue:
But marke how thou thy selfe doest hurt,
And lay Romes honour in the durt.

That charge [i] was giuen first to them,
Which liued at Ierusalem [k],
And thence the Gospell issued out [l],
As *Esay* told [m], the world throughout.

By them the Nations turned were [n],
And thence of Christ Rome first did heare:
Yet now the place [o] which others call'd,
To Turkish Empire is enthrall'd.

So though't were true, which is not so,
And neuer shall be prou'd I know,
That Rome to Christ the Nations brought,
Yet this your reason were starke nought.

But now (perhaps) Rome doth, youle say,
Bring home the wanderers to the way.
Indeed the Spaniards louing Gold,
Haue brought the Indians to your fold.

The Frogs from Euphrates came out [p],
I meane, the Iesuited Rout,
Doe spread themselues in each country,
To draw men to disloyalty.

They councell Subiects kill their Kings,
Stabbings they vse and poysonings [q].
Christ gaue no such commandement,
When first he his Disciples sent.

Of this conuersion if you boast,
Whereby poore soules, Hell hath engrost,
I yeeld it you full willingly,
It well agreeth with Popery.

To draw Disciples is no marke,
For so doth many a fained Clarke [r].
The Church to truth which doth conuert,
Wee doe embrace with all our heart.

Thou say'st, Romes Faith once ouer all
The word was famous (so saith *Paul* [s])
And Rome did first conuert our Land,
And hereupon you greatly stand.

[h] Austine *saith it is Catholike, because spred ouer the world*, Ep. 170. *and thereto agreeth the Scripture*, Act. 1. 8.

[h] *Catholike and Generall are all one, and therefore one of their owne Councels saith, The Romane Church is not the Vniuersall Church, but of the Vniuersall Church*, Basil. Con. sy. 3.

[i] *Viz. of preaching through the world.*

[k] *The Apostles* Mat. 28. Act. 1.

[l] Act. 8. 1.

[m] Isa. 2. 3.

[n] *We read in Historits, as in* Eusebius *and others, how the Apostles diuided themselues into all the quarters of of the World.*

[o] *Ierusalem.*

[p] Euphrates *was a great riuer running neer the old Babylon in Chaldæa, and was the defence of the City.* Cyrus *and* Darius *could neuer take the City, vntill by policy they dryed vp the riuer. Now in a spirituall sense, it doth signifie the honour, wealth and authority of Rome, which hath of later yeeres decayed exceedingly, and doth daily; and the frogs, mentioned in* Apoc. 16. 13. *doe well resemble the Iesuites, who seeing* Euphrates *to dry vp, bestir themselues, and are croaking like frogs in euery corner, labouring to maintaine the Popes authority.*

[q] *Our Country and times afford store of examples to prone this.*

[r] 2 Pet. 2. 1, 2. Act. 20. 30.

[s] Rom. 1. 8.

Rome

Romes faith indeed once bare the bell,
And so it did deserue it well:
But Rom's not now as heretofore;
That faithfull Citie's made a whore [t].

[t] Isa.1.21. *So it was said of Ierusalem, which had more excellent particular promises, then Rome can alleage any.*

If new Rome now, were as the old,
Then we with Romanists would hold.
If Rome become Christs enemy,
Then we from Babylon must flye [u].

[u] Apoc.18.4.

To say that Rome is therefore sound,
Because of old it was renownd,
It may a Papist satisfie:
But men of iudgement it deny.

Paul neuer Rome did magnifie,
As he did those of Thessaly *:
Yet now that Church is cleane defac't,
And there the Turke himselfe hath plac't.

* See 1 Thess.1.3,4,5,6,7,8.

The Asia Churches [x] famous once,
Are turned to a heape of stones:
The golden lights [y] of Saint *Iohns* age,
Are now become euen Satans cage.

[x] *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea,* Apoc.1.11.
[y] *Those seuen Churches were represented by seuen golden Candlesticks,* Apoc.1.20.

Proue thou, that Rome hath not declinde,
From th'antient Church by *Paul* refinde:
And then Ile say, thou hast done more,
Then euer Papist did before.

But for first turning of our Nation,
I trow thou nam'st it but for a fashion:
For they that looke in History,
There of can find no certainty.

Simon Zelotes as some say [z],
Did first Christs Gospell here display,
Euen whilest that Emperour did raigne,
By whom our Sauiour Christ was slaine [a].

[z] *Niceph.lib.2.cap.40.*

Some say, that he of Arimathy [b],
In the yeere of grace sixty three,
From France by *Philip* [c] was sent ouer,
To vs the faith for to discouer [d].

[a] *Gildas Lib.de victoria Aurelij Ambrosij.*
[b] Ioseph *who buried Christ.*
[c] Philip *the Apostle.*
[d] *So saith* Gildas *also.*

Hereto agreeth a learned man,
That ancient Clarke *Tertullian*,
That by th'Apostles Britany
Was turn'd to Christianity [e].

[e] Tertul. *in his booke against the Iewes, amongst other places conuerted by the Apostles, reckoneth diuers parts of France, and Britaine: So doth Origen, Hom.4 vpon Ezechiel.*

Pope *Elutherius* long agoe [f],
As his Epistle plaine did shew [g],
Vnto King *Lucius* hither sent,
Ere *Ethelbert* was King of Kent [h].

[f] *About the yeere of Christ,* 180.
[g] *This Epistle hath been found, out of the Ancient records of the Kings of England.*
[h] *Which was about* 600 *yeeres after Christ.*

We hold the faith that then was taught,
But you the same doe set at naught [i]:
When Rome the Truth doth once forsake,
Then we of Rome our leaues must take.

[i] *Eluiherius referred King Lucius to the Scriptures, cleane against the Papists course now, and called him Gods vicar in his kingdome: which title the Pope allone doth now challenge.*

If that our Church were Catholike,
To come to Church thou wouldst not stick.

If

If of the word thou knewest the sence,
Thou soone would'st leaue that fond pretence.

Our Church that truth doth firme embrace,
Which all those hold in euery place
Who leauing mens Traditions cleane,
Vpon the Scriptures onely leane [k].

Popish Rime.

Prophet.

SO saith the Prophet *Malachy*,
There should be offered far and nye,
A cleane Oblation or sacrifice [l],
From place where now the Sunne doth rise,

To the going downe of the same:
And what is that, I pray thee name?
If it be not the holy Masse,
I will be a Protestant as I was [m].

In the eighteenth Psalme I found,
The whole world should heare their sound [n]:
And if this marke you doe not want,
Presently I will recant.

Protestants answer.

Prophets.

THou cit'st a Text of *Malachy* [o],
Hoping to proue thy Masse thereby;
Alas, the reason is but small,
And helpes that Idol not at all.

* In it God threatneth the Iewes,
Who their great Priuiledge did abuse,
And thought the Lord was tied to them,
And vnto their Ierusalem.

The Prophet tels, that God elsewhere
Will find out those, which shall him feare,
And in an order without blame,
Shall call vpon his holy name.

Speaking to their capacity,
The Legall tearmes he doth apply [p]:
And cals our Gospell like Seruice,
A pure and spotlesse [q] Sacrifice.

What ground is here then for the Masse?
It still remaineth, as it was
A grosse deuice, defaming Christ,
Who is our true and onely Priest [r].

The speech of Dauid of the keyes [s],
Vnto the Apostles, Paul applies [t],
And saith, their sound went farre and neere,
As in the stories doth appeare.

Tell me I pray, what good to you,
This place you haue alledg'd can do?
It maketh nought for Popery,
Or for your idle trumpery.

[k] *That is truly Catholike which euery where, alwaies, and by all (viz. true Christians) is beleeued. Vincen. cont. Hær. c. 3. Let Papists proue, that the word Catholike beeing taken in that sense, ours is not a Catholike Church.*

[l] *When you read, Altar, & Sacrifice, you thinke straight that makes for Masse: not knowing, or not seeming to know the language of the Scripture.*

[m] *If thou hadst bin of vs, thou wouldst haue continued with vs. 1 Iohn 2. 19.*

[n] *Namely, of the Apostles, and their doctrine: proue our Doctrine to disagree with theirs.*

[o] Mal. 1. 11.

* *The opening of the place of Malachy.*

[p] *So Ioel 2. 28. the holy Ghost foretelling the spiritual enlightning which the people shall haue vnder Christ, doth deliuer it vnder the names of visions and dreames: which notwithstanding were not ordinary in the times of the Gospell.*

[q] *Pure in Christ, being accepted of God, through him. 1 Pet. 2. 5.*

[r] *See more of this hereafter, in speaking more directly of the Masse.*

[s] *Psal. 19. 3. But according to their account, Psal. 18.*

[t] Rom. 10. 18.

Indeed the infamous Fame is spred,
Of Antichrist your hideous head.
And all Gods children him doe see,
The man of sin [r] alone to be.

[r] 2 Thes. 2. 3.

Th'Apostles Faith was farre dispersst,
And here in England was rehearst.
Sith then our doctrine is the same,
To it belongs part of their fame.

Popish Rime.

Continuance.

THis is another marke most sure,
The Faith of Christ must still indure *,
According as our Sauiour said,
When for Saint *Peter* he had praid;

* *Christs Faith must endure, therefore Rome is the true Church. A hot argument: as though the Christian faith could endure no where but at Rome.*

Simon, they faith shall neuer faile,
The gates of hell shall not preuaile *,
The holy Ghost your comforter,
Shall remaine with you for euer.

* *True, the gates of Hell shall not preuaile against the Church of Christ; but Christ in despight of the Diuel will haue a Church vpon earth: what makes this for Rome?*

And I my selfe, your surest friend,
Will be with you vnto the end:
Also Saint *Paul* hath the like speech,
There shall be alwaies men to preach;

Apostles [p] Doctors, and the like,
In the Church Catholike:
If this be not the Church of Rome [q],
Then will I be conuerted soone.

[p] *Some say they are Apostles, and are not.* Reu. 2. 2.
[q] *Because you say it, we are bound to beleeue it.*

Protestans Answer.

Continuance.

YOu say Christs Faith must still endure,
I yeeld that nothing is more sure;
And alwaies God a Church will haue,
Though thereat Satan rage and raue [s].

[s] *Mat.* 16. 18. *and that is the vttermost which can be collected out of that place.*

It glads my heart, that Christ hath praid;
Thereby I know my faith is staid [t]:
The comfort of Gods holy Spirit,
Is each good Christians sole delight.

[t] *Luke* 22. 32. *Christs prayer there belongs to all beleeuers as wel as to S. Peter, Iohn* 17. 20.

This proues, there still a Church shall bee,
And herein thou and I agree:
To proue the Church tied to one Sea,
Requireth yet a better Plea.

The Faith of Christ may still abide,
Though Rome should into Tibur slide:
Gods spirit is free, and is not bound [u]
Within the lists of Romish ground.

[u] Iohn 3. 8.

When thou canst proue by holy writ,
Christs Faith to Rome by charter knit,
Then shall thy tale some credit find,
Where now it turneth all to wind.

But

But yet continuance is a Note
Of Gods true Church: and *Paul* hath wrote,
That there should still some Teachers be*:
In some we this fulfilled see.

* Ephes. 4. 11. &c.

I say, continuance is no signe,
To proue a Church to be diuine;
We way not thinke each doctrine sure,
Which doth for many yeeres endure x.

x *It is true that the truth shal continue: but yet it holds not backward, that whatsoeuer continueth, is Truth. The Diuell is a lyer from the beginning.*

Must not the tares be let to grow,
Till it be time the corne to mow y?
And Antichrist shall long time stay,
Euen till the very iudgement day z.

y Matth. 13. 30.
z 2 Thess. 2. 8.

The Arrian heresie yeeres did stand,
Two hundred more then one thousand a:
And so since Mahomet first was seen,
A thousand yeeres haue numbred been.

a *Yea, and it was so generally receiued, that it was said, the whole world was become an Arrian.* Hieron. dialog. contra Luciferianos.

Romes name endures, but Rome is chang'd
And hath from Christ it selfe estrang'd:
Quit thou Rome from Apostasie,
Or name not perpetuity.

Pauls words doe proue b, that certainely
The Church shall haue a Ministry:
And that there shall be some to feed
The flock of Christ at euery need.

b Ephes. 4. 11. &c.

But that these Pastors here or there,
Shall alwaies sit in beauty cleere,
This fond conceit, not one more word,
The holy Scripture doth afford.

Indeed in Rome there diuers be,
That beare the name of Prelacy:
Better we *Pilates* may them call,
Seeking the Churches funerall.

You call your Popes a Shepheard great;
But where is his spirituall Meate?
I doe not heare that he doth preach:
That would his greatnes much impeach.

Such are his carnall Cardinals,
Or rather bloudy Canibals c,
They eate the fat, and skin the Flocke,
And liue vpon the Churches stocke.

c *The people that liue vpon mans flesh.*

An idle signe, a Shepheards Crooke
In hand they beare d, but cannot brooke
To preach the word (a Pastors grace)
That duty fits not their high place.

d *The Pastorall staffe, made in fashion of a Shepheards crooke.*

The key of knowledge they withdraw e,
And from Gods people steale f Gods law,
And mens deuises g on them thrust,
Making them vnto fancies trust.

e Luke 11. 51.
f Ieremy 23. 30.
g *They teach Traditions to be equally reuerenced as the Scriptures*, Conc. Trid. sess. 4. dec. *and Lindanus calleth them the foundation of faith.* Panopl. lib. 5. cap. 3.

These are Romes Pastors; wofull sheepe,
Which left are to the wolues to keepe.

Thou Shepheard great and Bishop chiefe [h],
Come quickly [i], quell this Romish thiefe.

[h] 1 Pet. 2. 25. & 4. 5.
[i] Reuel. 22. 20.

Papists Rime.

Visible.

ANother marke there is most cleare,
The Church of God must still appeare,
As a City on a hill [k],
Seene and continue still.

As a light on a candlesticke,
So is the Church Catholicke:
Our Sauiour saith, if one offend,
And will not be ruled by his friend,

Tell all the Church without delay [l]:
And if he will not then obey,
Doe thou esteeme such a man,
An Heathen or a Publican.

Is not that the Church, wherein we see
Two hundred Bishops thirty three,
To haue succeeded each other,
Since the time of Saint *Peter* [m]?

Shew me this marke in you [n],
And I will say your faith is true:
If this be not in the faith of Rome,
Then will I be conuerted soone.

[k] *Some wrest the Scriptures to their owne destruction,* 2 Pet. 3. 16. *Take heed.*

[l] *Would you haue vs goe to Rome with euery complaint? It seemeth so; for you tye the Church to that See.*

[m] *You must first proue, that S. Peter was Bishop of Rome.*

[n] *Thou thy selfe sayst, there haue been successiuely 63. Bishops in England, since Peter: then either ours is the true Church, or else succession of Bishops is no sure marke.*

Protestants Answer.

Visible.

THou tel'st a tale incredible,
How that Gods Church is visible:
And by the Bishops Catalogue,
Wouldest proone the Romish Synagogue.

The errors here together lapt,
By wich the simple are entrapt,
All which your fained Church doth hold,
I meane in order to vnfold.

The Catholike Church defin'd aright,
Cannot be subiect to our sight:
It is th'Elected company [o],
And Christ his chosen Family [p].

Of this, one part in heauen liues [q],
The other here with Satan striues [r],
The part aboue (youle not deny)
With mortall eyes none can descry.

The same is true of that below,
It is vnseene by vs also:
How with mine eyes I might discerne,
And see th'Elect faine would I learne.

Vpon their persons we may looke,
Whose names are written in Gods Booke [s]:

[o] 1 Pet. 2. 9.
[p] Ephes. 3. 15.
[q] *Called the Church Triumphant.*
[r] *Termed the Church Militant.*
[s] *The Booke of life,* Phil. 4. 3.

But

But as for their Spirituall being,
It is a thing doth passe our seeing.

Parts of Christs Church, you Papists make
Euen those whom God will quite forsake[p]:
Which if the matter be well scand,
Cannot with any Scripture stand.

Of the true Church Christ is the head[q],
In him can be no members dead[r]:
His Church a Garden[s] closed well,
In which no reprobates can dwell[t].

So that, if fitly we will speake,
The ground you lay is very weake:
In calling it a marke most cleere,
That Gods true Church must still appeare.

Of Churches nam'd in seuerall,
In Cities, or else Nationall,
We yeeld sometime they may be seene,
Though sometime they are darkned cleane.

Sometime the Moone with cheerefull light
Shines in the height of heauen bright[u]:
Sometimes with clouds 'tis ouerspred,
And in the Wane cleane vanished.

So is the Church in safety still,
Although not alway visible:
Sometimes it sits in glory great,
Sometime it hath no certaine seat.

The Woman, which to Desert fled,
From Satans rage to hide her head[x],
By all the learnedst full consent,
The Church on earth doth represent.

The famous Church of Israel,
Where God did promise still to dwell[z],
Was drownd so in Idolatry,
And superstitious slauery,

That all true worship being gone,
Elias thought himselfe alone[y]:
And when Christ comes to iudge vs all,
Then faith on earth shall be but small[z].

How is the Church a City then[a],
Rais'd on a mount, and seene of men?
And how a light set vp on high,
That all that will may it espie?

How shall we to the Church complaine[b]?
If of the Church no shew remaine?
This is thy Popish reasoning,
And Scriptures plaine misconstruing.

Christ doth the Apostles counsell giue,
Soundly to preach and well to liue,
Because their places were in sight,
And 'twas their Office to giue light.

[p] *So doth Bellarmine, lib. 3. de Eccles. cap. 7. and the Rhemists in their annotations, vpon Iohn 15. 1.*
[q] *Ephes. 1. 22.*
[r] *They are caldlining stones. 1 Pet. 2. 3*
[s] *Cant. 4. 12.*
[t] *So August. applieth the place.* Contra Cres. Gram. lib. 2. cap. 26. *and Gregory the great, who was Bishop of Rome, in his Commentary vpon that place.* Charitatis vallo circumquaque munitur, ne intra numerum electorum reprobus aliquis ingrediatur.

[u] *Aug. vseth that similitude. Epist. 48. and Epist. 80. and Ambrose Hex. 4. C. 8.* Ecclesia sicut luna defectus habet & ortus frequentes.

[x] Apoc. 12. 6. *So much also the Rhemists vpon that place do acknowledge.*

[z] *Psal. 132. 14.*

[y] *1 King. 19. 10.*

[z] *Luke 18. 8.*
[a] *Mat. 5. 14.*

[b] *Mat. 18. 17.*

The true meaning of those places:

They erring, many might misse-leade,
Which in their steps might hap to tread:
If that their Doctrine were vnsound,
In falshood many might be drownd.

It was in vaine for them to weene,
In doing ill not to be seene:
You are (saith Christ) vpon a mount,
To be well markt, make full account [c].

This shewes wherein our duty stands,
And what God lookes for at our hands,
Who cal'd are to the Ministry,
To labour in Gods Husbandry [d].

But from hence how may proued be
The Churches visibility?
This place affords a slender proofe,
And little for the Popes behoofe.

Yet you perhaps will vrge it still,
The Pastors are set on a hill,
And called Light: euen so say I,
But all men can them not descry.

For those which want spirituall eyes [e],
Nor are by searching [f] Scriptures wise [g],
This mounted City cannot see,
Nor where these lightsome Pastors bee [h].

Christ bids vs we the Church should tell,
If things be not reformed well:
By Church he meanes all such as be
Indued with authority [i].

These Office-bearers all men see,
In times of setled Soueraignty:
Yea, and among themselues th'are knowne [*],
When th'outward state is ouerthrowne.

When that was said in speciall,
You turne to Church in generall:
Thereby you may deceiue some fooles;
But soone it will be seene in Schooles.

This argument of outward state,
Which for a marke you intimate,
Against that thing doth strongly make,
Which you to proue doe vndertake.

Romes state hath sometimes been obscur'd,
And hath disgraces foule endur'd:
Burnt [b], sackt [l], some Popes imprisoned [m],
Some glad to flye [n], some banished [o];

Where did your glorious Church abide,
When Popes were glad themselues to hide?
Peace, peace, no more of this for shame:
Rome saith you will her cleane defame.

[*] Succession commeth next in place,
Whereby thou seek'st thy Church to grace:

Your

[c] *Thus Chry. & Theophylact expound this place,* Παυλεύει αὐτὸς ἐναγωνίους εἶναι, καὶ ἀνειδεῖς πρὸς τὸν Σίον, ὡς παρὰ πάντων βλέπεσθαι μέλλοντας.

[d] 1 Cor. 3. 9.

[e] Ephes. 1. 18.
[f] Iohn 5. 39.
[g] Ephes. 5. 15. 17.
[h] *This is the answere of Aug. to the Donatists.* Tract. 1. in Epi. Iohan.

[i] *The same which Paul calleth* Presbyterion. 1 Tim. 4. 14. The Eldership.
[*] *This answer the Papists cannot mislike: for they make vse of it for themselues. Rhem. in Apoc. 12. 6. The error of this Popish Argument.*

[k] *By the Gothes. 547.*
[l] *By Charles Duke of Burbon, in the daies of Pope Clement the seauenth, whereupon was made that clause in the Letany;* Sancta Maria, &c. *O holy Mary, pray for Pope Clement, &c.*
[m] *Iohn 14. Boniface 8. about the yeere 1304.*
[n] *Iohn 17. fled to Hetruria.*
[o] *Virgilius 18. and Gregory the ninth about the yeere 1227.*
[*] *Succession.*

Your turne Succeſſion cannot ſerue,
If from the Truth Succeſſion ſwerue.

The Iewiſh Church from Aaron,
A iuſt deſcent might ſtand vpon,
Euen when they crucified our Lord:
And hated all that lou'd his Word.

If we ſhall ſay, that Church was true,
Conſiſting of ſo vile a crue,
We caſt Chriſt and the Apoſtles out,
Among the baſe and damned rout.

The Grecian Churches at this day,
For their defence as much can ſay [p]:
Yet you of them doe giue this doome,
That in Gods Church they haue no roome.

Yet if Succeſſion were a ſigne,
Which your grand Captaine *Bellarmine*
Dares not auouch [q], I faine would ſee,
How Rome can proue her pedegree.

You call your Church Saint *Peters* Chaire,
As though the Pope were *Peters* Heire:
But if that ground we once deny,
What Papiſt can it verifie?

You cannot proue by holy writ,
Peter at Rome did Biſhop ſit:
The only place which you doe name [r],
Returneth to your greater ſhame.

The things you fetch from Hiſtory,
Touching this point, doe not agree [s],
And what our part hath herein ſed,
By Papiſts ſtands vnanſwered.

But if he Biſhop were indeed,
Tell me who next did him ſucceed?
Some, *Clement* [t], and ſome, *Linus* hold [u],
Thus your ſucceſſion is controld.

Once was a Pope ſuppos'd a man [*],
But prou'd in time a Curtezan.
Then either your Succeſſion ſhranke,
Or you muſt put her in the ranke.

When Popes there were ſome two [x] or three [y],
Where then might your ſucceſſion be?
One Sciſme held almoſt forty yeere [z],
Pope againſt Pope, as doth appeare [a].

One Councell [b] did theſe Popes put downe,
And to another gaue the crowne:
When theſe falſe Popes the place poſſeſt,
I thinke youle ſay Succeſſion ceaſt.

Popiſh Rime.

Vnity.

ANother marke there is truſy,
The Church muſt haue vnity,

[p] *At Conſtantinople there hath been a perpetuall Succeſſion from* S. *Andrew.* Niceph. *At Alexandria from* S. *Marke.*

[q] *Bellarmine ſaith, it followeth negatiuely, that where there is no ſucceſſiõ, there is no Church: but not affirmatiuely, that where there is ſucceſſion, there is a Church.* Lib. 4. de Eccl. cap. 8.

[r] 1 Pet. 5. 13. *The Rhemiſts ſay, that there, by Babylon is meaned Rome, and ſo they confeſſe Rome to be Babylon.*

[s] *Oroſius ſaith, Peter came to Rome in the beginning of Claudius raigne; Hierome in the 2. yeere, others in the 4. yeere, other, the 13. yeere. Damaſus ſaith, he came thither in Neroes raigne; ſo that there is no certenty in that which they make an vndoubted principle.*

[t] *The Popes decrees hold ſo.*

[u] *Dorotheus, Euſeb. lib. 3. c. 4. Hieron. in Catal.*

[*] *Iohn* 8. *Platina: The womans name was Gilberta, a Dutch-woman of Maguntium.*

[x] *Two Popes together Anno* 1083. *and Anno* 1058. *and* 1062.

[y] *Bened.* 9. *Sylueſt.* 3. *Greg.* 6. *all at one time: and at another time. Ben.* 13. *a Spaniſh Pope, Greg.* 12. *a French Pope, and Iohn* 23. *an Italian Pope.*

[z] 39. *yeeres.*

[a] *Let their owne Authors ſpeake.*

[b] *The Councell of Conſtance.*

As our Sauiour hath foretold,
One Shepheard and one fold:

One is my spouse, one is my loue,
One is my Darling and my Doue,
This is his spouse, and at some time
He doth resemble it to a Vine:

His Father is the Husband-man,
A branch is euery Christian.
This is his Body Mystical,
The which he doth his Kingdome call:

Whereof Saint *Peter* had the keyes*,
And his Successors haue alwayes x:
And likewise Saint *Paul* saith,
One Baptisme and one Faith.

And one Lord Iesu:
Haue no dissention among you.
If this be not the Church of Rome,
Then will I be conuerted soone.

* *What became of the Keyes, when Pope Iulius the second threw them into Tyber?*

x *As though no body did succeed Peter, but the Pope, who is rather the successor of Romulus then Peter; as Pope Hadrian the fourth said when he died.*

Protestants Answer.

Vnity.

T'is true, Christs Church is alwaies one,
Ty'd vnto him as head alone:
The parts thereof doe well agree [c],
Like Children of one Family.

But yet not euery company,
Together linkt in Vnity,
Must by and by be called good,
If truth by them shall be withstood.

To make a Calfe they all agree'd [d],
All cry'd, *Let Christ be crucifi'd* [e]:
Great is Diana, with a shout
At once the people all cry'd out [f]:

Iohn said, they should yeeld to the Beast,
Euen from the greatest to the least [g]:
As Christ his City is but one,
So is the Diuels Babylon [h],

The best sometimes doe disagree [i],
Each man hath his infirmity:
Better the discord bringing light,
Then is agreement without right [k].

Yet by this marke, if Rome be try'd,
It will fall hard vpon your side:
Your ioynt-consent we cannot find,
Nor that you all are of one mind.

If we shall credit History,
You cannot brag of Vnity:
Where twenty seuerall schismes haue bin [l],
What harmony may there be seen?

[c] Acts 4.23.

[d] Exod. 32.1.
[e] Matth. 27.22.

[f] Acts 19.34.

[g] Apoc. 13.16.

[h] Vt est Dei vna Ecclesia, sic est diaboli vna Babylon. Aug. de Ciuit. Dei.

[i] *Peter and Paul*, Gal. 2.11.
Paul and Barnabas, Acts 15.39.
Chrysost. Theophilact. and Epiphanius, Augustine, and Hierome, Cyrill and Theodoret.
[k] Κρέιττων ἐκ παθῶς ὁμονοίας ἡ ὑπὲρ εὐσεβείας διάστασις, Nazianz. Oratione Prima de pace.

[l] *Genebrardus in Chro.*

The

The lawes which one determineth,
The Pope that followes cancelleth [m]:
Yet things by him abolished.
By next Popes are established [n].

And yet another [o] comes behind,
Who with the former fault doth finde,
And all which they did quite displace,
Reduceth to the former grace.

Thus one sage Councell doth decree,
Another saith it may not bee [p]:
That which one Sect [q] or Author likes [r],
The same another cleane out-strikes.

I know, you Papists doe agree,
To worke the Churches misery:
So *Herod* was made [s] *Pilates* friend,
To bring our Sauiour to his end.

Some yeeld as fearing to resist
(Such is the power of Antichrist:)
You may not call this Vnity,
But rather publike Tyranny.

Some ioyne because they doe not see
The very depth of Popery:
To build vpon the Church beleefe,
Of lay Religion is the breefe.

Some for their ease and bellies sake,
Do to your Church themselues betake:
As Monkes, and such as Loytring loue,
Whom none but Romists can approue.

This is your Romish Concordance,
Among your selues at variance:
Though all for some respects are led,
To meete together in one head.

In one point more I needs must stay,
Though nam'd of you but by the way;
Least with with a phrase of *Peters* keyes,
You dazell should the peopies eyes.

By Keyes, is meant the power to preach,
And in Gods truth the Church to teach [t]:
By it [u] Heauen's opened to receiue
All those which truly doe beleeue.

It is the power to loose and tye,
Which Christ gaue to the Ministry *,
It was intented vnto all [x],
Though spoke to one in seuerall.

[m] *Stephen 6. abrogated all his predecessors decrees. Formosus* tooke vp *his body, cut two fingers of his right hand off, and buried him againe.*

[n] *The following Popes, Theodorus 2, Romanus, John 10. confirmed al Formosus his acts.*

[o] *After all, Pope Sergius disannulled their acts, tooke vp Formosus his body, and cast it into Tyber, Ex Polychron.*

[p] *The first Nicene Councell allowed Priests marriage, and the communion in both kinds. The Councels of Constance and Basil, forbade the Laity the vse of the cup. The Councell of Trent forbiddeth both the Cup to the Laity, and mariage to the Clergy. The third Councell of Carthage pronounced him accursed, and called him the Forerunner of Antichrist, whosoeuer should terme himselfe Vniuersall Bishop; but now the Councel of Trent curseth him, who shall deny the Pope of Rome to be the head Bishop of the world. The generall Councel of Constantineple ouerthrew Images. The second of Nicene Councell decreed them to be worshipped. Againe, the Councell of Franckfort, vnder Charles the Great, determineth it to be Idolatry, and accurseth the Nicene Councel. Many the like differences might be alleaged.*

[q] *In Anno 1476. there was a great controuersie betwixt the Franciscanes and Dominicans, touching the conception of the Virgin Mary, whether she were conceiued in sin or not. The Dominicans held shee was, the Franciscans the contrary: but Pope Xystus the 4. ioyning with the Franciscans, foure of the other were condemned and burned at Rome.*

[r] *Alph. de Castro lib. 1. cap. 6. holds the Pope inferior to the Councell. The opinion of al the Iesuites at this day, is, that he is aboue the Councell. About the Eucharist they haue a world of differences amongst themselues; as whether Christ did consecrate when he blessed the bread and wine: or when he said, This is my body whether so much bread as is taken only be cõsecrated whether the substance of the bread be turned to nothing, or changed into the substance of Christ whether there be a bodily motiõ in the Sacr. whether the body of Christ in the Sacr. can be touched, how the accidents in the Sacraments are without a subiect; whether the accidents can be broken; whether they can nourish; whether the water mingled with the wine, be turned into Christs blood; Whence come wormes in the Host. [s] He that would know the differẽces betwixt the Thomists, Scotists, and Occansists, let him read Eras. L. contra Latomum. Luke 23. 12. [t] Luk. 11: 52. [u] Viz. Preaching. * Therefore Ministers are said both to haue the Ministry of reconciliation,*

2 *Cor.*5.8. *and the Ministry of Vengeance against disobedience.* 2 *Cor.* 10.6.

x *Our Lord, in the Person of one, gaue the Keyes to all, to shew the vnity of al, Cyp. de simp. Prælatorum: and Leo, a Bishop of Rome, is of the same iudgement, In Sermone de Natiuitate.*

y *To binde and loose, is no other thing, but to declare Gods sentence, Hieron. in Mat.* 16.

z *Austin saith, hee answered for all, Hom. in Ioh.* 124. *& elsewhere often;* vnus pro multis respondit, *one made answer for all: and Lyranus,* Confessio Petri, erat confessio aliorum.

1. Cuncti claues Regni, &c. *All receiue the Keyes of heauen. Hier. lib.* 1. *aduersus Ioui.*

2. *So you say in the Creed, that Christ sitteth at the right hand of God; and yet you say also, he is in body present at the Masse.*

When to beleeuers we giue Hope,
Then is the gate of Heauen set ope:
When mercies promise is repeald,
Then by the Keyes that Gate is seald y.

When *Peter* did his faith confesse,
Th'Apostles (by) did meane no lesse z:
And that which Christ to *Peter* spake,
We may not from the other take 1.

Each true and faithfull Minister
Is *Peters* rightfull Successer:
Then speake no more of *Peters* keyes,
Except th'art sworne the Pope to please.

Popish Rime.

Holy.

THis you say in very deed,
When you rehearse the holy Creede 2,
One Church Catholique,
Holy and Apostolique.

This is another marke truly,
The Church of God must be holy:
Holy Men, holy Seruice,
Ceremonies, Sacrifice:

Sacraments and Holy-daies,
Are obserued in her alwaies:
As for the Saints and Martyrs all,
And Virgins, which you Saints doe call.

I aske you when they liu'd and where,
Whose names are in your Calender:
In what Religion they died,
By whom they were Canonized 3.

Proue that these agree with you,
And I will say, your Faith is true:
If they were not your company a,
Then is your Faith an Heresie.

3. *Who made the Pope a Saint-maker?*

a *You stand so much vpon company, that you will rather goe to the Diuell, then want company.*

Protestants Answere

Holy.

THou saist, the Church we holy call,
And so we doe acknowledge all:
What in the Creede our mouthes confesse,
Our hearts within beleeue no lesse.

The Purity, decayed before b
Vnto his Church Christ doth restore.
That which is here in lesse degree,
The same in heauen shall perfit be.

If thou knewest Romes Impurity,
Thou wouldst not brag of Sanctity:
A sinke of Sinne, a sea of Euill,
A place possessed of the Diuell c.

Your Popes beare names of Holinesse,
But none more full of Wickednesse;

b *By Adams fall.*

c *Gallus Senonensis wrote aboue* 400. *yeeres agoe, that Satan was let loose at Rome to destroy the Church. Tho. Becket a Romish Saint, acknowledged the common prouerb to be true, that there is no right at Rome. The B. of Worcester, a Papist, told Philpot, that hee thought, the wickednes he saw in Rome made him an Hereticke.*

Let

Let stories speake, enquire of them,
What Popes haue worne the Diadem:

Some Heretickes [d], some Murtherers [e],
Incestuous some [f], some Sorcerers [g]:
Some noted for their cruelty [h],
Some for their monstrous Blasphemy [i].

One Pope [k] a famous Lemman kept,
Whose Bastard to the Popedome crept [m]:
Another granted liberty,
To practise beastly Sodomy [n].

Who but the Pope receiueth rent,
Which from the stewes to him is sent [o]?
Let Rome and Venice make report,
And all that thither doe resort.

Who hath in Metre vile expreſt
The sinne, which nature doth detest?
Let *Beneuentum* name the man [p]:
Doe thou disproue it if thou can.

If this among your heads be found,
How shall we thinke the members sound?
Lord, bleſſe vs from such holy Popes:
And, Lord, make void all popish hopes.

Like to your Popes, your seruice is, { *Holy*
Wanting no store of blasphemies: { *ser-*
Which, lest the people should espie, { *uice.*
You hide in Latine secrecy.

I need no better witnesses,
Then your allowed Portesses,
Your Missals and your Letanies,
And all your forged Psalteries.

What we to God alone must giue,
That to the Saints you doe deriue.
God will not from his glory part [q],
Yet you to creatures it conuert,

Vnto the Saints you prayers make [r],
And beg saluation for their sake [s]:
Yoe doe adore a piece of bread [t],
And make fond [u] prayers for the dead.

You kneele downe to a Crosse of wood [*],
Thinking thereby to purchase good:
And for some things you would haue done,
You pray the Virgin, charge her sonne [x].

[d] *Marcellinus, Pope, sacrificed to the Idols of the Panims: Platin. and Volater. Liberius Pope, an Arian. Plat. & Hiero. in Catal scrip. Eccl. & in Chro. Anast. 2. Pope, an Acatian. Plat. Viglius an Eutychian. Liber in breuiario. Honorius, a Monothelite, condemned by the Romane Councell, vnder Adrian 2.*

[e] *Pope Alexander 6. poysoned Gemes the great Turkes brother, committed to his custody, Hier. Marius, Munst. lib. 4. Cosm. Pope Hildebrand hired one to kill the Emperour. Benno Cardinalis.*

[f] *Ioh. 13. Pope, committed incest with his two sisters: Luithprand. lib. 6. He was wounded in adultery, Platina. Alexander 6. lay with his owne daughter. Vol.*

[g] *Hildebrand: so saith Benno the Card. Pope Syluester 2. gaue himselfe to the Diuell to be Pope. Pla. Ioannes Stella: many other were Magicians, as Iohn 21. Benedict. 9. &c.*

[h] *Pope Alexander 6. cut off the hands and feete of one Mancinellus, because he wrote against his filthinesse. Ioh. 13. cut of the hands and noses of diuers Cardinals. Plat.*

[i] *Pope Hildebrand threw the Sacrament into the fier. Benno. Card. Ioh. 22. derided the Gospell, held the soules to be mortall, and was therefore by the Councell of Constance, 1. 2. sess. 11. called a Diuell incarnat. Leo 10. writing to Cardinall Bembus, calleth the story of Christ, a fable, Ioh. 13. called the Diuell to helpe him at dice and dranke to him. Luthp. lib. 6.*

[k] *Pope Sergius 3.*

[l] *Marozia wife to Guido.*

[m] *Ioh. 11. or as some count, Ioh. 12. see Plat. and Luithprand.*

[n] *Sixtus 4. granted liberty to the whole* family of the Card nall of S. Lucy in the three hot moneths, Iune, Iuly, August, to vse Sodomitry. Wesellus Groningensis in a Treatise de Indulg. Papalibus at the foote of the licence, was written *Fiat vt petitur*: Bee it as it is requested *o* Euery common harlot in Rome paid a fee to Pope Sixtus 4. Agrippa in his declam. ad Louan. *p* The Archbishop of Beneuentum, Iohannes a Casa, Deane of the Popes Chamber, vsed Sodomy, and commended it in Italian Meter: the Booke was printed in Venice by Troianus Nauus: see the writing of Paulus Vergerius against this Archbishop.

q Isa. 48. 11. *r* There is no other commandement in the Scripture, that we should pray to Saints, nor promise, that if we doe pray to them, we shall be heard: vpon which two euery lawfull prayer must be built. *s* In their prayers vpon the Saints daies, still those words come in, that by their merits we may haue profit, by their requests we may be deliuered, &c. And Lombard saith, the Saints do *miracula non merito*, lib. 2. dist. 45. d. 10. *t* When it is carried in procession for though it were true that the bread in the Sacrament is turned into the Body of Christ, yet the Sacrament being ended, it must needes returne to the former nature. *u* They are fond, because touching the estate of the dead, there is no certainty. * All hayle, O Crosse, our only hope, &c.

encreale

encrease righteousnes to the godly, and giue pardon to the guilty. In breuiario infra, *Heb.* 4. *Quad.* [x] Roga Patrem; iube Natum; iure matris impera, *Pray the Father, charge thy Son, command by the right of a mother.* In officio beatæ Mariæ. [y] *They say, that S. Francis could saue all that shall liue after him to the end of the World, therow his merits, from euerlasting death. Flos. beati Francis. Conformit. s. Fram. Tho. lib. 4. dist. 4. art 3.* [z] *1 Tim. 2. 5. That place proueth that there is but one Mediator, as well as that there is but one God.*

[a] *The forme of Absolution to Penitentiaries runneth thus; The Passion of Christ, and the merits of the blessed Virgin, of S. Peter, and S. Paul, and of other he & she Saints, be vnto thee in remission of sins.* [b] Luk. 1. 48. [c] Cœli fenestra: Regis alti ianua, &c.

[d] Luke 1. 47. *What honour is due to the Saints.* [e] 1 Cor. 11. 1. [f] Heb. 13. 7. [g] Gal. 1. 23.

[*] *Holy Ceremonies.*

[h] *Who so readeth the Canon of the Masse, shall there see a world of idle and ridiculous ceremonies.*

[i] Ierem. 19. 5.

[k] *They say indeed, that they haue the forme of the Masse, by the Tradition of the Apostles. Rhem. 1 Corinth. 11. s. 22. but the truth is, that it was now a peece and then a peece, patched vp by their owne Popes. Sixtus 2. brought in the sanctus: Innocentius 1. the Pax. Leo 1. added this clause (A holy sacrifice and vnbloody Host:) Gelasius, the Prefaces, Collects, Graduals. Symmachus, the* Gloria in Excelsis. *Agapetus 1. Processions. Pelagius 2. nine Prefaces before the Canon. Sergius 1. Agnus Dei: and Gregory 1. confesseth that one Scholasticus made most part of the Canon. Holy Masse or Sacrifice.*

With Christ you doe Saint *Francis* ioyne [y],
And so his glory doe purloine:
One Mediator we doe [z] know,
You haue ioynd with him many moe [a].

We doe the Virgin Blessed call [b],
And say she passed Women all:
But when you call her, Gate of Grace [c],
We say Christs honour you deface.

The thing which made her spirit glad,
Was, that she such a Sauiour had [d]:
Can she on him commandement haue,
Whose helpe she needed her to saue?

* This honour to the Saints we giue,
We craue Gods grace like them to liue [e],
We care to keepe their memory [f],
And God in them we glorifie [g].

* Your Ceremonies idle be,
And sauour most of vanity:
You stand so much on outward show,
That you the substance ouerthrow.

With Images and pictures gay,
You steale the peoples hearts away:
Well may you please the outward eye,
The spirit you doe not edifie.

A prety play, to see a Priest
Tossing his God between his fist:
Such gestures, and such apish mowes,
Such warbling, and such antick showes;

Now bends, now ducks, now stands vpright,
Then turnes him to the peoples sight:
Now sighes, now twenty crosses makes,
And ore his head the wafer shakes:

Then washeth, then the Chalice lickes,
And shuts his Idoll in the pixe:
But still the man is much afraid,
Least ought should hang vpon his beard.

Meane while the vulgar in amaze,
Vpon the Caky Idoll gaze,
And knock, and kneele, and thinke them well,
That they haue heard the sacring Bell.

Tell me, I pray thee, doth God will,
With such fond Rites his Church to fill?
They neuer came into his thought [i]:
Tradition onely hath them brought [k].

Your Rites and Masse doe well agree,
Both full of grosse idolatry:
Both are vnholy, and vnsound,
Both wanting holy Scripture ground.

You say that in the Eucharist,
To God is offered by the Priest,
A Sacrifice in wine and bread [l],
Both for the liuing and the dead [m].

[l] *Rhem. Heb. 7. sect. 8. Concil. Trid. sess. 22. cap. 1.*

[m] *Conc. Trid. sess. 22. cap. 2.*

Looke

Looke firſt what Chriſt did inſtitute[n],
And that one place ſhall you refute:
What he did, we muſt doe likewiſe[o]
There's no word of a ſacrifice.

By this (ſaid Chriſt) *Remember me*:
That ſhewes he would not preſent[p] be.
We keepe ſuch things in memory,
Which we behold not really.

The Prieſts of old did euery day
Some Offring on the Altar lay[q].
Chriſts holy Offring is but one,
Performed by himſelfe alone[r].

If Chriſt ſhall often offred be,
We ſhall his ſufferings multiply:
As on the Croſſe he died not twice,
So there's no ſecond Sacrifice[s]:

There's now no ſacrificing Prieſt:
That Office reſted vpon Chriſt[t]:
It comes to none ſucceſſiuely:
T'is his for all eternity[u].

How can a Maſſe a pardon bring,
Sith 'tis a bloud-leſſe Offering[*]?
Chriſt hath procur'd Remiſſion[x]:
What needs a new Oblation[y]?

See then your holy Sacrifice,
A thing without all warrantize:
Of Scriptures, or of Writers ſage,
Which liued in the pureſt age[z].

*The Sacraments in number twaine,
You eek't haue with a longer traine:
The ſeuen-headed Romiſh beaſt[a],
The two to ſeuen hath encreaſt.

Both Baptiſme[b], and that holy Feaſt[c]
Commanded are by Chriſts beheaſt:
Shew me but one commandement,
To proue an other Sacrament[d].

Two in the Old[e], two in the New,
So ſhall we haue proportion true:
Name what in th'antient[f] Liturgy,
Your fiue falſe Symboles doe ſupply[g].

Thoſe Sacraments which holy be,
You ſtayn'd haue with your pedlery:
In Baptiſme, oyle, lights, ſpettle, creame,
Your Exorciſme, and coniur'd ſtreame;

Were theſe inuented by Gods Spirit,
Or found you them in holy Writ?
Whence had you all that riteous ſtore
Vſ'd in the Maſſe, and nam'd before?

*You ſpeake next of Feſtiuities,
And holy day Solemnities:

[n] Math. 26. 26. Mark. 14. 22. Luk. 22. 19. 1 Cor. 11. 24.
[o] *This doe ye*, 1 Cor. 11. 25.
[p] *Bodily.*
[q] Heb. 10. 11.
[r] Heb. 10. 12.
[s] Heb. 9. 25, 26, 27, 28.
[t] Heb. 7. 23, 24.
[u] *The office of a Prieſt, ſo farre forth as we vnderſtand therby a Sacrificer, whom the Grecians call* Hiereus, *belongs onely to Chriſt, and cannot paſſe from him to any other, neither the name of Prieſt in that ſenſe: but as the name of Prieſt commeth from the Greek word* Presbyteros, *which ſignifieth an Elder, it cannot ſimply bee miſliked.*
[*] Heb. 9. 22.
[x] Heb. 9. 12.
[y] Heb. 10. 18.
[z] *The Maſſe, as it is now, was not in vſe in the Church, 1200. yeeres after Chriſt: it neuer came to the full perfection (though it was in hatching before) vntil the Councel of Laterau, vnder Innoc. 3.*
[*] *Holy Sacraments.*
[a] Reuel. 17. 7.
[b] Matth. 28. 19.
[c] 1 Cor. 11. 24, &c.
[d] *No Father within an 100. yeeres after Chriſt, acknowledged ſeuen Sacraments of the new Teſtament: And* Auguſtine *ſaith, the Sacraments are* numero pauciſſima, *feweſt in number. Ep. 118. Now, two is the leaſt number.*
[e] *Viz. Ordinary.*
[f] *Viz. The forme of Gods worſhip vnder the Law.*
[g] *The Sacraments of the new Teſtament, ſucceede the Sacraments of old: if they then can name no Sacramẽts of the old Teſtament, in the place wherof their fiue ſuppoſed Sacraments ſhould come, then they cannot iuſtifie them to be Sacraments.*
[*] *Holy daies.*

Thou think'ſt by this, with eaſineſſe
To proue thy Churches holineſſe.

[h] Bellarmine *ſaith, men are bound in conſcience to keepe the Feſtiuities of the Church, lib. 3 cap. 10 prop. 3. and ſo doe the Rhemiſt*, Gal. 4. ſ. 5.

Truth is, mens Conſcience you enthrall [h]
To many an idle Feſtiuall [i]:
You'le haue them be as ſtrictly kept,
As Gods one day by his precept.

[i] *Very neere 200. if we put theſe together which were determined of*, Concill. Oxon. ſub Steph. *and which we reade in the marginall notes vpon the Rhemiſts Teſtament.*

Of feaſts, ſome low, ſome higher be,
Some great, ſome leſſer in degree:
Some double more, ſome double leſſe,
A treble fault to ſome tranſgreſſe.

So with your doubling and redoubling ſtile,
The ſimple people you beguile:
The Lord is weary of your feaſts [k],
And likes not your deuiſed reſts:

[k] Iſa. 1. 14.

All daies are like in holineſſe,
None holy more, none holy leſſe [l]:
Paul thought his labour was in vaine,
Where daies diſtinctions did remaine [m].

[l] *The difference betwixt dayes, is in obſeruation & vſe, and not in the nature of the day: if one one day been in nature holier then another, the Sabbath might not haue been altered.*
[m] Gal. 4. 10, 11.

Thou hop'ſt to put vs in ſome feare,
With ſpeaking of the Kalender [n]:
Thou ask'ſt what faith all thoſe did hold,
Whoſe names are found therein enrold?

[n] *Saints canonized.*

I tell thee plaine, 'tis nought to mee,
What many a one there nam'd might be:
My faith's not ſo ſet on the Rack,
To ſeeke ſtrength from the Almanacke.

Yet ſure I am, what wee profeſſe,
Some that are there, beleeu'd no leſſe [o]:
Our faith and theirs doth well agree,
And you with them at variance be.

[o] *As* Peter, Paul, Mary, &c. *and ſome there named which ſuffered perſecution in the ten firſt perſecutions of the Church.*

You Churches make and holy dayes
Vnto the Saints, and Martyrs praiſe:
But vs which doe beleeue the ſame
You ſeeke to kill and to defame.

Thou ask'ſt who them canonized,
Whoſe names are there enregiſtred?
You ſay the Pope; I aske againe,
Wilt thou that fainting power maintaine [p]?

[p] *The cuſtome of canonizing Saints was not heard of, til one thouſand yeers after Chriſt, in the dayes of* Alexander the 3. *and* Gregory 7.

Can any mortall Creature tell,
Who goes to Heauen, and who to Hell?
All iudgement, *Paul* bids vs forbeare,
Vntill the Lord himſelfe appeare [q].

[q] 1 Cor. 4. 5.

In Heauen to ſit or high or low,
Is it in mans power to beſtow [r]?
What Biſhop, can, or Saints inueſt,
Or ſhut men from eternall reſt?

[r] Matth. 20. 23.

Some one Pope doth a Saint enſtall:
His grant another doth recall [s]:
'Tis but a ſilly dignity,
That's ſubiect to vncertainty.

[s] Boniface 8. *cauſed* Hermanus Ferrarienſ. *who had been canonized for a Saint 30. yeeres before, to be taken out of his graue, and burned*, Ann. 1300.

Among

Among your Saints euen those are seene,
Which to their Prince haue Traytors been [r].
Though that our Church such Saints despise,
To it, it is no preiudice.

[r] *As* Thomas Becket, *and* Elizabeth Barton, *called the holy Maids of Keni, and others.*

Popish Rime.

Heretickes.

OVr Sauiour warneth vs to haue care,
Of false Prophets to beware [b];
Which in his name shall come.
Not sent, yet they shall runne [c].

Theeues, not entring by the Doore [d],
That kill and steale, and keepe a store;
Wolues in shepheards clothing,
That kill the soule, and steale the tithing.

Dogges, Foxes, and Masters of lies,
That new Sects will deuise,
Bringing in dissension,
And heape thousands to perdition.

Where haue you been this many a yeere,
That none of you durst once appeare?
Euer since our Sauiours time,
To whom did your light shine [e]?

Where did your principall Pastor sit [f]?
Who kept your keyes? who fed your sheepe [g]?
Shew some Churches you haue built:
I can shew many you haue spilt.

How might a man haue found you out,
To haue triall in a matter of doubt [h]:
Where for so many a yeere,
No such company did appeare?

Vntill *Luther*, a lying Frier [i],
Vpon whom the Diuell had desire,
Brake his vow [k], and married a Nunne,
And there your Sect [l] first begunne [m],

And fauoured in *Saxony*,
By a Duke that loued liberty:
And in King *Edwards* time truly [n],
It first infected our Country:

For a thousand yeeres you say,
That Papistry did beare the sway:
And during all that space,
No Protestant dust shew his face [o].

Who kept [p] the holy Scriptures then
From the hands of wicked men?
Who had authority to ordaine,
Our Priests and Bishops againe?

For he that entreth without order,
As a thiefe doth kill and murder.
And one thing maketh me to muse,
That no Priest you doe refuse [q].

[b] *That makes vs take heed of you.*
[c] *There be many of your Church come amongst vs to worke mischiefe, before you be sent for.*
[d] *A lively description of the Popes Clergy.*
[e] *To those which had eyes to see it.*
[f] *In Heauen.*
[g] *You haue butchered a good sort of them.*
[h] *You be too proud to learne: it is the first lesson you teach your Disciples, to admit no conference.*
[i] *If* Luther *had continued a true Frier, he had neuer been good.*
[k] Herods *vow is better broken then kept.*
[l] *Our sect is the same that Pauls was,* Acts 28. 22.
[m] *Either thou knowest this to be a lye, or thou knowest nothing.*
[n] *There were Englishmen in England who bare witnes to this truth, by suffering death for it long afore King* Edwards *time.*
[o] *The more they lay hid, the greater was your tyranny: yet many then both shewed their faces, and lost their liues.*
[p] *Indeed you kept them so fast, that the people could haue no comfort by them.*
[q] *A very tale.*

[r] He that hath once been an eager Papist, & is conuerted truly, is to be the better thought of; because hauing knowne the abomination of Popery, he must needs detest it the more.

[s] I beleeue you will not bee so good as your word.

[t] A man need not be long in making you an answer.

[u] Who made him an Apostle?

* This *Gregory* accounteth him the forerunner of Antichrist, who so should seeke to be called Vniuersall Bishop: from this faith you are gone.

Being ordred by the Church of *Rome*,
But he was accepted soone:
If he would say the new Seruice,
He should haue a Benefice.

Without any further order,
And accounted for the better [r],
How can shee make a lawfull Priest,
If shee be not the Church of Christ?

Answer this, O Protestant;
If thou canst, I will recant [s]:
But while an answer you deuise [t],
I councell all men that are wise,

To hold the faith maintained heere,
The space of a thousand yeere,
Brought vnto vs Englishmen,
By our Apostle [u], Saint *Austen*;

Who from *Rome* was hither sent,
When *Ethelbert* was King of Kent;
Who learned his faith of *Gregory* *:
His faith was kept successiuely,

By threescore Bishops and three,
Since Saint *Peters* time truly,
Who learned his faith of *Christ Iesu*,
Who is the Sonne of God most true.

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[u] It maintaineth free will, and merit of workes, with the Pelagians. *August.* The Pelagians held children to be without sin. *Aug. contra Iul. l.3.c.5.* So the Church of *Rome* saith; Concupiscence is no sin. It holds imagery with the *Simonians*, *Basilidians*, and *Carpocratians*: and with the two latter, they secret their Religion. *Iren. l.1.c.23. Epiph. Hæres.24.* It alloweth praying in an vnknown tongue with the *Ossen. Epiph. Hær.19.* It accounteth mariage vncleane, with *Tatianus*, *Hær.46.* and condemneth wedlocke in their Priests, as the *Manicheos* did in their chosen ones, *Aug. Ep.74.* With the same Heretikes it vseth bread onely in the Cõmunion. *Leo Ser.4. de Quad.* and placeth fasting in the distinction of meates. *Aug. de Mor. Eccl. & Manich. l.2.c.23.* It thinks that all necessary doctrine is not contained in the Scripture, with *Montanus Ep. Hær.48.* It braggeth of inherent righteousnes, with the *Cathari. Isid. Etym. l.8. cap. de Hær. Christ:* It worshippeth Angels with the *Angelici*, *Aug. ad quodvult. c.39.* It denieth the preaching of the Word to be a note of the Church, with the *Donatists*, *Aug. in variis locis*: and with them tieth the Church to one set place. *Cas. in Ps.60.* It worshipped the Crosse, with the *Armenius*, *Euthymus in Panoplia.* Thus in many other points it partaketh with the antient Heretickes.

* As for example, first the Article of Iustification, the efficient cause of our saluation and righteousnes, by the Scripture, is Gods loue and grace only, *2 Tim.1.9. Tit.2.11. Ephes.1.5. Ioh.3.16.* The Papists say; God is moued by our preparing workes. So held *Maluend* in his disputation with *Bucer* at *Ratisbone*: so *Bonauenture l.1. sen. dist.41. Quæst.1.* Touching the matter of our Iustification, the Scripture propoundeth nothing but Christs obedience *Rom.5.19.* & 10.4. The Papists place our Righteousnes before God in our own works and merits, *Con. Trid. s.6.c.7.* For the forme of Iustification, it is by

Protestants Answer.

Heretickes.

THe Caueat touching Heretickes,
Doth make against false Catholikes:
We know full well that Popery,
Is but a Masse of Heresie.

Those errors which of old were hatcht,
Your Church together hath them patcht [u]:
On them shee puts a a fairer name,
But in effect they are the same.

You raz'd haue the foundation
Of all truth and Religion:
You chang'd haue the sincerity
Of all the Grounds of Piety *.

the Scriptures, the imputation of Christs righteousnesse. 2 *Cor.*5.21. The Papists place it in our merits, Rhemist, 2 *Tim.* 4. *sect.* 4. Secondly, it is a ground of Christian religion, that the law cannot be fulfilled by vs, and that no is to expect righteousnes or saluation by it, *Rom.*8.3. *Act.*15.10. *Gal.*2.15,16. and 3.10. The Papists maintain, that men may keep the law. Con. Trid. *s.*6. *c.*11. Yea & that they may performe more then the law binds vnto: whence are sprung the works of supererogation, & indulgences, which that Councell so highly prizeth *Sess.*21. *c* 9. A third ground of Religion ouerthrown by them, is, that eternall death is due to euery sin. This the Scripture auoucheth, *Rom.*5.12. and 6.23. *Ezek.*18.14. The Papists teach, some sins to be in their owne nature pardonable, not deseruing death, *Con. Trid. sess* 6. *c.*11. From which opinion arose Purgatory. A fourth ground of Religion, is the certainty of saluation. That beleeuers may be certen of saluation, is the doctrine of the Scripture, *Rom.*8.38. *Heb.*11.1. *Luk.*10.20. The Papists deny and say, we can but haue hope only, *Con. Trid. s.*6. *c.*9. and yet therein they confound themselues: for true hope cannot be deceiued, *Rō.*5.5. It is the Anchor of the soule, *Heb.*6.19. A fift ground is, that we cannot satisfie God for our least sins: The Scripture ascribeth all satisfaction to Christ, *Heb.*1.3. 1 *Pet.*2.24. *Rev.*1.5. The Papists maintaine that we may and must satisfie, making satisfaction a part of Penance, *Con. Trid. s.*14. *c.*13. A sixt ground is, that the Scripture containes all doctrine necessary for our saluation. So saith the Scripture, 2 *Tim.*3.16. and the ancient Church. *Aug. l.*3. *cont. lit. Petil. c.*6. and others. The Papists equall Traditions to the Scripture, *Con. Trid. s.*4. A seuenth ground is, that the knowledge of the Scripture is needfull to the people vnto saluation, and ought to be read of them: thereto accords the holy Text, *Ioh.*5.39. *Col.*3.16. The ignorance therein is the cause of all error, *Mar.*12.24. The Papists forbid the people the vse of the Scripture, Rhemists Preface: and doe all in the Church seruice in an vnknowne tongue. Eightly, the Scripture teacheth vs to worship God alone, *Mat.*4.10. The Papists worship Angels and Saints, yea their Images and relikes: their distinction of *Latria* and *Dulia*, will not serue them: for they pray to Creatures, and that is *Latria*: and they acknowledge that which they call *Latria*, to be due to the crosse, *Tho. p.*3. *sum. Qu.*25. art.4. & *Andrad. l.*9. *Orth. expl.* Ninthly, it is the doctrine of the Scripture, that Christ, according to his humane nature, is only in Heauen, *Act.*3.21. Papists say, he is bodily present in the Eucharist, *Con. Trid. s.*13. *c.*6. Tenthly, Christ ordained the Communion in both kindes, commanding to do as he did, 1 *Cor.*11.24. &c. Papists take the Cup from the Laity, *Con. Trid. s.*21. *c.*1. Thus as in these particulars, so in many other, it were easie to shew how the Church of Rome hath ouerthrowne the maine points of holy Doctrine, and haue nothing left but the name of the Church, and a Title and shew of Religion.

Thou fall'st now to a railing vaine,
And would by this thy Pope maintaine;
Leaue idle tearmes and shew some reason,
Else all these words come out of season.

Shew thou what sects we doe diuise,
And wherein we deliuer lies:
And prooue it so, that all may see,
Lest thou thy selfe the Lyer be.

Foxes and Dogges, and Wolues thou nam'st,
And Theeues, wherein thy selfe thou sham'st:
Or proue all this in vs is true,
Else we returne it backe to you.

They call'd Saint *Paul* an Heretick[x],
A Babler[y], and a Schismaticke[z]:
They said our was possest[a],
And of his preaching made a Iest[b].

Yet *Paul* no Heresie did teach,
Nor in the Church made any breach:
Nor yet our Sauiour had a Diuell,
He neuer did, or Preached euill.

[x] Act. 24.14.
[y] Act. 17.18.
[z] Act. 24.5. and 28.22.
[a] Ioh. 8.24.
[b] Luk. 16.14.

Let Scripture try wherein we erre,
We craue no other Arbiter:
Conuict vs once by such a Iudge,
We will not at your railings grudge.

Now that your store is almost spent,
Thou com'st to an old worne Argument:
Where was your Church some yeeres agoe,
Before the world did *Luther* know?

If briefly now I should deny
The Churches Visibility:
It were a word sufficient,
To ouerthrow this prattlement.

Yet this I say and will maintaine,
That euen when blindnes most did raigne,
Our Church a certaine being had,
Though not with outward beauty clad:

Like to that holy portion [c],
In that great superstition,
Which ouerwhelm'd all Israel,
After the Tribes from *Dauid* [d] fell.

Or as some eares of purer seed,
Amidst a field of noysome weed:
So God had some euen at that time,
When Antichrist was in his Prime.

And now and then outbrake the Light,
Euen in that long and irkesome Night:
Like as the Sunne in lowring daies
Sometime sends forth his glittering raies.

Long time ere *Luther* yet was borne,
Whom you our Founder name in scorne,
There were which shew'd their enmity,
Against your vile Idolatry [e].

But now the Lord hath let vs see
Your Antichrists deformity:
That all men might him fully know,
Before his finall ouerthrow.

Our Pastor chiefe [f] in Heauen did sit,
And so doth still, saith holy Writ [g]:
On earth, a vniuersall Priest,
None dare be cald but Antichrist [h].

He that our Church and keyes had sought,
By tokens in the Scripture taught,
Our Church and keies he might haue found
Euen when the world was most vnsound.

Building of Churches nothing makes
For that which here thou vndertakes:
For then commend *Demetrius*,
Who builded Shrines at Ephesus [i].

Well may the heathen people boast,
Of Piramees and Churches cost:
In houses made, God doth not dwell,
As holy Scripture doth vs tell [k].

[c] 1 King. 19.18.
[d] Dauids *line.*
[e] Bertram *wrote against transubstantiation*, anno 812. *A Bishop of* Florence *was cõdemned for teaching, that Antichrist was come*, ann. 1114. Arnulph. *was murthered in Rome, for preaching against the Pope and his Clergy*, ann. 1128. Henry, *a Monke of Tolose, was against prayer for the dead, pilgrimage, creame, oyle, &c.* ann. 1137. Io. *of Salisbury, called the Clergy Pharisies; the Pope Antichrist; and Rome Babylon*, 1151. Gerard *and* Dulcimus, *which taught the Pope to be Antichrist were burnt, with* 30. *more, about the yeeres*, 1164. 1165. 1166. *The Waldenses, which held in many points against the Pope, were in* anno. 1167. *and after increasing in diuers places.* Almaris *a Bishop burnt in Paris, for holding against Transubstantiation, Images, Altars, and praying to Saints*, 1206. *Many in Suenia did preach the Pope to bee an Heretieke, in the yeeres* 1236. 1237. 1238. Grosted, *Bishop of Lincolne wrote against the Pope*, anno 1246. Arnold de Noua Villa, *against Masses and Sacrifices for the dead, taught that the Popes beleefe was the diuels beleefe.* ann. 1259. *All histories are full of the like examples. These few may serue for a taste, to satisfie an indifferent Reader, and to stop their mouthes who say, none were heard of, of our Religion and Church, till* Luther.

[f] 1 Pet. 5.4.
[g] Acts 4.21.

[h] Gregory *the Great, a Bishop of Rome, said, that who so calleth himselfe, or desireth to be called Vniuersall Bishop, is the forerunner of Antichrist*, Epist. ad Eulogium. *lib.* 7.

[i] Acts 19.24.

[k] Acts 7.48.

Yet neither all the Churches here,
Erected by the Papists were:
Nor are by vs abolished
Places where God is worshipped.

If priuate men haue euill done,
For it blame not Religion:
Those men that doe Church-spoyling loue,
Our Faith and Church doth not approue.

Those Celles and Dens of idleneſſe,
And Nurſeries of wickedneſſe,
Vpon good cauſes were diſplac't,
As *Baals* Temples were defac't [l].

* A lawleſſe vow [m] of ſingle life,
Luther well brake, and tooke a wife.
Better the pure and ſpotleſſe bed [n],
Then by vncleane luſts to be led [o].

Better the married Chaſtity [p],
Then violate virginity,
They ought not ſingle to remaine,
Who are not gifted, to containe [q].

Wedlocke it ſelfe cannot defile,
It hath an honourable ſtile [r]:
God doth it not to each man giue,
Without the mariage bonds to liue [s].

The forced vowes of ſingleneſſe
Haue brought forth beaſtly filthineſſe:
Thou maieſt behold in Hiſtory
The fruits of Monkiſh Lechery [t].

Thy poyſoned tongue doth further reach
The noble Saxon to impeach:
Becauſe to truth he did encline,
Thou calleſt him a Libertine.

When God was pleaſed to let him ſee,
How Chriſt his death hath made vs free,
Then did he deeme it ſlauery,
To beare the Romiſh tyranny.

Though Antichriſt did Rome poſſeſſe,
* You kept the Scriptures I confeſſe:
And in that long Apoſtaſie,
Thoſe Bookes were in your cuſtody,

So a Pirate falſe haue knowne,
To keepe the goods were not his owne,
And in the ſhip to rule and raigne,
When the right owner had been ſlaine.

So did the Iewiſh Synagogue
Safely keepe *Moſes* Decalogue,
And th'other bookes [u], when cruelly
They did Chriſt Ieſus crucifie.

* The Paſtors, which did firſt reſtore
The truth which lay long hid before,
Thereto were called lawfully,
And euen by your Authority:

[l] 2 *King.* 10.

* *Touching* Luthers *Mariage:*

[m] *It is well called a lawleſſe vow, becauſe it is of a thing which is not in mans power. If it be ſaid that by faſting and prayer it may be performed, and continency obtained; I anſwer, the gifts of God are twofold. Some common to all beleeuers, as Faith, &c. Some peculiar to ſome onely, as this of Continency. Now, if by faſting and prayer we labour for the firſt ſort, wee ſhall in ſome meaſure receiue them: but we haue not the like aſſurance for the gifts of the latter ſort: becauſe (it may be) the Lord is pleaſed otherwiſe to diſpoſe. Now, to make ſuch a vow, is a ſinne: but to perſiſt in it, is double euill.*

[n] Κοίτη ἀμίαντος *Heb.* 13.4.

[o] 1 *Cor.* 7.9.

[p] *Papiſts doe oppoſe mariage and chaſtity: but* Paul *bids young women to be chaſte and ſubiect to their husbands. Tit.* 2.4,5.

[q] 1 *Cor.* 7.9.

[r] *Heb.* 13.4.

[s] *Mat.* 19.11. *And it is allowed to a Biſhop, to be the husband of one wife,* 1 *Tim.* 3.2.

[t] *There were* 6000. *infants heads found in Pope* Gregory *his mote, as appeares by the letter of* Volutianus, *Biſhop of Carthage, or as ſome thinke, of* Huldericus (*Biſhop of Auguſta*) *to Pope* Nicholas: *againſt the forbidding of Prieſts mariage.*

* *Who kept the Scriptures.*

[u] *Viz. The Prophets and Pſalmes, for ſo is the old Teſtament diuided;* Moſes, *the Prophets, and Pſalmes,* Luk. 24.44.

* *Touching the calling of Miniſters:*

You

You did them Priests and Doctors make,
And they from you this charge did take*,
That they the truth should soundly preach,
And in the same the people teach.

Hereto you caused them to sweare,
That to the faith they would adheare,
And neuer should errors endure,
That were against the Doctrine pure.

That whereunto you did them call,
Full well they haue performed all:
Truth they haue sought to propagate,
And heresies to ruinate.

As we account your Baptisme true,
And neuer doe the same renue*:
So may you make a lawfull Priest,
Yet be not the pure Church of Christ.

We know that now you wiser be,
And sweare your Priests to Popery[z],
And bind them to maintaine the state
Of your three-crowned Potentate.

See now (O Papist) thou recant,
Th'art answered by a Protestant:
I counsell thee, if thou be wise,
No new enuasions to deuise.

Thy tale of *Ethelbert* of Kent,
Is but a slender argument[y]:
It skils not whence the Faith was brought,
Or who it first amongst vs taught.

Let vs into the Scripture look[z],
And duly search[a] that holy Booke:
Thence shall we know which Church to leaue[b],
And vnto which alone to cleaue.

These swelling words[c] of Vnity,
Succession, and Antiquity,
Are but poore groundlesse fantasies,
To blind the simple peoples eyes.

Though that an Angell thou shouldst see,
Let him (saith *Paul*) accursed be[d],
If from the Scripture he doth erre,
Account him not Gods Minister.

If one arise, and wonders showe,
Seeking the truth to ouerthrow,
Though that might seeme a motiue strong,
Yet vnto him death doth belong[e].

If threescore Bishops here and three,
Haue been with vs successiuely,
It either proues our Church is true,
Or else that marke makes nought for you.

That faith, for which *Peter* was slaine,
Our English Church doth still retaine:
We heare the voyce[f] of Christ Iesu,
Who is the Sonne of God most true.

Finis.

THE

* *In their admittance.*

* *Yet it followeth not hereupon that Rome is a true Church: there is in the Papacy a certaine hidden Church, and to it that* Sacrament *appertaines. Circumcision was vsed of old euen among the Samaritans.*

[z] *In their othes and admissions, they put in this clause, (The Catholike and Apostolike Church of Rome) which in elder times was not vsed.*

[y] *It is also answered before.*

[z] *Esay.* 8.20.

[a] *Iohn* 5.39. *Acts* 17.11.

[b] *Wee haue found Christ in the Scriptures; there we must also finde the Church*, Aug. de Pastoribus.

[c] 2 *Pet.* 2.18.

[d] *Gal.* 1.8.

[e] *Deut.* 13.1,2,5.

[f] *Iohn* 10.27.

THE DIGNITIE of Preaching:

In a Sermon vpon 1 *Theſſal.* 5.20.

By *Samuel Hieron.*

Rom. 10. 15:

How beautifull are the feete of them, which bring glad tidings of Peace?

AT LONDON
Printed by *John Beale*, 1624.

To the right Worshipfull

Knights S^r. *Ferdinando Gorges*, Commander of his Maiesties Fort at *Plimmouth*, S^r. *William Strode* of *Newingham*, S^r. *Warwick Hele* of *Wenbury*, S^r. *Christopher Haris* of *Radford*, and to the worshipfull *George Chudleigh* of *Strachleigh* Esquire.

RIght Worshipfull, *Let it not (I beseech you) be thought presumption in me, to present that now to your view by penne, which not long since, I commended to your eares by voyce. I am, among many others, thankefull to God, who hath put it into your hearts, both to commiserate, and to helpe the spiritual necessity of an vntaught Town, by procuring the establishment of a weekely Lecture in it. I hope the Lord shall remember you in goodnesse, according to that which herein you haue cared to doe for that people. And I doubt not but the soules, which shall reape comfort by the Ordinance of God there, will blesse you, and God for you, acknowledging you his Instruments for their best good. It is fallen to my lot, by your chusing, to be one in this Preaching course: when my first turne came, I thought it fitting to hansell (as it were) the Businesse, by treating vpon the worth and necessity of that seruice, which the rest of my Brethren, and my self, were there called to discharge; that both they which wanted it, might vnderstand their Hazard, and they which enioyed it, might know their happinesse, if they might be so happy as to embrace it. This thing thus laboured in by me, (according to my measure) though it was gladly entertained by the most, yet by some it was not so wholly approued of, but thought in some particulars, to smel too much of self-opinion. This hath moued me (contrary to my first thoughts) to aduenture it by printing, vpon the common censure. I haue deliuered nothing in it, but that which I haue learned, partly in the Vniuersity, partly since by my poore studies in the Country, and that from the chiefest for Learning, Place, and Paines, in this our English Church, whereof I reioyce to be a Sonne; and wherein, it shall be my glory and my Crowne in the day of Christ, to haue been employed as a Minister. Now, I am bold, to shrowd it vnder your patronage, in as much as your calling me to a Turne in this Lecture, was the occasion of its first Being, and you all likewise gaue countenance to it by your presence, (according as you haue respectiuely done the like to vs all, and I trust will do still) when it was deliuered. If you shall please to accept as a fruit of my due respect to each of you in your places, it is all the recompence I looke for: In confident expectation whereof, I bind my selfe vnder my hand, to be*

Euer at your Worships seruice in the Lord,

SAM. HIERON.

From Modbury. 1616.

THE DIGNITIE of Preaching.

1 Theſſ. 5. 20. *Deſpiſe not Prophecying.*

THe verſe next before this, I handled not farre hence, now well neere halfe a yeere agoe. My meaning was to haue there alſo treated, both vpon this and that which followeth, if there had been opportunity. But now, this Lecture being well begun, (and I pray God it may ſo long continue) and my ſelfe, being called to beare a part therein, I thought with my ſelf, I could not chuſe a more fit Text, wherewith, to ſet on with this worke, it being ſo directed to procure honour to this preaching buſineſſe, which the Gentlemen of theſe parts (for their own good and the Townes) haue ſeemed ſo deſirous of, and vpon which they profeſſe to haue dependance. I delight not to be long in preambles, I am come hither to diſcharge the duty of a Preaches, not of an Orator. Thus then, it was *Pauls* aduiſe in the precedent verſe, to euery one ſenſible in himſelfe of the graces of Gods Spirit, ſuch as do accompany ſaluation, to beware of quenching them; and ſo accordingly to endeauour to keep life in them, yea, and to adde more heate vnto them, by all good meanes. Now a ſpeciall meanes, both to continue and augment this ſacred fire, is here preſcribed, and it is this, not to *deſpiſe Prophecying*: ſo haue you of a ſhort Text the connexion in ſhort. I cannot bee profitabe to you in diſcourſing vpon theſe words, vnleſſe I make you to know, what that is, which is termed, *Prophecying*, and what not to deſpiſe *Prophecying*. In the ſtricteſt taking of the word, to *Prophecy*, it is to foretell ſome future thing, and ſo accordingly they were anciently termed *Prophets*, to whom God reuealed his ſpeciall purpoſes touching the after times. But now in the new Teſtament we find this *Prophecying*, not ſo much to ſignifie a reuealing before hand, by diuine inſpirement, what touching States and Common-wealths, and particular perſons ſhall enſue, as an expounding the Scriptures in ſuch ſort, as might beſt aduance the common benefit. Me thinkes I find in *Paul* an exact definition of *Prophecying*; it is a ſpeaking

The Coherence of the Text.

The opening of the words.

[a] 1 Cor. 14. 3. to men, to edifying, to exhortation, to comfort [a]. It is euen the very ſame which we terme, Preaching. I could countenance this interpretation, by the names of men, which deſerue reſpect, but *Pauls* deſcription is warrant enough: whatſoeuer any ſay, diſcouering their opinion touching this words meaning here, they ground vpon the place of *Paul* which I haue named. Plowing therefore with the ſame Heiſer, we may ſoone attaine to the depth of that, which may be thought the Riddle of this place.

Now not to *deſpiſe*, here is to *honour*: for this caſe there can be no third. Hee who doth not deſpiſe *Prophecying, doth honour it*; and he who doth not *honour* it, doth *deſpiſe* it. So that to come (as ſoone as I can) to the principall matter of this verſe, you may pleaſe to entertaine it, as it is preſented you in this forme:

The generall Doctrine. *That the exerciſe of preaching ought to receiue from vs all eſteeme.*

Wouldeſt thou that the Spirit of God, namely, the ſauing graces thereof, might be conueied into thee, and preſerued in thee? loe, God hath giuen gifts vnto men, and hath furniſhed them with skill of right diuiding his holy and ſacred Word, Paſtors and Teachers for the gathering together of his Saints, and for the comfortable diſcouery of the ſecret of the Goſpell: ſee thou harken vnto theſe, and let their labour in the word be ſweet and precious to thy ſoule. This is the effect of *Pauls* counſell here, which now that we haue found out, to the end it may be more vſefull, I am a little further to enlarge. My proofe of this doctrine ſhall be made good by the declaring of two things. 1. That it is the expreſſe will and ordinance of God, that there ſhould be in his Church a certaine calling of men, ſet apart to this worke and ſeruice, of making the holy Scriptures vſefull to the people by the act of preaching. 2. That this act of preaching is ſo ordained by God, that we haue no aſſurance in the world to attaine ſaluation, but by it. Theſe two points well cleared, will take away all doubt touching this doctrines truth. For if preaching be Gods ordinance, ſhall it not bee honoured? and if we haue without it no hope of being ſaued, ſhall it not deſerue eſteeme? If then I ſhall be able to double theſe two points, I ſhall hope to procure an eaſie paſſage for the maine doctrine, into the heart and ſoule of euery one that heares me. So that you will not crie when I haue done, as they did againſt *Paul*, *Away with ſuch a fellow from the earth* [b]; but rather breake out into ſome ſuch note, as theirs that followed Chriſt; *Lord euermore giue vs this preaching* [c]. My firſt taske muſt be this, to make it to appeare, that God neuer purpoſed to leaue his holy Word to be no more but read, either priuately in mens houſes, or publikely in our Churches; but appointed there ſhould be men ordained, to expound the ſame by voyce, and to apply it to the occaſions and neceſſities of the people for their edifying. For this is the ſoule of prophecying, and the very life of preaching. It openeth the Scripture, to ſhew what it meaneth, it fits it to the particular vſes and caſes of the hearers. Now that there hath been from the beginning a Calling of men, to deale betwixt God and man in the things of God, the courſe of the holy ſtory makes it plaine. In the daies before the Flood (beſides that, the firſt borne of euery Family was an officer of this kind) we read particularly of *Enoch* and of *Noah*; the one a Prophet by the teſtimony of S. *Iude* [d], the other a Preacher of righteouſneſſe by the witneſſe of S. *Peter* [e]. In the following times, notwithſtanding the ſmalnes of Gods Church for diuers yeeres, yet that which is ſaid of *Melchizedech*, that he was a *Prieſt of the moſt high God* [f], is an argument, of ſome ſuch ranke and condition of men as I now ſpeake of. As the people of God multiplied, and began to put on the ſhape of a Body politique; ſo this courſe became more euident, and more ordinary. Then the Tribe of *Leui* was deputed to a ſpeciall attendance vpon this function [g], and from thence there was a continuall ſucceſſion of men ſitting in *Moſes* chaire, vntill our Sauiours time. Chriſt when he came, did not ouerthrow this courſe, but eſtabliſht it. Hee appoin-

[b] Acts 22. 22.

[c] Iohn 6. 34.

[d] Iude, ver. 14

[e] 2 Pet. 2. 5.

[f] Gen. 14. 18.

[g] Deut. 33. 10.

ted

ted Apoſtles firſt [h], they being by him inſtructed in the things, which pertaine to the kingdome of God [i], and preciſe to ordaine nothing, but that which themſelues had receiued [k]: as they were diligent in reſpect of their perſonall induſtry, ſo they appointed ſuch as themſelues (in regard of the ſubſtance of their office) and gaue order (for the perpetuating of this courſe) *to make choice of faithfull men* ſtill to be employed in this ſeruice [m]: and *Paul* ſaith expreſly, *That Chriſt aſcended on high to giue gifts vnto men*, euen that there might be ſuch for the gathering together *of the Saints* to the end of the world [n]: now, as ſuch a calling was of old and muſt continue till time ſhall be no more; ſo the ſpeciall intendment was to Teach. See for proofe in the old Teſtament, *Deut.* 33.10. 2 *Chron.* 15.3. and in the new, *Mat.* 28.19. Therefore, (as we gather by our Sauiours ſpeech to *Nicodemus*) they of this profeſſion were called *Maſters in Iſrael* [o], and after in the ſame ſort *Teachers*.

h Luke 6.13.
i Acts 1.3.
k 1 Cor. 11.23
m 2 Tim. 2.2.
n Epheſ. 4.11. &c.
o Iohn 3.10.

[p] The matter of their teaching was in the old Teſtament termed *the Iudgement and Law of God* [q], and in the new, it is ſaid to be *whatſoeuer Chriſt hath commanded* [r], and more briefly the [ſ] *Word*.

p Epheſ. 4.11.
q Deut. 33.10
r Mat 28.20.
ſ 2 Tim. 4.2.

The manner of their Teaching in the old Teſtament, is reported to be *Reading in the booke of the Law, diſtinctly giuing the ſenſe, and cauſing the people to vnderſtand the reading* [t]: in the new, *a publiſhing of the ſecret of the Goſpell* [u]: *a dealing vnto the people the Goſpell of God* [x].

t Nehe. 8.8.
u Epheſ. 6.19
x 1 Theſ. 2.8.

Now in Teaching, it is manifeſt, that there is a further matter then the publiſhing to the people, by reading from out the booke, the words and tenour of the Scripture. Euery ordinary man will quickly conceiue ſo much, out of the nature of the word, *Teach*: Doth a Schoolmaſter teach his Scholler in reading to him his rule, vnleſſe he do alſo cauſe him to vnderſtand it, & ſhew him how he may practiſe that which is the purpoſe of it? Doth a man of occupation teach his apprentiſe his trade by propounding certen generall precepts, if he do not diſcouer to him that, which we tearme the myſtery of his profeſſion in particulars? Thus far we are come in the proofe of this firſt branch.

It is the ordinance of God, that there ſhould be a Calling of men, to deale betwixt him and man; and that euery one called to this calling ſhould bee *apt to Teach* [y]. He that wants this knowledge is no Prieſt *for me*, ſaid the Lord of old [z]. Agreeing heereto is the wholeſome order of our Engliſh Church, in which no man is admitted Presbyter, but he is firſt exhorted by the Biſhop, to conſider that his office is of great excellency, and of great difficulty, ſuch as hee cannot by any other meanes *compaſſe*, but *with Doctrine and Exhortation taken out of the Scripture*: And then after he is asked, whether he is determined to inſtruct the people committed to his charge with the Scriptures, in the end (a Bible being deliuered into his hand) hee his willed to take authority to Preach the Word of God. And by the booke of common Prayer it is manifeſt, that none ought to adminiſter the Sacrament of the Lords Supper to the people, but he who may boldly ſay to the people, *If there be any of you which cannot quiet his conſcience, but requireth further counſell or comfort, let him come to me, or ſome other diſcreet and learned Miniſter of Gods Word, and open his griefe, that he may receiue ſuch ghoſtly counſell, aduice, and comfort, as his conſcience may be relieued.* It is not meant, that he ſhould haue ſomewhat in him, who muſt openly in the Congregation make ſuch an offer? Our learned men doe in their writings deride that of the Popiſh Decretals, which require little more of a Prieſt, then to fetch out according to the rule of his Rubricke, the appointed ſeruice for the day. I muſt yet adioyne one thing more, before I quit this branch, namely, that this is alſo Gods ordinance, that of this ſort there ſhould bee ſome in euery Towne, and that the ſame ſhould performe this Teaching-ſeruice euery Sabbath. The ordinance for euery towne may be probably collected, out of the antient ſcattering of the tribe of *Leuy* through all the land,

y 1 Tim. 3.2.
z Hoſea. 4.6.
See the booke of ordination of Biſhops, Prieſts, and Deacons.
See the booke of common Praier, in one of the exhortations to be ſometimes vſed at the diſcretion of the Miniſter.
Decret. p. 1. diſt. 38. c. 5. Homilia per Circuitum anni Dominicis diebus & feſtiuitatibus aptas.

land, out of that which is said, that they (*Viz.* the Leuites) taught all Israel[b]; and by that which is reported, that when Christ was teaching, there sate by, Doctors of the *Law, which were come out of euery towne of Galile and Iudea, &c.* [c] More directly by that, that *Moses was preached in euery city* [d]; and the Apostles ordained *Elders in euery Church* [e]: according whereunto was *Pauls* Iniunction to *Titus*, to constitute such in each City [f]. Hereupon came the tearme of charges in the old Testament [g], and of flocks in the new [h]. Then the ordinance for euery Sabbath is iustly gatherable out of the former saying, *Moses was preached in the Synagogues euery Sabbath day* [i], and it may be (without violence) concluded out of that commandement of the Apostle to *preach in season* [k]: what better season, then when the people rest from al other seruices, and meet together in one place for holy duties? This course was held in the daies next following the Apostles. It is the report of *Iustin Martyr* that in his time, Reading and opening the word lasted an houre long euery Sabbath: and *Tertullian*, that there was not a meeting of the Christians, wherein their soules were not fed with holy Sermons before they departed. It was a decree of the Counsell of Mentz, vnder *Charles* the great, that there should bee a course taken, that there should not be one wanting, who should vpon the Lords daies preach the word of God, to the vnderstanding of the people: With this consents that opinion of Reuerend Bishop *Babington*, of respectiue memory, namely, that a Minister can no more enter the Church vpon a Sabbath day without preaching, and not be guilty of a damnable sinne, then *Aaron* could goe into the congregation without death, in case, that at his entrance in, he did not sound his bels. And againe, he sinneth the sin of a dumbe dostste, who passeth ouer the Sabbath day without preaching, and therein maketh the people guilty of the prophanation of Gods holy day. Vpon this ground the Canons of our Church haue ordained, that euery beneficed man (allowed a Preacher) shall preach one Sermon euery Sunday in the yeere: and againe, that euery Incumbent shall euery Sunday before Euening Prayer, examine and instruct the youth and ignorant persons of the parish in the ten Commandements, the Articles of the Beleefe, and the Lords Prayer. These things I note, to preuent a conceit which some may haue, that I come hither to open a packe of Puritanicall ware, and to vent some priuate humorous opinions; you may see, that that which I auouch touching the ordinance of God in this point, is the iudgement of our Church. And thus haue I finished the first part of my proofe, that preaching is Gods ordinance. It is his will, that the ability for it should be in euery Minister; and the execution of it, in euery Congregation euery Sabbath.

The next part of my proofe is, that without dependance vpon preaching, we haue no assurance of saluation. To make this manifest, I demand whether we beleeue the Scripture? *That without Faith it is impossible to please God* [l]: and whether any other meanes be sanctified by God to beget *Faith, besides the hearing of a Preacher*? that I am sure, is ordained to that end [m]: as for any other mainly deputed thereto (without this) I am sure there is no iust euidence in all Gods booke. The Lord hauing Saints to gather, and to translate out of the kingdome of darknesse, hath appointed and gifted Pastors and Teachers to that end [n]: so much is apparant. And whereas the promise of saluation is limited onely to so many, *as God shall call* [o], (whereupon they which shall be saued, are termed a *called* company [p],) faine would I know whereto calling hath reference, but to a voyce? What voyce shall we thinke it to bee, but that which soundeth in the publike Ministery? Christs voyce wee will all yeeld it to bee, and so we may well, (*For his sheepe heare his voyce* [q]:) and where is Christs voyce now, but in those, who by their calling are in Christs *stead* [r]? and of whom hee hath said plainly, *He that heareth you, heareth me* [s]. As we can haue no certenty of our Election, vnlesse we *giue diligence to make our calling sure* [t]: so what warrant

[b] 2 Chr. 35. 3.
[c] Luke 5. 17.
[d] Acts 15. 21.
[e] Acts 14. 23. Κατ' ἐκκλησίαν
[f] Tit. 1. 5. Κατὰ πόλιν.
[g] 2 Chr. 35. 3.
[h] 1 Pet. 5. 2.
[i] Acts 15. 21.
[k] 2 Tim. 4. 2.

Iust. Martyr. Apol. 2.
Tert. Ap. c. 3.

Iuxta quod vulgus intelligere possit.
Babing. on the Lords praier.

Idem vpon the Comman.

Can. 45.

Can. 59.

[l] Heb. 11. 6.
[m] Rom. 10. 14. 17.

[n] Ephes. 4. 11.
[o] Acts 2. 39.
[p] Iude vers. 1.

[q] Ioh. 10. 27.
[r] 2 Cor. 5. 20.
[s] Luke 10. 16.
[t] 2 Pet. 1. 10.

rant

rant hath any man to thinke he is called, but by that meanes which God ordained to call the Gentiles? And what meanes find we that to be, other then this? [u] *Goe teach, Preach the Gospell to every Creature* [x]. What can be plainer then this? God hath *reconciled vs vnto himselfe by Christ, and hath giuen vnto men, a Ministry of Reconciliation* [y]. Wee will soone yeeld that hy this place it is proued, that there is no comming vnto God the Father, but by Christ: Shall it not be as strongly proued thence, that there is no ordinary accesse to Christ, but by the Ministry? What moued our Sauiour to pity the multitude, being without a shepheard, (*a labourer in the Lords harvest* [z]) was it not because they were in apparent hazard of saluation, being so destitute? Why is the Land of *Zabulim, and Nepthalim* said to sit in *darknesse, and in the Region of the shadow of death*, vntill the light of preaching shone among them [a], but because the inhabitants were in the high way to hell, without Ministeriall instruction? Note that speech: *Israel, a long time, without God, and without a Priest to teach* [b]. No Priest to teach, no interest in God. There is no Logicke in the world to conclude otherwise. I am faine to stint my selfe in that, which I could say in this argument. I heare what men say, when they bee not able to elude the euidence of these testimonies. They obiect and cry out, *Oh Cruelty, oh Barbarisme!* Now you doe damne all that haue no preaching. I speake all this while of a way and course to which we are tied, and whereto we must trust, and out of which wee may not venture. I take not on me to preiudice the power or mercy of God; I will not for a world say in a Pulpit, that there are none in heauen, which neuer heard a Sermon: I am not ignorant of Gods ableness to saue, as hee pleaseth: I know God can giue bread from heauen [c]; he can make one sute of cloathes, or one paire of shoes to serue a mans turne forty yeeres [d], hee can cause the earth to yeeld corne without sowing [e], he can make one pitcher of oyle to pay a greet deale of debt [f]. But what of this? No warrant hence for me to say, husbandry is not the ordinary meanes of hauing Corne; sowing and mending the ordinary meanes to preserue apparell; prouidence and industry, and endeauour to get mony, the ordinary means to pay debts. Because the Israelites were fed with Mannah, May I lie vnder a hedge in the Sunne, looking till Mannah drop into my mouth? or because Corne once grew without sowing, goe sell away my Plough: And like *Salomons* sluggard [g], shear vp my hands into my bosome, and renounce Husbandry? Or because of that of the Prophets widow, discharging debt by a pitcher of oyle, purposely run my selfe into debt many pounds, resoluing to leaue to mine Executor a Iarue of oyle to pay all? wee would laugh at such inferences, and thinke a man halfe mad, who should make such conclusions. And yet I know they are better a great deale then this; that because we doe not say, they are all damned which haue no preaching, therefore Preaching is not the ordinary meanes to seeke saluation by; I say these conclusions are better, because wee haue euidence of some, sustained in outward things by such vsuall meanes; but there is no certenty of any particular mans saluation, without ministeriall Teaching. As therefore notwithstanding Gods dealing with the Israelites, with *Hezechiah*, with the widow, I may boldly say, that he who trusts to be fed from Heauen, shall be sterued; and he who supposeth to pay his debts with a pitcher of oyle, shall rot in prison: So he who thinks to be saued without preaching, shall be damned: We must looke to what God bids vs do, and not to what he in his absolute power can doe. Gods extraordinary working is no impeachment at all to the truth of an ordinary rule. There bee some, which haue gotten that by the end, which *Augustine* reports, touching himselfe, how that he heard a voyce saying to him, *Take vp and reade, take vp and reade.* And so taking the new Testament, he fell suddenly at the first opening of the booke vpon that place: *Not in gluttony and drunkennesse, &c.* [h] And hereby it is supposed, *Augustine* was conuerted: Where-

Obiect. *Answer.*

Obiect. *Confes. lib. 8. cap. 12.*

[u] Mat. 28. 19. [x] Mar. 16. 15. [y] 2 Cor. 5. 18. [z] Mat. 9. 36. [a] Mat. 15. 16. [b] 2 Chr. 15. 3. [c] Exod. 16. [d] Deut. 29. 5. [e] Isa. 37. 30. [f] 2 King. 4. 2. [g] Prou. 26. 15. [h] Rom. 13.

upon they would conclude a possibility of turning a man, from the power of Satan vnto God, without preaching. Hereupon I answer, that who so shall say, that *Aug.* was not conuerted vntill he heard that voice, shall deliuer an vntruth. For it is plain, that *Aug.* had before that time been in spiritual affection, greatly exercised with a combat betwixt the flesh and the spirit, as appeares plainely in the chapter going before this, whereas he reports the matter of the Voice: And when this Voice came, he was on his face weeping, and at prayer, earnestly confessing his sinnes, and desiring to be deliuered from them. This voice is rather to be reputed a confirmation, and perfecting of his conuersion, then the proper instrument of working it. If we would know whereby indeed he was conuerted, let himselfe be heard whose report this is, That being a Rhetorician, he came to the City wherein *Ambrose* was Bishop, desiring there to professe Rhetoricke: whilest he was there, he would needs goe heare *Ambrose* preach, Not as a Teacher of the Truth, (so are his owne words) for hee thought there was none such to be found among the Professors of the Christian Faith) but because he had vnto him shewed kindnesse. Now marke what he speakes, directing his speech to God: *To him I was by thee led vnawares, that by him I might through knowledge be led to thee*: And so he goeth on to shew, how by hearing him, whom (as he repors other-where) he heard preaching euery Lords day, he was brought by little ad little ere hee was aware, neerer and neerer to the embracing of the truth. An excellent example for the confirmation of this point, that preaching is the meanes of a mans conuersion. And yet I adde, that in case it were true, that the reading of that place had been the direct meanes of his turning, yet it were nothing to the preiudice of that which I now teach; for I would say (& well I might) it was extraordinary, & such wherof we can make no rule: and so indeed whensoeuer any man is brought to haue sauing grace, and true faith otherwise then by preaching, it is a couse out of course; such wherein God will shew his power and mercy, and the freedome of his proceedings; not such whereupon he will haue vs simply and generally to relie. I returne then to my point, which is this: Wee haue no warrant to expect saluation any other way, then by dependance vpon preaching; neither may we (to speake of an ordinary course) perswade our selues wee are in the way of saluation, vnlesse we be sensible of our being set into it by this meanes. God doth diuers things (as it were) by way of preparing men to grace: such are afflictions, crosses, inward affrightments; but when all is done, and spoken that can be, to this we must come at last, that the maine worke (ordinarily) either by Preaching it is wrought, or not at all. What an absurd thing were it to acknowledge Preaching to be Gods ordinance, and yet to deny it to be simply necessary to saluation; and to mince it ouer with (I know not what) faire tearmes, that it is good if it may be had, and profitable for those who haue no other helpes, and the like? Why? What make we of Gods ordinances? doe we account them only matters of conuenience, and not of necessity? For my part I know no more Scripture for Faith without preaching, then for saluation without Faith; I am sure that the same Spirit of God, which hath said. *Beleeue, that thou maiest be saued*, hath also said, *Heare that thou maiest beleeue*. You would all cry out vpon me (and you well might) if I should say, a man may be saued without praying, and yet men are ready to account it halfe an heresie, to auouch that a man cannot bee saued without preaching: yet Saint *Paul* linkes these together vpon one string, *Saluation, Praying, Beleeuing, Hearing, Preaching, Sending*[i]. Men cannot be saued without praying to him that can saue: They cannot pray to him, without beleeuing on him; they cannot beleeue on him without *Preaching*: they cannot preach without *Sending*: and whom did God euer send, who was not able to diuide the word for the peoples edifying?

The Things which God hath ioyned together, let not man seperate[k]: Wee will grant

Answ.

Confes. lib. 5. c. 13. 14.

Non vt doctorem veri.

Ad eum per te ducebar nesci⁹ vt ad te per eum sciens diserer.

Omn⁹ die Dominico.

Sensim & nescius.

[i] Rom. 10. 13, 14.

[k] Mat. 19. 6.

grant the beginning, (no ſaluation without prayer, no praying without faith) but we will diſtinguiſh vpon the latter, no beleeuing but by waiting on a Preacher which is ſent.) Thus (I hope) albeit I haue not ſaid ſo much as might be ſaid in ſuch an ample ſubiect, yet I haue ſaid enough to confirme the two things which I vndertooke: Namely, firſt, that Preaching (vnderſtanding thereby, as before, *aſpeaking to men to exhortation, edifying and comfort*) is Gods ordinance: Secondly, that he hath not reuealed or warranted vnto vs any other way of being ſaued, other helpes with this: all fruitleſſe and in vaine, with the neglect of this. Theſe two things being true, ſhall not the maine doctrine be true, that the preaching of the Word by men deputed of God to that ſeruice, doth deſerue eſteeme? Indeed as the whole worſhip of God deſerues honour, ſo this ſeruice eſpecially, as being the chiefe of all the reſt. It is more excellent then the adminiſtration of the Sacraments: *Paul* was ſent to *Preach*, not to *Baptize*[l], that is, to Preach was his maine errand; for baptize ſome he did, which he might not houe done, if he had not been ſent. It is more noble then gouerning and the adminiſtration of diſcipline, becauſe (as ſaith the Reuerend *Bilſon*) God gathereth his Church by the mouthes of Preachers, not by the ſummons of Conſiſtories: and *Paul* requiring *honour* to bee ſhewed to Elders ruling well, willeth it to be ſhewed eſpecially to thoſe that *labour in the Word and Doctrine*[m], as the perſons employed in the better buſineſſe. It excelleth reading as much as the Apothecaries bruſing and breaking the perfume, doth the preſenting it in lumpe; the Houſholders cutting the bread to the Family, the ſetting it downe in the whole loafe; the ſtirring vp of the whole fire, and the blowing it with the bellowes, the letting it lie couered in the aſhes: all which are the ſimilitudes to this end vſed by reuerend B. *Babington* in his expoſition of that petition of the Lords Prayer (*Thy kingdome come*) It is more of worth then Prayer: for what but preaching ſhall direct to Pray? And whether in reaſon ſhall be throught more excellent, our ſpeaking to God (which is prayer) or Gods ſpeaking to vs (which is preaching?) and looke 1 *Cor.* 14. and ſee whether *Paul* doth not prefer prophecying before all other ſpirituall gifts, and makes it to be the chiefe, euen where he alſo ſpeakes touching Prayer. If then the worſhip of God is worthy of reſpect, the exerciſe of preaching moſt of all, as being indeed the beſt of all. It is worthily reiected as a Popiſh barbariſme by learned *Morton*, that opinion, that the duties of the Sabbath ſerue, not ſo much to edifie the people, as to ſerue the Lord: which the Papiſts maintaine for the vpholding of that abſurd propoſition, that the hearing of a Maſſe is to be preferred before the hearing of the Word. So that by the beſt of iudgement, the preaching of the Word is reputed the maineſt part of Gods publike worſhip. I ſay by the beſt of iudgement, becauſe it is not vnknowne to me, that to ſome, this giuing of the precedent vnto preaching aboue Prayer, ſeemeth harſh. But why ſhould it? If the queſtion ſhould lie betwixt the Word of God, and Prayer; whether were the more excellent? I ſuppoſe it would be yeelded by euery man, that the Word of God is (of the twaine) the more of worth. Now what is Preaching in true vnderſtanding, (it being carried and performed as it ought) But the Word of God? The Text, is the word of God more abridged: Preaching, is the word of God more enlarged. If Preaching ſhall be excepted againſt, not to bee ſo certainely the word of God as the text, becauſe there is in Preaching, a worke of mans wit, and of his contriuing, wherein there is poſſibility of errour, I ſay the ſame exception may be made againſt the Text it ſelfe; becauſe, in bringing that, to be vſeful for the people, there is alſo an act of mans wit and labour, in tranſlating it, and man is as ſubiect to miſtaking, in tranſlating the Text, as in expounding it: but as the Text well tranſlated, is the word of God, and more excellent then Prayer: ſo is the Text wel expounded, and well applied, the Word of God, and ſo alſo of greater worth then Prayer. And it is

l 1 Cor. 1. 17.

Apol. pag. 3. f. 300.

m 1 Tim. 5. 17.

Apol. 1. p. lib. 2. cap. 21.

abſurd, to ſay that Prayer is the voyce of Gods Spirit in a man; whereas preaching is onely the voyce of a man: For a faithfull Preacher is no leſſe aſſiſted with the Spirit of God in preaching, then a good Chriſtian is in praying. And miſerable is the caſe of that Preacher, who is not ſenſible of the guidance of Gods Spirit in his miniſtery, euen as it is a poore comfort to him that prayeth, if he cannot feele the ſame Spirit to direct him in his praying. It is true (I confeſſe (which ſome ſay, that a mans performing of his duty, is better then his hearing it, and his knowing it: Now (ſay they) Prayer is the performance of a mans duty: I anſwer, that though my doing my duty, be better then my hearing and my knowing it: yet Gods teaching me my duty (which is by preaching) is better then my performing it. It is much ſtood vpon, that the Church is called the houſe of Prayer: indeed it is ſo: I hope they which ſay ſo, doe not thinke it is the houſe of Prayer only, but of Preaching alſo, and of Sacraments. What is it then they vrge thence? This: that Prayer is therefore the moſt excellent ſeruice, Gods houſe being in a manner chiefly and mainely deuoted and conſecrated thereunto. A poore Collection. It is onely called the houſe of Prayer, not to exclude other ſeruices, or to giue Prayer the hand of all the reſt; but becauſe prayer muſt accompany all the reſt: Preaching muſt not be without Prayer: Sacraments muſt not be without Prayer: that therefore which muſt goe with all the reſt, is in that phraſe (the houſe of Prayer) put for all the reſt. Neither is this ſpoken to diſparage Prayer any way, or to perſwade or countenance any either diſuſe, or diſeſteeme thereof, either in publike, or in priuate. Nay rather this ſhall bring Prayer into more requeſt, and into greater practiſe: For he, who is the moſt conſcionable in hearing, is ſtill the moſt conſtant, and the moſt deuout in Praying. I haue now done with the prouing of the doctrine. Euery way I hope it is cleere: Honour and eſteeme is the due of Preaching.

A double vſe. 1. For Miniſters.

There is much matter by way of vſe to be deriued hence: Firſt, this concernes vs that are Miniſters: ſecondly, this concernes all good Chriſtians generally. Firſt for vs Miniſters, this doctrine binds vs to maintaine by all good meanes the honor of preaching, and to beware how we doe bring this reuerend and ſacred ordinance of God into contempt: of all men, it ſtands vs vpon to endeauour, that, that may bee duly eſteemed, which God commands not to be deſpiſed: it is the life and glory of our profeſſion: it were a ſtrange thing, if wee ſhould not care to bring it into diſgrace: I ſay it is the glory of our profeſſion: for when it may be ſaid of a man, he is a Miniſter, but no Preacher, it is like that which is ſaid of *Naaman*[n], *he was a great man, & honourable in the ſight of his Lord, he was alſo a mighty man, and valiant, but a leper*. This is a (*But*) which darkeneth all the reſt: So that thereon I infer, how much it behoues vs to labor to vphold the reputation of preaching, becauſe to be termed a Preacher, is the faireſt flower in our garland. Me thinks I ſhould not ſay much of this: and therefore I will rather apply my ſelfe, to ſhew how we may ſaue this courſe from contempt, then to proue that we are in equity tyed thereunto. Thus then, there are three things by which a Miniſter ſhall aduance the honor and eſteem of prophecying. 1. Diligence in preaching: It is that which *Paul* calleth in one place, *labouring* [o], in another, a being *inſtant* [p], in a third, a *preaching the Goſpell with much ſtriuing* [q]: *It is the Lords worke* [r], *and curſed be he, that doth it negligently* [s]. It may be thought in the reaſon of fleſh and blood, that this is no meanes to make preaching honorable. but to auaile it rather, in as much as (according to the old ſaying) familiarity breeds contempt and excellent things, when they once become ordinary, are the leſſe regarded. If ſermons were dainty, and mens ſtomacks were kept ſharp, they would be more eſteemed. It is not ſo in this caſe, when the people are once brought to vnderſtand the neceſſity of preaching. (the neceſſity, I ſay, both for ſaluation, and for the worſhip of God, in as much as whithout it, ſal-

n 2 King. 5. 1.

Three things by which a Miniſter ſhall promote the honor of Preaching.

1.

o 1 Tim. 5. 17.
p 2 Tim. 4. 2.
q 1 Theſ. 2. 2.
r 1 Cor. 16. 10.
ſ Ier. 48. 10.

Obiect.

Anſw.

uation

uation is in hazard, and the worship of God is maimed) surely then, the more they haue it, the more they will honour it; and the more frequently the *Kingdome of God* is preached, the more they will presse vnto it[t]. Looke into experience, and see, whether the seldomnesse of this seruice doth not confirme the people in their opinion, of the no great necessity of it: which is the maine ground of contempt. Suppose a Parish haue an Incumbent reputed learned, but yet remisse in preaching, shall not his slackenesse cause the people to conclude, that preaching is not so simply necessary as it is thought? will they not say, Our Minister is learned, and of iudgement, and *knowes what is what; surely if preaching were so vsefull, he would be more frequent in it then he is?* And what hath bred those preiudiciall paradoxes to preaching, as that reading is preaching, &c. But the indisposition of men of gifts to be diligent in preaching? The vnwillingnesse and backwardnesse of men to spend themselues this way, hath caused (for the hiding of their shame) a straining of wits, and a wresting of Scripture, to proue the competency to saluation of a reading Ministery: such spurious propositions had neuer seene the light, if diligence in this duty had vniuersally been made conscience of. Therefore we must yeeld that, that which old *Latimer* (a man who sacrificed his life in Gods cause) once blamed, vnder the witty tearme of strawbery-preaching, is a speciall meanes to lay the honour of preaching in the dust. It brings a rust, yea and a curse vpon our gifts, and begets a kind of habit of idlenesse, and causeth the people to respect that little, which we performe but little: when I speake of diligence, I do not meane that a man should be euer and anon in the pulpit, for there must be a time of gathering, as well as of dispersing; and there is a kind of mercenary diligence in some, which is meet to be restrained: but this is diligence; a man is ready to take all occasions to doe good; especially bindes himselfe constantly vpon Gods day to be busied in Gods word. Happy is that seruant, whom his master when he commeth shall find so doing.

[t] Luke 16.16.

2 The manner of handling the word of God in preaching so as it is fit. *If any man speake, let him speake as the words of God*[u]: let him remember what hee hath in hand, and so deale accordingly. I remember how often *Paul* stands vpon his manner of preaching[x]: It is *Hoseas* phrase, *the great* or *honourable things of the Law of God*[y], yet may these be so vsed, as that they may seem base to those that heare them. Woe be to that good meat that must passe the fingers of a slouen, before it comes to the mouth of the eater. I loue not to be forward to taxe any mans preaching, and therefore I will so speake as shewing, rather what may be, then what is. There may be a preiudicing and an endangering the honour of preaching in handling it, two waies: One is too much exactnesse: as when men striue to haue euery word in print, and to stand in equipage; one neither higher nor lower, neither further forth, nor more backward then another, and do affect termes more then matter: embellishing their Sermons with the gleanings of all manner of Authors, sacred, prophane, any thing which may bee thought to smell of learning, and may raise an opinion of Eloquence, profoundnesse, variety of reading in the hearers. Will, I say, this make preaching to bee despised? Rather it is like to procure admiration and reuerence, and to cause a kind of astonishment in the hearers: happely it may for the present draw some such superficiall respect to a Preacher, as that which is counted euen by the heathen a vanity in *Demosthenes*: he said it pleased him secretly, when as he went in the streets, he should heare the women that carried water, say, *There goeth eloquent Demosthenes.* Thus a man may be rewarded with some such breath for this windy kind of preaching: but when it commeth to the touch, this shall bee found to dishonour Gods ordinance in true iudgement. For what is that, which indeed makes preaching honourable in the hearts of Gods people, but their vnderstanding it, so as that they may feele the sweetnesse of it, and receiue com-

The second way of honoring preaching, by Preachers.

[u] 1 Pet. 4.11.
[x] 2 Cor. 2.17. 4.2
[y] 1 Thes. 2.3, Hos. 8.12.

Obiect.
Answ.

Tully termes him *Leuiculus Demosthenes.* *Tusc. Qu. Hic est ille Demosthenes*

comfort by it? That therefore which hinders vnderſtanding, muſt needs expoſe this courſe to a kinde of diſgrace: what contentment ſhall a man take in it, when he conceiues but little what it meanes? It comes in our ordinary congregations, to as little purpoſe (ſuch a kind of teaching) as that which is ſaid in the Prouerb, Where one doth milke a goat, another holds vnder a ſiue. It may be the matter is good and excellent, but the hearer holds no more then a ſiue: Becauſe nothing to any great purpoſe is vnderſtood. It is the pithy plainneſſe, which is the beauty of preaching. A Text well opened, handſomely diuided, inſtructions familiarly raiſed, ſubſtantially proued by the Scripture, powerfully preſſed vpon the hidden man of the heart, faithfully applyed to the ſoule and conſcience of the hearer. This is the courſe which makes *manifeſt the ſecrets of his heart, and brings him to fall downe on his face and worſhip God, and to ſay, that God is in the Preacher indeed* [z]. It is truly ſaid, that in ſome caſes *Iron can doe that, which Gold cannot*: and ſo that, which is by ſome in their niceneſſe and curioſity accounted but a blunt kind of teaching, ſhall yet doe that, which the more glorious and glinſtring and gaudy courſe could not effect. *The kingdome of God is not in word, but in power* [a]. I haue heard of a thing that fell out once at the Counſell of Nice, where a Chriſtian of no great learning in eſteeme, conuerted a learned man, whom all the learned Biſhops with all their skill and eloquence could not perſwade: the party won, brake out in theſe words: Oh you learned man, as long as the matter went by words, againſt words I oppoſed words; and that which was ſpoken I ouerthrew by the art of ſpeaking: but when in ſtead of words, power came out of the mouth of the ſpeaker; *words could not withſtand truth, nor man ſtand out againſt God.* Thus that plaine kind of Teaching, in which the euidence of the Spirit is to be ſeen, workes that which the more curious and refined eloquence could not doe.

Hic mulges hircum ille ſupponit cribrum: μέτρετὰ ἄρρενος?

z 1 Cor. 14. 25

Ferrum poteſt quod aurum non poteſt.

a 1 Cor. 4. 20.

Ruffin. hiſt. lib. 2. cap. 3.

Non poterunt verba reſiſtere veritat (or, *virtuti*) *nec homo aduerſari potuit Deo.*

A ſecond way, by which in handling the word, preaching may be made contemptible, is in another extreame: namely, when the manner of dealing with the word, is ouer-ſlight to looſe, and ſuperficiall; a man vents raw, ſudden, vndigeſted meditations, ſuch as haue no manner of coherence, either with the text, or with themſelues: the text is rather torne, then diuided; rather toſſed, then handled; rather named, becauſe it is the faſhion to haue a text, then followed, for as that the hearer may ſee the courſe, by which all is drawn from the Text. Here a man makes a ſhift to rub out an houre, and to haue ſomewhat ſtill to ſay; he is much like the begger, of whom we ſay, hee is neuer out of his way, (though he be neuer in his way: ſo in this caſe, a man is neuer out of matter, though he ſpeakes neuer to the matter. This makes preaching ridiculous, and layeth it open (as it falleth from ſome mouthes) vnto a iuſt ſcorne. The common ſort happely eſpy not the weakneſſe by and by, thinking all well ſo long as one goeth on; but the more aduiſed holding it vp, (as it were againſt the light) ſee the rawneſſe and raggedneſſe, and independance of that which is deliuered. It is an honour to a Sermon, (when as the ſaying is) it ſhall ſmell of the candle, and teſtifie for it ſelfe, that there was afore-hand care to deale ſubſtantially, and to approue our ſelues to euery hearers conſcience in the ſight of God.

The third way for Miniſters to honour preaching by.

The third thing to bee taken heed to, that wee may preſerue the honor of preaching, is our manner of life. An euill life in Preachers cannot but cauſe preaching to bee vile: I call it an euill life, not when a man failes in ſome things; *For in many things we faile all* [b]: but when a man maketh it to appeare by his courſe, that he makes no conſcience of framing his life according to his owne teaching: is ſtrict in the pulpit, and in the ſtreet diſſolute. There is a great readineſſe in many to picke quarrels with the liues of the beſt Teachers, and no doubt many things are ſlanderouſly reported touching ſuch. *Cruell witneſſes ariſe vp, and aske things they know not* [c]: but when men taking the ordinance of God into their mouthes, ſhall yet walke like men hating to be reformed, and

b Iam. 3. 2.

c Pſal. 35. 11.

runn

run into the ſame exceſſe with others, and be iuſtly taxable with open and ſcandalous euils; what can more diſhonour preaching? Will it not cauſe it to be reputed a meere ioy? A man ſhall be ſeene to perſwade to that, which himſelfe ordinarily neglects; and to cry out againſt that of which himſelfe doth make a common practiſe. *Let no man deſpiſe thee*, ſaid *Paul* to *Timothy*: how ſhal that be? *Be vnto them that beleeue an example* [d]. I haue here a large field before me, but I would be loth to preuent my ſelfe in that I haue to ſay: and therefore I here ſhut vp this vſe, touching vs of the Miniſtery. Preaching deſerues eſteeme, take we heed how we expoſe it to contempt. Our diligence in diſpenſing the Word; our reuerend and wel-aduiſed handling the Word; our endeauouring in the eies of the people, to frame our liues according to the Word, ſhall vphold the credit of this worthy ſeruice: Men (though we do this) ſome wil deſpiſe notwithſtanding and ſpeake contemptuouſly both of vs and of our Miniſtery: yet in doing it, they ſhall be as the Hereticke, of whom *Paul*, *who is condemned by himſelfe* [e].

[d] 1 Tim. 4. 12.

[e] Tit. 3. 11.

I am now come to the ſecond vſe, which concernes all Chriſtians more in generall: All that profeſſe to expect ſaluation by Ieſus Chriſt, are bound to this duty, to ſaue preaching (as much as may be) from deſpiſing. This may bee done (that I may not ſay all which might be ſaid, but may inſiſt only vpon the chiefeſt) by two things eſpecially. Firſt, by a conſtant and an vnwearied dependance vpon preaching, ſeeking by all meanes poſſible to enioy it. Haue we not reaſon to depend on it, when, *where it wanteth, the people periſh* [f]? And ſhall wee not honour it exceedingly, when our feet ſhall euen weare out the threſhold of that houſe, where it is faithfully diſpenſed? And when wee ſhall ſeeke knowledge at the lips of the Prieſts with ſuch earneſtneſſe, as if wee were guided by the ſpirit which was in thoſe primitiue Conuerts, that cried out to *Peter* and the reſt, *Men an brethren what ſhall we doe* [g]? It will appeare that we eſteeme Gods ordinance, when we ſhall for the ſake of it neglect our profit, hazard our outward peace, ſeeme careleſſe of our credit, ſtraine our purſes, and be like the Merchant in the Goſpell, that parts with all that he hath, for one ſpeciall *Pearle* [h]. Great contempt is caſt vpon prophecying at this day, by default herein; I will not ſo much ſpeake of thoſe, who caſt no manner of reſpect vnto it, but openly and ordinarily, and in a ſhort profeſſedly doe auaile it: but of thoſe which make ſome ſhew to eſteeme it. That is moſt pittifull, when ſuch as pretend a kind of honour, ſhall yet by conſequent, bee found deſpiſers. Firſt, ſome would (as they make ſhew) waite on this means, but they will make their own conditions: prouided that it comes home to them, that they may haue it without trouble: Oh how glad would they be, had they a Preacher in their Churches, they would thinke it to bee none of the ſmalleſt portions of their happineſſe? But when it comes to the point of ſeeking out and of trauelling to the Prophet with the Shunamite [i], or elſe of cutting off ſome of their ſuperfluities, and of ſtinting themſelues in other things, that they may draw to them ſome able Miniſter of the new Teſtament: then they begin to be as backward and ſorrowfull, as the rich man in the Goſpell, who was forward as hee ſeemed at firſt, yet began to flinch, when he heard the charge of *ſelling*: and ſo they after a large commendation of preaching, and a faire tale of their eſteeming it, yet while they are afraid of trouble, and reproach, and labour and are loath to be at any charges, they ſtill content themſelues with an vnable Miniſtery. Heere is a faire honour done to Preaching. For ſhame if our hearts bee to it, (as woe be to vs, if they be not) let vs engage our ſelues for it. Remember what hath both been ſaid and proued, there is no other ordinary way of ſaluation: and wilt thou not ſtraine thy body, thy purſe, thy credit, aduenture thy outward peace, doe any thing that thou maieſt be ſaued? It is not honouring of the ordinance of God, if thou canſt any way ſatisfie and content thy ſelfe without it. I ſhall bee thought (perhaps) to perſwade ſtrange things, and

[f] Prou. 29. 18.

[g] Acts 2. 37

[h] Mat. 13 46.

[i] 2 King. 4.

The ſecond vſe for all Chriſtians in generall.

Two things by which ordinary Chriſtians may ſaue Preaching from contempt.

(as

(as may be thought) not iuſtifiable. But doe me right, I pray you, in indifference, conſidering what I ſay: Behold Luke 6. 17. and marke what you finde there: *A great multitude of people out of all Iudea, and Ieruſalem, and from the ſea-coaſts of Tyre and Sidon which came to heare him.* Did theſe ſay, *If this good man would come to vs, how glad ſhould wee bee?* But they went out to him, they left their blind guides, and followed this *Seer* where he was. I demand, is not this written for our learning? can we ſay, It was not well that they did? were they not worthy of praiſe for ſo doing? then ſay I with the Apoſtle, *Whatſoeuer things are honeſt and of good report, thoſe things doe*[k]: And if this ſatisfie not, and you ſuſpect my iudgement, I pray you look into the book you haue in your Pariſhes, the workes of Biſhop *Iewell*, in his Sermons vpon this chapter, and vpon the 12. and 13. *verſes*: What ſhall we ſay of them that labour not, that doe neither Teach, nor Exhort, nor reproue, nor correct; that haue no care to doe their meſſage, and no regard to the people, what may I ſay of ſuch? God himſelfe ſaith, *They are dumbe dogges that cannot barke, they lie and ſleepe, and delight in ſleeping, they all looke to their owne way, and their owne aduantage, and euery one for his owne purpoſe*[l]. Chriſt calleth them Theeues and Robbers. They are vnſauory ſalt, profitable for nothing, but to be caſt forth, and trodden vnder feet of men. *Woe is vnto me* (ſaith *Paul*) *if I preach not the Goſpell*[m]. Woe to the ſeruant, that wrappeth his Talent in a napkin, and encreaſeth not his Maſters gaine. God grant ſuch idle and ſlothfull Miniſters grace, to know their office, and doe it: If not, God giue the people grace to know them, and to ſhun them, and to flie from them. (So farre he:) Which words if they doe not teach, not to be ſatisfied without preaching, and to ſhun thoſe which are vnſufficient, and negligent in that duty; for my part I muſt acknowledge, I doe not vnderſtand Engliſh. Let this then be our honour giuen to preaching, euen to ſtriue that wee may enioy it, and to put our ſelues to hard conditions, rather then to want it. And doe you of this Towne particularly take notice of it; ſee how God hath mooued the hearts of the Worſhipfull of theſe parts, to pity your neceſſity; and to procure a courſe of preaching with you; not ſo much that you might reſt content with this, or ſay as *Micah* the Ephramite, when he had got a Leuite into his houſe, *Now I know, the Lord will doe me good, ſeeing I haue a Leuite to my Prieſt*[n], ſo now, *We are ſafe, we haue a Lecture in our towne.* No, if yow ſhall not ſet together amongſt your ſelues, to haue it amongſt you on the Sabbath day, the day principally deputed to this ſeruice, for my part I ſhall thinke our paines here (in reſpect of you) to be vnprofitable.

[k] Phil. 4. 8.

[l] Iſai. 56. 10, 11.

[m] 1 Cor. 9. 16.

[n] Iudg. 17. 13.

2 There is another kinde of dependance, which is alſo preiudiciall to the honor of preaching, and that is that, which is but by fits and ſtarts; ſomewhat eager happily at the beginning, but ſlaking by degrees, till it come to nothing: you will diſgrace it here much, if filling the Church now at the firſt, you ſhall hereafter like men whoſe ſtomackes are full, begin to grow weary, and full of that which you now ſeeme to affect. Giue vs not occaſion to ſay hereafter, as Chriſt of *Iohn*; *He was a burning and a ſhining light, and you were willing for a ſeaſon to reioyce in this light*[o]. It is a thing to be ſuſpected; experience ſheweth that (as the ſaying is) euery thing is prety when it is young; ſo ſuch exerciſes as theſe are flocked vnto at the firſt, but after, men by little and little fall off: ſome will heare only this man, ſome onely that man; ſome only now and then, when they haue occaſion to come to towne; ſome neuer a whit: You will bring a diſgrace vpon your paines here, if you ſhall cauſe it to be thought that we haue cloyed your ſtomacks, and taken away the edge of your appetites. *Haue not the Faith of our Lord Ieſus Chriſt the Lord of glory, with reſpect of perſons*[p]: Make much of, and honour any mans endeauours that doth his duty vpon his conſcience. This ſhall be your firſt way of honouring preaching, your manner of dependance vpon it, let it bee earneſt, painfull, conſtant: let it appeare that

[o] Ioh. 5. 35.

[p] Iam. 2. 1.

you

you will not hope to be ſaued, but by the meanes that God hath ſanctifyed.

The ſecond way by which you ſhall honour Preaching, is, yeelding obedience to that which is taught, and conformity in life to our preaching. It it is not the bare *hearer, but the doer* withall, that ſhall be *bleſſed* q. There is no fouler ſtaine to preaching, then when they which ſay they loue it, and deſire it, and eſteeme and follow after it, and trauell to enioy it, ſhall yet make no conſcience of obedience to it. How doth this open the mouthes of gainſayers, and embolden them to their imputations vpon preaching, when they ſhall haue ſome colour to cry out, *There be none Worſe, more Proud, Wanton, Contentious, Couetous, Oppreſſing, Fraudulent then the greateſt hearers?* When you walke not according to the rules you are taught, you make preaching and profeſſing, to be reputed the nurſery of vngodlineſſe, and the couert for all villany. And therefore, you that are of the firſt ſort, Gentlemen and Iuſtices, who haue laboured to draw Preachers hither, and who now giue countenance to vs by your preſence, honour vs alſo (I pray you) with your holy practiſe: make it to appeare by your zealous execution of Iuſtice, when you ſit here vpon the buſineſſe of the Country, by your ſuppreſſing of groſſe diſ-orders, and that world of Ale-houſes, that is; and which is the very neſt of all wickedneſſe; and by the reformation of your followers and families; and principally by the Chriſtian cariage of your ſelues: and by the abatement of your exceſſes, vaine pleaſures, Epicuriſmes, ſwearings, and ſuch like: that you haue not drawne preaching hither for a forme, or out of a glory: but that in ſincerity of heart, you haue ſought your owne furtherance in the waies of piety. Let it not be ſaid, as it will be, if you preuent it not, *Behold here be ſuch and ſuch, euery weeke at Sermon, and yet how doe they liue, rather as Atheiſts, and enemies to Religion, then as godly Chriſtians?* And you of the Towne, who ſeeme to be glad of this erected courſe, reſolue with your ſelues, that you will ſet on with a generall reformation. Let vs ſee ſome fruit by our labours with you: giue no cauſe to haue it thought, you reioyce in this for outward reſpects; as to encreaſe your Market, and to draw company to your towne, or to vent your commodities, or that you may glory: *Oh, we haue a Lecture too, as well as ſuch a Towne, or as ſuch*: But as other adioyning Townes ſhall be beholding to you, for borrowing from your Church the light of *Doctrine*: ſo let them receiue from you the light of good example. And you all whether Gentlemen, or Yeomen, or whatſoeur elſe, I beſeech you in the feare of God, receiue not this grace of God in vaine: make ſome vſe of your comming, learne to practiſe that, by which your Families, through you, may be bettered: your Neighbours prouoked, eſpecially your owne ſoules comforted in the day of Chriſt. Let not the lecture-day (now when the Sermon is ended) be made a day of voluptuouſneſſe, of quaffing, ſwaggering, diſorder: Goe not from the Church, to eate out, and eate vp one another in the market, by fraud and cruelty: *Run not euery man to his race, as a horſe to the battell*; but let vs haue comfort to ſpend our Spirits among you, when we ſhall behold your good conuerſation in Chriſt, that wee all, both Preachers, and hearers, may reioyce together at the laſt day, that we haue not run in vaine. If you faile in this, it is not your comming to heare vs, your commending vs, your reſpectiue ſaluting vs, your prouiding to entertain vs, that can honor our Miniſtery: we ſhall (notwithſtanding all this complement) hang down our heads with ſhame, and ſay: You haue requited our labour with intolerable contempt.

The Second way of honoring preaching by common Chriſtians.

q Iam. 1. 25.

To my verie honourable good Lady, the Lady *Margaret Hele*, of *Wenbury in* Deuonſh.

MAdam, *This Sermon, whereof, when it was preached your eares did partake, is here now in another forme preſented to your hands. It ſeemed welcome to you then. I hope it ſhall not be vnpleaſing now. You ſhall finde it here faithfully related, according as I ſpeake it: and albeit the matter cannot bee ſo liuely from the pen, as from the tongue, yet if it wrought any thing vpon your heart when you heard it, the hauing of it by you, to looke on (at ſome of thoſe times, which I truſt you doe conſcionably and conſtantly beſtow on priuate exerciſes,) ſhall not be vnprofitable. I thought to haue reſpited the publication of it, vntill God had giuen opportunity to accompliſh the whole Text, (I meane the two next verſes to this heere opened) in the place, to which I was called to handle this. But ſome other occaſion (which your La. will gueſſe, though I ſay nothing) haue moued mee to doe otherwiſe. And yet that it might not goe altogether alone, I haue accompanied it with two other Sermons, in the generall matter thereof very well agreeing to it, not long ſince preached, in my weekely courſe in my own Cure. All three together, I reſpectiuely offer heere vnto your Ladiſhip, as a teſtimony of my continuall deſire, to helpe you onwards in your wel-begun iourney towards Heauen. It were folly for me to commend what my ſelfe haue done, yet for the maine ſubiect of theſe three Sermons, I may (without boaſting any way in my ſelfe) boldly ſay, it is the moſt behoefull point, which your Ladiſhip, or any*

other good Christian can be busied in. to seeke assurance of having the Spirit, to endeauour the cherishing thereof, when it is felt, to be vnderstandingly aware of Satans practices to extinguish it, to labor to bring the soule to a resolued and wel-grounded resting vpon the power and grace of God, through Iesus Christ, what a necessary taske is this? that the more your Ladiship shall take paines herein, the greater sweetnesse shall you find in Religion, and the more rest for your soule. Thus hoping your Ladiship will accept of this small Gift, though not as a recompence, yet as an acknowledgment of that much, which in many respects I owe vnto you, I pray God to increase your feeling and care, in and for that which these Sermons doe perswade: and so rest,

From Medbury. 1615.

Your Ladiships in my best obseruance,

SAM. HIBBON.

The ſpirituall Mans Taske.

1 THES. 5. 19. *Quench not the Spirit, &c.*

MY firſt thoughts vpon this Text, after I had determined the handling of it at this time, and in this place, were accompanied with the remembrance of that ſaying of *Salomon* [a], *A three-fold cord is not eaſily broken*: me thought I beheld here ſuch an holy twine, artificially made vp by Saint *Paul*, of three ſeuerall threeds, as being made vſe of for the faſtening of the ſoule of a Chriſtian to his God, cannot quickly be diſſolued. For ſurely he, who feeling in himſelfe the graces of Gods Spirit, ſhall bee conſcionably carefull not to quench them, and to that end ſhall honour prophecying, and in his reſpectiue dependance thereupon ſhall diligently examine what he heares, that, that which is good indeed he may obediently entertaine: well may I apply to him that ſaying of the Pſalme [b]; *He that doth theſe things ſhall neuer be moued*, nothing ſhall be able to preiudice the ſaluation of his ſoule. Thus briefly, to poſſeſſe you with a conceit of the ſpeciall worth of this Scripture. My prayer is that to the dignity of the place, both my handling, and your hearing may be anſwerable.

[a] Eccl. 4. 12.

[b] Pſal. 15. 5.

I loue not to be curious about diuiſion: to the eares of that which Saint *Peter* [c] cals *the hid man of the heart*; the plaine ſong doth alwaies make the beſt muſicke. Thus then, here are three verſes, of which the firſt giues occaſion to the two later, and the two later, are appurtenances to the firſt. The Apoſtle giuing a charge not to *quench the Spirit*, immediatly giues direction how, and by what meanes to keep it in, *Diſpiſe not propheſying*: ſpeaking of propheſying, leſt whatſoeuer is preſented to vs in the ſhape thereof, ſhould eftſones bee honuored: he annexed a caution touching triall: Embrace nothing before triall, and make much of that which is found to bee good vpon triall. This is the ſtate of this place. I will take euery thing in that order wherein it comes, and proceed ſo as the time ſhall ſuffer.

[c] 1 Pet. 3. 4.

The order of the place.

The firſt charge heerein giuen, vpon which doe hang the other two, is, Not to *quench the Spirit*: Intreating vpon which ſhort, yet plentifull precept, my firſt and ſpeciall worke muſt be to examine, what is meant by the word *Spirit* in this place; for the word *quench* being ſo familiar as it is, needs no great inquiry. Touching *Spirit*, *Auguſtine* in two ſeuerall places expounds it, of the third perſon in the bleſſed Trinity, whom we call the holy Ghoſt or Spirit: and vrgeth this place againſt thoſe who denied the third perſon, whom he terms quenchers of the ſpirit, becauſe as much as in them lyeth, they aboliſh the being of the holy Ghoſt: in the iudgement of the learned, this expoſition is a little too much forced: For the very courſe and current of the place, may ſhew that the Apoſtle had an aime at ſomething within our ſelues, which he would not haue vs quench, and had no purpoſe here to maintain the miſtery of the Trinity.

The expoſition of the words. *Epiſt 23. ad Bonifacium l. 2. con. Epiſt Par. c. 13.*

Some fanaticall and Anabaptiſticall humor, who ſtand much vpon reuelations, and I know not what inſpirings, endeauor to make vſe of this place, for giuing countenance vnto them, and would haue the *Spirit* here to betoken thoſe extraordinary diſcoueries which they dreame of; theſe (forſooth) muſt not bee quenched, that is, muſt not be repreſſed, but cherished, and allowed of, and men not ſo preciſely tyed to the words and letter of the Scripture: But how far this is from the Apoſtles mind, the following verſe plainely ſheweth, where hee commends prophecying; that is, interpreting of the Scripture, as a meanes for the continuance of the heat and light of that ſpirit, which hee here perſwades not to quench: and therefore intends no ſuch inſpirings which ſhall ouerthrow the neceſſity of the Scripture, or promote that which contradicts the Scripture. So that there is no doubt to be made, but that by Spirit, are meant here (according to *Theophilact*) *the gifts and graces of Gods Spirit.* So is the word vſed often in holy Scripture, as *Rom.*8.9. where is not meant the very eſſence of the third perſon, but as the ſame Apoſtle ſpeakes elſewhere, *the fruits of the ſpirit* [d]; ſuch things as are wrought by the Spirit of God, by the power of the holy Ghoſt, in the hearts and ſoules of thoſe that are the Lords.

d Gal. 5.22.

In reference to this, a man regenerate is ſaid to haue *a new ſpirit put into his bowels* [e]; yea, *to be ſpirit* [f], to haue *receiued of the ſpirit* [g], to *liue in the ſpirit* [h], and all becauſe the Spirit of God hath a working in him, of renuing, ſanctifying, enlightning, &c.

e Eze. 11.19.
f Ioh. 3.6.
g 1 Ioh 4.13.
h Gal. 5.25.

Now, to *quench the Spirit*, is, *to put out, to weaken, to abate the power and working of thoſe graces*: ſo then, *Quench not the ſpirit*, that is, *You that feele your ſelues to haue receiued the graces of Gods Spirit, and to bee furniſhed with thoſe ſpirituall bleſſings in heauenly things, with which God is wont to accompliſh his Elect, looke to it, that through your neglect and careleſneſſe, theſe good things in you bee not extinguiſhed, rather labour for their encreaſe, and the helping of them ſtill forward to more perfection.* Thus is the ſenſe.

Now wee haue gotten that, let vs proceed to enquire what we may gaine and gather hence as matter of inſtruction. It ſeemes to me, that there be two ſpeciall points of doctrine to be collected from theſe words: 1. *That it is poſſible for a man hauing the Spirit of God, to know that hee hath receiued it.* 2. *That it is neceſſary for him that doth know he hath receiued it, to beware how he quencheth it.* The former of theſe two, I raiſe thus, *Quench not the Spirit*, ſaith the Apoſtle: I de-

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mand, Is it poſſible for any man to make conſcience not to quench it, vnleſſe he knoweth touching himſelfe that the doth enioy it. The care to preſerue a commodity, may perhaps not vnfitly be learned before a man hath it, but it cannot poſſibly be practiſed before poſſeſſion: and how can a man in common reaſon, ſettle himſelfe to that care, before he be ſure and ſenſible of his hauiug it? It is in vaine to aduiſe a man not to *quench the Spirit*, if he cannot aſſuredly know himſelfe to haue receiued it. May not a man otherwiſe very iuſtly reply thus vpon this charge: Alas, you ſpeake of not *quenching the ſpirit*; but where is it? I doe neither know now, nor ſhall euer bee able to know, whether this Spirit which you talke of, be in me, yea, or no.

Me thinkes I ſhould not ſay much concerning this. There cannot bee framed a ſurer conſequence then this. A man may and muſt make conſcience, Not to *quench the ſpirit*, therefore a man may know himſelfe to haue receiued the Spirit. This which is ſo plaine by this Text, is as apparent elſewhere in holy Scriptures.

That there are ſome whom God endoweth and endueth with his ſpirit, I truſt I need not proue. I haue ſaid ſomewhat to that effect already: *Paul* ſaid to the Romans, *Ye haue receiued the ſpirit of adoption* [i], *he hath giuen* (*vs*) ſaith he, (ioyning himſelfe with others, and others herein with himſelfe) *the earneſt of the ſpirit* [k]: *God hath euen giuen you his holy Spirit* [l]. Now, that they which haue receiued

i Rom. 8.15.
k 2 Cor. 5.5.
l 1 Theſ 4.8.

receiued it, ſhould be aware of their receiuing it, how can it be made queſtion of? *I thinke that I haue alſo the Spirit of God*[m]. Wee muſt not thinke (*thinke* there) to be a word of ſurmiſe, as it is ſometimes in our ordinary ſpeaking oppoſed to certenty of knowledge, as when a man ſaith, *I thinke* it is ſo, but I cannot tell: but here, I thinke, is all one with that Engliſh of ours, I trow I haue, &c. Or, I take it, &c. [m] 1 Cor. 7. 40

For had this been a word of doubtfulneſſe, how would it but haue been a preiudice to the Apoſtles aduice giuen to the *Corinthians*? They might haue ſaid well, When we ſee him more ſure of his hauing the Spirit of God, then will we make a little more account of his counſel. Looke then, *Paul* knew: and as it was not appropriated to *Paul*, to haue the Spirit (for it is the common promiſe of all that are Chriſts[n], ſo neither was it his peculiar, to know ſo much. I ſhewed you how in this point of hauing the Spirit, and ſo of ſpeaking confidently touching hauing it, he ſorts himſelfe, with others of Gods faithfull ones[o]: The truth is, the ſpirit wil make it ſelf to be felt, and perceiued where it is: it hath ſuch workings within a man, which cannot be ſecreted. It is a *Spirit of life*[p], can a man liue and not know it? I confeſſe his knowledge herein, in reſpect of the outward working thereof, may be ſometimes intermitted, as when one is in a ſound, or a ſleep: and ſo there are fits and moods, in which this knowledge of the preſence of Gods Spirit, is more obſcure, and leſſe feeling. But in the generality, the hauing of life cannot be vnknown to him that liues: and ſo vndoubtedly, as bodily life giues euidence of it ſelfe, ſo doth ſpirituall life alſo. The Spirit of God where it is, comforts, inſtructs, guides, leades, enlightneth, ſanctifieth, is an earneſt of a future inheritance, can theſe things be wrought in a mans ſoule, and he not know it? There is as great an alteration effected in a man after the entrance of the Spirit into him, as was in *Lazarus* when hee was raiſed to life out of the graue: or as in *Bartimeus*, when his ſight was reſtored, or as in the Creeple at the Temple gate, when his feete and anklebones receiued ſuch ſtrength that he walked and leaped, and praiſed God[q]. A man was dead, and the ſpirit quickneth him, he was blinde and ignorant, and his cogitations darkned, the ſpirit enlightneth him, hee was not able to moue a foote in the path of righteouſneſſe, the Spirit makes him nimble and actiue to runne the way of Gods commandements. [n] Rom. 8. 9. [o] 2 Cor. 5. 5. [p] Rom. 8. 2. [q] Acts 3.

How can theſe things be vnknowne? I will voluntarily abridge that plenty, which doth euen preſſe vpon me herein, the caſe is ſo plaine, that it needs not much confirming: I will rather haſten to the vſe, which I hope ſo many of vs as deſire to feare God, ſhall finde to be exceeding profitable.

It is poſſible for a man to know himſelfe to haue the ſpirit of God, and is it not then neceſſary for euery man to make enquiry into himſelfe, concerning this? If I may know this, I would faine know what warrant I haue, not to ſeeke to know it. Perhaps thou wilt ſay, It is no great matter, whether thou haue the Spirit of God or no, and ſo it is of no great behoofe to vſe enquiry. Oh far be it from thee ſo to thinke; Harke what is ſaid[r], *If any man haue not the ſpirit of Chriſt, the ſame is not his*: there is no part in Chriſt without the fruition of his Spirit. Looke then how much it ſtands thee vpon, to vnderſtand whether or no thou ſhalt be ſaued, ſo much alſo it concernes thee to know whether or no thou haue Gods Spirit. And who ſo feeds himſelfe with an hope of being ſaued, and yet cannot tell whether he haue receiued the ſpirit of God or no, he feeds himſelfe with the wind, and truſts to that which ſhall deceiue him. [r] Rom. 8. 9.

The Vſe.

And now conſider here, what iuſt occaſion is giuen mee, to lift vp my voice like a trumpet, and to cry loud againſt thoſe, who neuer in their liues did ſeriouſly put this queſtion to their owne ſoules; (Haue I the ſpirit of God?) I am afraid there is ſcarce one for an hundred, that is not guilty of this neglect, I would all you that heare me ſay this, this day, would doe as our Sauiours

Diſci-

Diſciples did when he told them that one of them ſhould betray him, euery one was afraid of himſelfe: Is it I, ſaid one: is it I ſaid another [f]: So when you heare a general imputation laid vpon the times concerning this, of looking into mens ſelues, whether they haue the Spirit of God or no; oh, that euery one of vs might be iealous of himſelfe, and ſay to his owne heart; What, and am I one that am remiſſe herein? No doubt, our hearts would ſmite vs herein, as *Dauids* did him [t], and happy ſhould ſuch ſecret ſmitings be; they would be like the *precious balme* [u], ſuch blowes would cauſe the blewneſſe of the wound, which *Salomon* ſaith, ſerues to purge out the euill [x]: ſhould we once fall to an earneſt communing with our ſelues concerning this; this good I am ſure would follow, that we would neuer leaue preſſing and vrging queſtion vpon queſtion, till we had gotten ſome aſſurance in this matter. Well, my truſt is through the mercy of God, this which I haue ſaid ſhall not be vtterly in vaine, but ſome that heare me ſhall be moued to this inquiry? therefore for the furtherance and helpe of ſuch, I will enlarge this vſe; by teaching how a man may certenly ſatisfie himſelfe in this demand: *Haue I the Spirit of God or no?* I will not herein goe beyond the kenning of my Text: I find a fier here in my Text, at which I may eaſily light ſuch a candle, as ſhall abundantly direct vs in this ſearh.

f Mat. 26. 21.
t 2 Sam. 24. 10
u Pſal. 141. 5.
x Prou. 20. 30.

How a man may know himſelfe to haue the ſpirit of God.

The terme of quenching here coupled with the ſpirit, is an argument, that the Spirit of God is of a fiery nature: Quenching is the peculiar to fier: Now in fier we doe all conceiue two things; firſt, a light; ſecond, a heate. Theſe two in this element are inſeparable: ſo that to apply it to our purpoſe, briefly (that I may not as we ſay burne day-light, by diſcourſing further touching fire then is neceſſary) if we would be aſſured of our hauing the Spirit of God within vs, there is a ſpirituall light, and a ſpirituall heate to be inquired for: the ſpirituall light is ſpoken of, *Epheſ.* 1. 18. *viz*: it is, when by Gods giuing the Spirit of Wiſdome and reuelation, *The eyes of the vnderſtanding are enlightned, &c.* Man by nature is euen darkneſſe it ſelfe [y], *A very beaſt by his owne knowledge* [z]; *he perceiueth not the things of the Spirit of God* [a]: Now vpon his being endued with the Spirit, that God, who at firſt commanded the Light to ſhine out of darkneſſe, cauſeth a ſhining to breake into his heart, by giuing the light of knowledge [b]: This is that *Oyntment from him that is Holy* [c]. Heereupon the regenerate are ſaid to bee *Light in the Lord, to be the Children of the Light* [d], *the children of the day* [e].

y Epheſ. 5. 8.
z Ier. 10. 14.
a 1 Cor. 2. 14.
b 1 Cor. 4. 6.
c 1 Iohn 2. 20.
d Epheſ. 5. 8.
e 1 Theſ. 5. 5.

So then to this firſt iſſue, we are now come. My demand to my ſoule is, haue I the Spirit of God? I am taught here to ſay, Sure if I haue, I am indued with ſpirituall light, where is then my knowledge in the things of God? where is my vnderſtanding in the things of Chriſt? Am I ſenſible of the falling away of the ſcales of ignorance from the eyes of my minde, feele I how the myſt of my naturall darkneſſe is diſperſed and diſpelled, and how I am called vnto a *marvellous light* [f]? Are not now the ſecrets of Religion, ſuch riddles and ſuch vnſauory obſcurities to me, as they haue been in times paſt? Cannot my conſcience witneſſe with me in theſe things? Surely the Spirit of Chriſt Ieſus is not in me, I am yet none of his, I am yet a limme of the kingdome of darknes, a ſeruiter of the prince of darkneſſe, and if I continue ſo, vtter darkneſſe muſt needs be my portion, and I cannot eſcape it.

f 1 Pet 2. 9.

What a matter of terrour is this, for all ſuch as hate knowledge, as pleaſe to nouzle themſelues in ignorance, which truſt to it as to the ſafeſt courſe, as if they had ſome ſpeciall gift of ſmelling out the way to heauen in the dark: ſuch deſpiſe the key of knowledg, & though they be neuer ſo often and ſo vehemently called vpon with the words of *Dauid*, *Vnderſtand yee vnwiſe among the people, and yee Fooles, when will yee be wiſe* [g]? See how ready the Lord is to *powre out his minde vnto you and to make you vnderſtand his words* [h]; Why will you be deſtroyed for lack of knowledge? yet they ſhew themſelues like *Salomons* foole, *whoſe fooliſhneſſe*

g Pſal. 94. 8.
h Prou. 1. 23.

Iſſhnes will not depart from him, no though he be *braied with a peſtell among Wheat*: i Prou. 27. 22.

They will not know i: yea, they ſet downe a law ouer and aboue all that euer God made, that their ignorance, yea, though it be neuer ſo much affected, neuer ſo wilful, yet it ſhall excuſe them, and their good meaning ſhal bring them as ſoone to heauen, as all the knowledge in the world. (*Father forgiue them, for they knw not what they do.*) What heart that hath grace may not melt within him, to ſee that men will needs periſh, and are ſo deſperately bent to aduenture their ſoules vpon meere vncertainties? Remember I pray you, no illumination, no preſence of Gods Spirit, he that is not acquainted with this ſpirituall light, neuer ſhall he ſee the light of the Lord, in the Land of the liuing.

Oh, that ſaying of the Apoſtles; enough to make our belly to tremble, to conſider it: *If our Goſpell be hid, it is hid to them that are loſt* k: If there bee any that are not anoynted with eye-ſalue, to ſee that which is called the *ſecret* of the Goſpell, and to vnderſtand that great myſtery of godlineſſe, which God hath reuealed in his word, they haue vpon them the very marke of loſt-ones: A terrible verdit. k 2 Cor. 4.

I might ſeeme to haue done with this euidence of the ſpirits preſence: but as I was about to giue it ouer, it came to my mind, that though I had ſaid the truth, yet if I left the matter ſo rawly, I might fall at vnawares into two extremities: 1. of diſcouraging ſome, who haue need rather of refreſhng: 2. of putting heart into otherſome, who deſerue rather to be taken downe. I conſidered the inconueniences of both: remembring how dangerous it is, *either to make the hearts of the righteous ſad, whom the Lord hath not made ſad, or to ſtrengthen the hands of the wicked, that he ſhould not returne from his wicked way* l. Hereupon I laboured to adde to that which I haue ſaid a little more: 1. They which may be diſheartned hereby, are ſuch, as are weake in knowledge, dull in apprehenſion, hard of conceiuing; who (it may be) read and heare much and often, yet profit little; they ſeeme to themſelues, to ſee nothing as yet to any great purpoſe: to tell them then that if they haue not the gift of illumination, they haue not the Spirit of God, you amaze them quite, and that little hope which they ſometimes had, is by this meanes vtterly ouerthrowne. l Eze. 13. 22.

To releeue ſuch therefore, this is to be known, that this light wee ſpeake of, is not at the brighteſt and cleereſt at the firſt, nay, reſpectiuely to that which ſhall be, when it is at the higheſt in this World, *it is but in part* m: When a man is vpon the point of entrance into the ſtate of grace, there is a light appeares n: but yet it is but as the light in the firſt dawning of the day, a certen ſtep from darkneſſe, and a degree aboue it, but yet ſo tempered and intermixed with darkneſſe, that as the *Poet* ſaith, *thou canſt call it neither darkneſſe, neither light.* m 1 Cor. 13. 9. n Pſal. 119. 130.

It is a certaine compoſition of both, nay at the firſt appearing thereof darkneſſe is the predominant. The blind man whom our Sauiour cured in the Goſſpell, after the firſt touch he was asked, if he ſaw ought: *I ſee men*, ſaith he, *for I ſee them walke like Trees* o. His ſigne at the firſt was confuſed and vncertaine, he did not ſee diſtinctly. o Mar. 8. 22. 24.

Thus it is in the inward man, the enlightning many times is but weake and duskiſh, yea, and that in men of place, ordained to giue ſpirituall light to others: as that famous *Apollos* ſtood in need to *haue the way of God expounded vnto him more perfectly* p. How were the Diſciples of our Sauiour, liuing vnder ſo excellent a Teacher? *Are yee yet without vnderſtanding? Perceiue yee not yet, &c.* q. *I haue been ſo long time with you, and haſt thou not knowne mee, &c.* r? So that the littleneſſe and dimneſſe of the Light receiued muſt not diſcourage: If there be any, it muſt bee reioyced in: and that there is ſome in thoſe which complaine, (as I haue ſaid) it is manifeſt by their complaint. They complaine of darkneſſe: therefore they ſee how it is with them: the ſtate of their ſoule is diſcerned p Acts 18. 26. q Mar. 15. 16. r Iohn 14. 9.

cerned by them, and what is it but light that maketh theſe things manifeſt [f]. If thou art come as yet no further then to that which is called, *A mind to know him which is true* [t], ſo that thou art weary of thy naturall blindneſſe, and if thou wert put to thy choice, like the blind man in the ſtory [u], and the Lord ſhould ſay to thee, as to him; *What wilt thou that I doe vnto thee*, thy anſwere would bee (with reference vnto thy ſpirituall blindnes) like his: *Lord that I may receiue ſight.* If the ſmall portion which thou haſt, bee precious to thee, like a little glimmering to a blind man, when he is in the way of turning, and thou be diligent with conſcience and with conſtancy, to vſe all good meanes for increaſing of it, thou haſt no cauſe of diſcouragement; this little oyle in thy cruze, ſhall feed thy ſoule, this ſmall light ſhall guide thy feet into the way of peace. This for the firſt ſort, that might be grieued with this point.

[f] Epheſ. 5.13.
[t] 1 Iohn 5.20.
[u] Mar. 10.51.

There are another ſort may preſume too farre vpon that which hath been ſaid, and they muſt neceſſarily be reduced to termes: Illumination and knowledge in Religion is a pledge of the preſence of Gods ſpirit; may not then euery one that is enlightned and furniſhed with knowledge, aſſure himſelfe that he is Chriſts? I ſay no. Though euery one that hath receiued the ſpirit of God is enlightned, yet not euery one that is enlightned hath receiued the ſpirit of God in the ſenſe we now ſpeake of. I know there is a working of the ſpirit of God in all that are enlightned with any truth of knowledge in religion, for no man can ſay, *that Ieſus is the Lord, but by the holy Ghoſt* [x]; but yet there may bee an enlightning with knowledge, which is not accompanied with that preſence of Gods Spirit which brings ſaluation: what ſay wee to thoſe, which ſhall ſay to Chriſt in that day, *Lord, Lord, haue we not prophecied in thy name* [y]? Such had enlightning: what ſhall we ſay to thoſe that ſinne againſt the holy Ghoſt, haue not they alſo been enlightned? Doth not *Paul* ſpeake of a poſſibility, *to know all ſecrets, and all knowledge, and yet to be nothing* [z]? I doubt not but there are many exquiſitely and exactly ſeen in the generall doctrine of diuinity, able to teach it for the good of others, able to write and preach for the conuincing of gainſaiers, which yet ſhall haue no inheritance among the Saints in light.

[x] 1 Cor. 12.3.
[y] Mat. 7.22.
[z] 1 Cor. 13.2.

There be who giue ſmal teſtimony of any truth of ſauing grace to be in them, who yet can diſcourſe at large, eloquently and iudiciouſly touching matters of Religion; I confeſſe here is an enlightning, but not ſuch as is a pledge of regeneration. It is poſſible for a Comet to haue a more blazing light then one of the fixed ſtars; which yet vaniſheth at laſt, and commeth to nothing: and ſo it may be that ſome one, who is a meere hypocrite, and but as it were the ſheath and ſhadow of a Chriſtian, may in ſome particularities of knowledge goe beyond a true *Nathanael*, and put him down quite, ſo that he ſhal be as no body in reſpect of him: wherefore the kind of that knowledge muſt be conſidered of, the enlightning wherewith may be a comfort indeed: Now that knowledge, hath theſe two ſpeciall properties; 1. It is an experimental knowledge; ſuch a knowledge in Religion, as a man is able to make good not onely by proofe of Scripture (though that be neceſſary) but by his own particular and perſonall feeling: I will ſhew an example or two hereof. Firſt, *Pſal.* 116.6. *The Lord preſerueth the ſimple*, ſaith *Dauid*: there is a poſition in diuinity, ſuch an one as no doubt in the generall truth thereof many an vnregenerate man is able by proofes and teſtimonies of Scriptures to confirme. But ſee now the maine proofe; I meane in reſpect of a mans own ſatisfying: *I was in miſery*, ſaith he, *and he ſaued me*: This is that which Chriſt calleth the ſetting to ones *ſeale that God is true* [a]: A man can beare witnes to the truth of God out of his own feeling. A ſecond example is, *Rom.* 8.1.2. *There is no condemnation to them that are in Chriſt Ieſus*: Behold a notable point of Religion; A man may conceiue the meaning of this fully, and prooue it out of Gods word plentifully, for the good of many others, and yet himſelfe come ſhort: Note therefore what proofe *Paul* brings in, *For the*

[a] Ioh. 3.33.

law

Law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death: I am well able to ſay this is ſo indeed: for (bleſſed bee God) I my ſelfe haue felt it. It is knowne to many that the Word of God is ſweet, comfortable, quickning: they know ſo much is teſtified thereof, and in a kinde of generall faith they do beleeue it: but this is nothing, vnleſſe a man haue felt it ſo in his owne particular. The generall point of the corruption of mans nature by *Adams* fall, is apprehended and conceiued by many; but who is the man that is ready to ſtep in, out of his own experience touching himſelf, and to ſay with *Paul*[b], *I know that in me, that is, in my fleſh, dwelleth no good thing*: and therefore well might *Moſes* ſay, *The imaginations of mans thoughts are onely euill continually*. I could thus inlarge this point; but it ſhall ſuffice if I can make you vnderſtand my meaning, as I hope you doe, by that which I haue ſaid: yet to adde a little more light to it, I will commend to your obſeruation one place of *Paul*; *Eph.* 1. 18,19. where ſpeaking of that knowledge which proceeds from ſpirituall enlightning, and ſhewing the matter of it: (*the hope where to God calleth by the preaching of the Goſpell, and the riches of his glorious inheritance in the Saints*: Excellent things I confeſſe, but yet ſuch as they who are not intereſſed in them may conceiue) heads ouer and aboue, this ſpecialty of experimentall knowledge, *And what is the exceeding greatneſſe of his power toward vs which beleeue*: So that heere is the life of all, when a man hath a feeling and ſenſe in himſelfe, of the worke of God, and of that power in renewing of his dead ſoule, which he manifeſted in the raiſing vp of Chriſt Ieſus.

[b] Rom. 7. 18.

This then is the firſt property of ſauing knowledge, it is experimentall: as when a man can ſay, I know God is reconciled to ſinners, in the blood of his Son: for behold I am a ſinner, and with me in Chriſt he is at peace, and theſe be the euidences hereof: I am ſure God heareth Prayers: for thus and thus haue I tried him by petition, and thus and thus I haue been comforted; and ſo in the reſt.

The Second property of ſauing knowledge, it is a knowledge tending to practiſe: It is ſuch a light, as is made vſe of, for ſpirituall guidance. Many haue a knowledge, but it is onely a knowing to know; they be like ſome humerous ſchollers, which will haue euery booke of note that is publiſhed, more to be able to ſay they haue it, then that they may vſe it: the knowledge which accompanieth ſaluation, hath a further aime; *Teach me thy way O Lord, and I will walke in thy truth*[c], *Giue me vnderſtanding, and I will keepe thy law*[d]; *Come let vs goe vp to the mountaine of the Lord, &c. He will teach vs his waies, and we will walke in his paths*[e].

[c] Pſal. 86. 11.
[d] Pſal. 111, 34
[e] Eſay 2. 3.

Here is practiſe and obedience made to be the purpoſe of knowledge: I remember what *Paul* ſaid, when he was ſtrucke to the earth, *Lord what wilt thou that I doe*[f]? He deſired to know, that is knowing might appeare in doing: ſo that now there can bee no iuſt matter of preſumption gathered by this point, that illumination is a teſtimony of the preſence of Gods Spirit, ſo, as in thoſe that ſhall be ſaued: for what if thou canſt talke much, and diſcourſe much, and reaſon wittily, and diſpute plauſibly, and relate proofes of Scripture readily, yet if this ſwim only in thy braine, & be only a ſpeculatiue knowledge, no ſuch as thou feeleſt the truth and ſweet of in thy own ſoule, no ſuch as thou makeſt vſe of for the guiding and ordering of thy ſelfe in an holy life, in that particular ſtanding wherein God hath ſet thee; I will bring thee one who for profound knowledge and gifts of vtterance and the like, may come to ſchoole to thee, who yet becauſe of his experience in the truth of that little which he knowes, and his conſcionable obedience therunto, ſhall ſit at table with *Abraham, Iſaac*, and *Iacob*, when thou ſhalt be called the leaſt in the kingdome of God.

[f] Acts 9. 6.

And thus farre of the firſt euidence of the preſence of Gods Spirit; ſpirituall light. I perceiue my matter to ſwell further then I thought; I am now ſenſible of the truth of that which S. *Iames* ſaith, *Behold how great a matter a little fier kindleth*;

g Chap.3.5. *loth* g; That little ſparke which ſprang out of one word *quench*, hath increaſed to a greater flame then I was aware of. I muſt needs proceed on a little further, and for the perfecting of this point, ſay ſon; what of that heat alſo, by which the being of the Spirit of God in a mans heart is vnderſtood. There are two effects of the ſpirituall heate of this holy fier: 1. It conſumes. 2. It inflames. Fier burnes vp, and waſts that which it meets with; if it be combuſtible, and ſuch as is deuourable by it: and ſo doth this ſacred coale. There are naturally in the heart

h 1 Pet. 2.11. of man many groſſe corruptions, ſuch as the Scripture calleth *fleſhly luſts* h, and *the*

i Rom.6.12. *luſts of ſinne* i: with theſe the inward man is ouer-run; the field of *Salomons* ſluggard is not ſo ouer grown with thornes and nettles, as is the ſoule of man with theſe. I might name particulars, but all may be reduced to theſe two heads: 1. A reprobate awknes to all good; 2. A ready and inclinable pronenes, euen with deſire and greedineſſe, to any manner of vngodlineſſe.

Now when the Spirit of God preuailes, thoſe corruptions are conſumed: though not at once; ſo that their being is inſtantly and vtterly aboliſhed; yet ſo, that their height and ſtrength, and extremity is abated; and they haue not that raigne, power, and dominion ouer a man, which they ſometimes had. Hereupon it is ſaid, that *they which are Chriſts*, (and none are Chriſts, but they in whom

k Gal.5.24. the Spirit is) *haue crucified the fleſh, with the affections and the luſts* k. Their corruptions in them haue receiued their deaths wound, ſo that albeit they ſtriue and ſtruggle and hinder a Chriſtian from doing the good which he would, yet they are paſt recouery: though they be not quite burnt vp and brought to nothing, but perhaps like ſmoky and ſappy wood, are ſometimes ready to put out, and to ſmother that fier into which they are thrown, yet they conſume daily, and can neuer come againe to their ancient flouriſhing.

I beſeech you, let vs affoord the conſideration of our ſelues about this: let vs ſee how the fier of Gods Spirit hath ſeized vpon our corruptions, how it hath in any meaſure waſted them, ſo that we are not ſo enthralled to them, and at the command and ſeruice of them, as in times paſt. This will declare many to bee vtterly void of Gods Spirit; when there are ſuch palpable corruptions, to be beheld in their liues and courſes, of pride, oppreſſion, worldlines, malice, vnmercifulnes, riot, exceſſe, louing of pleaſure, ſwearing by Gods glorious and feareful Name, neglect of Gods worſhip, ſcorning of his word, profaning of his Sabbath. Shall it be thought that the kingdom of corruption is ſubdued in them by

l 2 Cor.3.17. the power of Gods Spirit? *Where the Spirit of the Lord is, there is liberty* l, there is freedome from the ſeruice of theſe raging ſinnes. If once the Arke of God come into *Dagons* temple, let the Idoll be neuer ſo faſt ſeated in his ſhrine, yet downe

m 1 Sam. 5. he falles and breakes his necke m: So let Gods holy Spirit once ſet foote in a mans Soule, though ſinne be there, as in its proper place, and as I may ſay in the head City of its Kingdome, yet immediatly it begins to loſe its wonted hold. There is a ſtronger then it come, which will take away the armour of it, and triumph in the ſpoyles thereof: ſo that they which are the Lords, ſhall bee able with ioy of heart to make their boaſt, though without boaſting: Our ſoule is eſcaped a Birde out of the ſnare of the fowler. Thankes be to God we were the ſeruants of ſinne, but now we are the ſeruants of righteouſneſſe, and the Lords free-men.

The iſſue then is; No waſting of corruption, no powerfull working of Gods Spirit. Doth it not appeare by the conſcionable reformation of thy wayes, that the natiue ruſt of thy inward man is fretted out? I ſhould ſinne againſt thy ſoule, and againſt mine owne too, if I ſhould put thee in any little hope that thou art Chriſts.

I go on: This holy heat, as it conſumes, ſo it inflames, it inkindleth a certaine fier in the boſom of a Chriſtian, producing that, which we term by the name of *Zeale*; an intention of feruency, diffuſed through the whole ſoule, begetting earneſtneſſe

neſtneſſe in all good ſeruices for Gods glory, and depth of deteſtation to whatſoeuer is preiudiciall thereunto. This is that *Paul* teſtified of the twelue Tribes, n *That they ſerued the Lord night and day inſtantly*: that is, with a kind of extenſion or vehemency. So *Apollo* is ſaid to haue been o *hot in Spirit*. It is the improuement, or higheſt pitch of ones affection: it is, as it were, the mettall and vigor of the ſoule; it makes a man to doe the worke of the Lord (in what kind ſoeuer it be) with a kind of courage.

n Acts 26.7. ἐν ἐκτενείᾳ.
o Acts 18. ζέων τῷ πνεύματι.
p Chap 4.6.

I remember what *Nehemiah* ſaid concerning his proceeding in the reedifying of the Citty and Temple of *Ieruſalem* after the captiuity: albeit there were many diſcouragements, yet the buſines went on, for p *The heart of the people was to worke*, they were ſet vpon it, and they would not be put downe: much water was not able to quench this fiere. This cauſeth a man, if he be a Magiſtrate *not to be lither in buſineſſe* q, but with *Dauid, to be at it betimes* r, with *Iob, to ſeeke out cauſes diligently* ſ, neuer pretending that excuſe which *Salomon* forbids to vſe, *Behold we know not of it* t; ſuch a man euen with his eye, *ſhall chaſe away euill* u. This againe, makes a man if he be a Miniſter, to haue ſuch a fier within him as *Ieremy* had, when hee was *Weary of forbearing, and could not ſtay* x, as was in *Paul* at Athens, when his *Spirit was ſtirred in him* to ſee their ſuperſtition y: this will ſet him on to a fulfilling of his Miniſtery; this will not ſuffer him to dare to doe the worke of the Lord negligently and perfunctorily. In euery ordinary Chriſtian, this will bring foorth notable effects: it will make his hearing *ſwift* z, forward to embrace all good opportunities for inſtruction; his praying *feruent*; his ſinging *hearty*; his comming to the Lords Table, not faſhionable, but affectionate; his giuing to the poore *cheerefull*, his exhortations and admonitions to thoſe with whom he conuerſeth, frequent and powerfull, his words of comfort vpon iuſt occaſion, feeling and effectuall; his courſes for good, either for himſelfe, or for his children and family, conſtant and vnbroken; his deteſtation of euill, ſtrong and implacable; his ſorrowing for the ſinnes of the times, deepe and piercing. Theſe be the ſparkes which this fier of zeale will caſt forth continually where it is. Oh you now that thinke you are in the ſtate of grace, and haue the ſpirit of God within you, deale effectually with your ſelues about this: *Can a man* ſaith *Salomon, carry fier in his boſome, and his clothes not be burnt* a. Is it poſſible to haue this heate of zeale, and not perceiue it?

q Rom. 12. 11.
r Pſal. 101. 8.
ſ Chap. 29. 16
t Prou. 21. 1.
u Prou. 20, 8.
x Chap. 20. 9.
y Acts 17, 16.
z Iam 1. 19.
a Prou. 6. 27.

Now woe is me, for the coldneſſe to be found among all ſorts of men. Where is your zeale for God, oh you Magiſtrates? where is that bleſſed paſſionatneſſe which ought to be in you, making you vnable to forbeare them that are euill? Where is your care to beautifie the houſe of the Lord, to endeuour the ſuppreſſing of the raging ſins of the firſt Table, as well as the more notorious branches of the ſecond? What a wofull caſe, what pitty, you ſhould bee meere *Gallioes*, not caring for theſe things, and counting Religion but a queſtion of names and words? What an heauy caſe, that they which by their places ſhould keepe downe euill, ſhould by their perſonall practiſe, and by the courſes of their ordinary attendants, countenance and approue, and ſet vp euill, taking recognizances of poore Tiplers, for the reſtraint of gaming and drunkenneſſe, when yet the ſame things ſhall bee found no where ſo much as within their owne doores. Here is poore zeale for God; woe to that ſtupidity, which by theſe foule diſhonours againſt God, cannot be ſtirred.

Well, I would yet that this zeale, which is ſo ſcarſe in *Iudahs* Tribe, were to bee found plentifull in the houſe of *Leui*: but there is a lamentable coldneſſe come euen vpon vs alſo. I delight not to bee a finger in the ſores of thoſe of mine own profeſſion: I wiſh and pray, that all the *Nazarites were purer then the ſnow*, and euery one in his place, *like the poliſhed Saphir* b, but let my right hand forget her cunning, if euer ſhee want a finger to point (at the leaſt) at thoſe more then palpable teſtimonies of our vnzealouſnes, and of our *Laodicean* luk-

b Lam. 4. 7.

warmneſſe, ſuch a time-ſeruing, men-pleaſing, forſaking of flockes, multiplying of liuings, hunting for preferments, vncompaſſionatneſſe to the peoples ſoules: ſome neuer preaching, ſome ſeldome, ſome too profoundly, ſome too ſhallowly, ſome as good neuer a whit, as neuer the better: theſe things ſhew plainely, we haue ſmall zeale for the Lord of hoſts. It is time that the *Angell of the Couenant, who is like purging fier, and as the Fullers ſope, ſhould make ſpeed to come into his Temple, to trie and find the ſonnes of Leui, and to puriſie them as gold and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe*[c].

[c] Mal. 3. 1. &c.

I haue diſcouered the ſmalneſſe of zeale in the heads and eyes; let vs deſcend a little to the view of the lower parts. And here behold at the very firſt, wee are encountred with a wofull ſpectacle: I meane the generall diſgrace and diſ-reputation that this zeale is; it hath many enemies, and the world for the moſt part cannot abide it: folly, madneſſe, fury, indiſcretion, headineſſe, ſingularity, vncharitableneſſe, hypocriſie: Like to theſe are the rebukes that are laid vpon it. *It is good to loue earneſtly alwaies in a good thing* ſaith S. *Paul*[d]: yet the world commonly approueth of earneſtneſſe in any thing, more then in Religion; with pretences of temper, diſcretion, aduiſedneſſe, moderation, they haue almoſt ſhut zeale out of doores. I know there is an extremity in going too far, and there is a folly in going awry: yet no reaſon why the indiſcreet and heady zeale of ſome, ſhould out-face and diſcountenance true zeale in any. Beſides this, if we looke vpon thoſe, that yet will pretend to approue zeale, and make a ſhew to haue ſome of this holy fier vpon their hearts, what defects ſhall wee find, what a naked formality in the profeſſion of Religion, what ſleight hearing, as if ones preſence at a Sermon were enough for him, what ſuperficiall praying, what lip-deuotions, what cuſtomary communicating, what grudging liberality? What either vtter neglect, or cold and curtald performance of houſhold holy duties, what ſilence and backwardnes in the duties of admonition, what eaſineſſe to digeſt oathes and filthy profane ſpeeches, which wee haue without any token or diſlike? Alas, where are our ſpirits, or what mettall are we made of? Doe not thoſe things, ſo true, ſo apparant, iuſtifie againſt vs, that we want zeale.

[d] Gal. 4. 18.

But I muſt ſtoppe, leſt I preuent my ſelfe before I thinke. I haue hitherto plaid the right Spinſter, and drawne out a long thred out of a ſhort roule: Sure I am, I haue not ſtrayed from my firſt ground; I will, now (as the vſe in ſpinning is) that I haue, as I hope ſufficiently twiſted this thred, briefly wind it vpon the quill, and ſo ſet on with that which is next.

We are charged not to *quench the Spirit*. From whence I haue enforced in the Doctrine, *A poſſibility of knowing whether or no we haue the Spirit*: I haue vrged in the Vſe, euery one to make enquiry into himſelfe concerning this, becauſe I know well, it is in vaine for a man to conceiue an hope of being ſaued, if he bee not ſure hereof.

Now, becauſe to perſwade enquiry herein, were ſenſeleſſe, without direction how to be reſolued by enquiry, therefore I haue enlarged my ſelfe in this, to teach how that hauing of Gods Spirit, which is a pledge of ſaluation, may be knowne.

The word (*Quench*) ſheweth it to haue a fiery nature, and ſo it hath: It is bright as fire, it is hot as fire. Bright in the inlightning of the minde, with a knowledge grounded vpon Scripture, confirmed by experience, and directed to practiſe.

It is hot, in conſuming and waſting the groſſenes of our natiue corruption, and inkindling in vs an holy zeale for God. Now, leſt through deceitfulneſſe of our hearts, we ſhould imagine our ſelues furniſhed with thoſe things, (not hauing them,) I haue laboured to diſcouer our defects; as namely, ſo the former: ſome without any manner of enlightning, voluntarily wrapt vp in the myſt

myſt of ignorance; ſome, hauing only ſome flaſhings of knowledge, ſuch only as ſwim in the head, and are neuer made vſe for an holy practiſe. For the later, The moſt, ouerwhelmed with the preuailing of their owne corruptions, and without heat, or life, or courage in the things of God.

This is the ſumme: if I haue ſeemed in any thing too tart or peremptory, I am content to ſtand or fall, at the iudgement of any man, that ſhal indifferently conſider the ſtate either of the times, or of his owne ſoule, I deſire withall, to haue that meaſure met to mee, which was of right due to the Prophets of old, that as when they ſpake at large, *There is not a man to be found that executeth Iudgement, and ſeeketh the truth*[e], *They be all Adulterers, an aſſembly of Rebels*[f]: *There is not one godly man left* [g], *From the ſole of the foote, vnto the head, there is nothing whole* [h]: They were not to be vnderſtood, as if they thought there were no particulars to bee excepted, in whom there was ſome goodneſſe: ſo whereas I haue mentioned a generall liuing in the ſeruice of ſoule ſinnes, and haue complained vpon Magiſtrates, and Miniſters, and people for want of zeale, thinke not I goe about to be ſpot all, without exception.

e Ier. 5. 1.
f Chap. 9. 2.
g Pſal. 12. 1.
h Eſay 1. 6.

I know well, that the Lord hath reſerued a remnant, and there are that know the truth comfortably, profeſſe it ſincerely, and yeeld obedience faithfully: I know there are zealous Magiſtrates, Miniſters feruent in ſpirit, God increaſe the number of both, but yet the generalty is out of tune.

I feare me, thoſe that are truly zealous, are but *As the ſhaking of an Oliue tree, two or three berries in the top of the vtmoſt bonghes, &c*[i]. *One of a Citty, two of a Tribe*[k]. And then withall, euen the beſt of ſuch, if they will doe themſelues right, muſt needs yeeld they haue need of quickning: it ſhall be for their good, either to be awakned out of that ſecurity with which they are ouertaken, or to be kept from that preſumption which may befall them; that ſo they may looke againe, and againe, and often vpon theſe euidences of hauing Gods Spirit, which they thinke they haue, and bee aſſured they are ſuch, as ſhall not deceiue them in the end.

i Eſay 17. 6.
k Ier. 3. 14.

t And thus I come to my ſecond point; *That it is neceſſary for him that thinkes he hath the Spirit of God, to take heed of quenching it.* This is the maine thing which the Apoſtle here intends. I am here neceſſarily to beginne my handling of this Doctrine with a queſtion or two. Whether the Spirit of God once receiued, may be quenched: and then if we finde vpon conſideration that it cannot, to what end is this doctrine of not *quenching* it, and what muſt bee thought in it to be intended. *The 2. Doct.*

To the firſt Queſtion, whether the Spirit can be quenched, I anſwer directly thus: That vnderſtanding by *Spirit*, thoſe graces of God which ſtreame from Election, and are beſtowed as the pledge and earneſt of Adoption: and againe, taking the word *quench*, at the largeſt, for an vtter putting out, ſo that the being of thoſe graces, ſhall be ſuppoſed vtterly to ceaſe, and bee aboliſhed: then thus, the ſpirit cannot be quenched. For, in him that is borne of God *There is a certaine Seed remaining ſtill* [l], and the Spirit of renuing, is a liuing ſpring, which is neuer vtterly drayned, but is ſtill *Springing vp vnto eternity* [m]: Gods Spirit entereth the ſoules of Gods beloued ones, as a *dweller* [n], as a *remainer* [o], not as a ſoiourner.

l 1 Ioh. 3. 9.
m Ioh. 4. 14.
n Rom. 8. 11.
o Hag. 2. 6.

This holy fier is ſuch, as no blaſts of tentation can extinguiſh, though the diuell, like the *Serpent* [p], ſhall *caſt out of his mouth water like a flood*: yet for him to be able to quench it cleane, it is impoſſible. As is the fier of Gods Iudgement, ſo is that of his ſauing Grace, euen both vnquenchable.

p Reu. 12. 15.

Thus to anſwer the firſt *Quare*. Now this firſt giues occaſion to a ſecond: If (as you ſay) this holy fier be exempted from all poſſibility of extinguiſhment,

why is this precept, and to what purpoſe will the Doctrine be which you thence collect?

I anſwere, It was a true ſaying of the woman of *Tekoah* vnto King *Dauid*, ſet on by the ſubtilty of *Ioab*, to treat for *Abſolon*, *God* (ſaith he) *doth appoint a meanes* [q]. I apply it thus: God will not, ſuch is the ſtableneſſe of his counſell, the vnchangeablenеſſe of his election, the vnrepentingneſſe of his conferring ſauing grace, he will not (I ſay) ſuffer this heauenly fier to goe out, but hee hath ſanctified a meanes to this end, he hath laid downe a courſe for the effecting of his purpoſe: for, as determining to ſaue, he ordained a meanes of ſaluation, the death of his deareſt Sonne, as purpoſing to tranſlate his choſen into the ſtate of grace, he deuiſed an Inſtrument, the preaching of the Word, ſo reſoluing the perpetuall reſidence of his Spirit, he hath deuiſed a way to accompliſh the ſame; one ſpeciall branch of this meanes, is the continuall preſſing of ſuch quickning exhortations as this.

[q] 2 Sa. 14. 14.

Deus qui fecit te ſine te, non ſernabit te ſine te.

It is rightly ſaid of *Auſten*, if it be aduiſedly vnderſtood; God will imploy man in the ſauing of himſelfe: yet not as an inſtrument working of it owne natiue ſtrength, but as one enabled by him, to do that which is his will. Hereupon a man is ſaid to *labour out his owne ſaluation* [r], yet ſo, as both *the will and the deed* in him is Gods worke [ſ].

[r] Phil. 2. 12.
[ſ] Verſe 13.

It is remarkeable that is ſaid [t] *of the ſonnes of God*, *They are carried by the Spirit*: They worke, but it is as they are wrought by Gods Spirit. And thoſe *All things*, which S. *Paul* ſaid hee did, it was wholly by a certaine ſecret Enabler, *Chriſt Ieſus* [u].

[t] Rom. 8. 14. ἄγονται τῷ πνεύματι.
[u] Phil. 4. 13.

Well then, this is Gods courſe, to employ his for their owne good: now if the queſtion be how he brings them to this; it is by ſuch vrgings as this, which when they are vſed, it pleaſeth him to make effectuall: by my care, not to quench the Spirit, he in me preſerues his Spirit; and this care he begins in me by working vpon my ſoule, by this charge. Thus it is plain, that there is a neceſſary vſe of ſuch precepts, in as much as they bee the meanes for the bringing of thoſe good things to paſſe in thoſe that are Gods, which to them and concerning them he intends. They proue no power in man, as mans naturally, either to keepe in the Spirit, or to put it out. *Caluin* ſaith well: *The Preacher preſſeth it, but God worketh it*, and but by this meanes he will not worke it.

And for the fuller opening of this point, I adde this, that albeit the being of Gods Spirit in thoſe which haue receiued it cannot be quite aboliſhed, yet it is poſſible that it may through the neglect of obedience to this holy charge, be brought to ſuch a low ebbe, that a man himſelfe ſhall ſtrongly be perſwaded that it is vtterly gone in reſpect that now he feeles no life nor comfort of it, no quickening, no vigour, nothing but a ſad kind of dulneſſe, in that meaſure that he ſhall ſeeme to himſelfe to be in a far worſe caſe then euer he was before he knew what Religion meant, and to be euen to begin all againe, as if he had neuer taſted of any grace of God, neuer felt any euidence of his Spirit. This was *Dauids* caſe, and to this wofull paſſe he had brought himſelfe, by his offence, that as a man vtterly depriued of all grace, he cried out to God, *To create in him a cleane heart, and to renew a right ſpirit within him* [x]; ſo was he vtterly ſtript of all his owne conceiuing.

[x] Pſal. 51. 10.

And indeed to bee brought to this, and to be thus robbed of all feeling of the comfortable fruition of Gods Spirit, is a condition ſo diſmall, ſo perplexed, and ſuch as will coſt a man ſo much ſorrow, ſo many ſighes, ſo much renting of the heart, before hee can get out of it, that it were better to tye ones ſelfe to any manner of care and paines before hand for preuention, then euer to fall into it. A man that hath been grieuouſly ſicke in body, and

and is pretily recouered, put caſe that hee were aſſured that albeit hee ſhould fall into a relapſe, he ſhould notwithſtanding bee relieued againe, and eſcape Death: yet he would be loth to come to thoſe weakeneſſes, to thoſe grieuous pangs and puls, to the tedious and irkeſome vſe of thoſe experiments of Phyſicke, which doe neceſſarily accompany ſuch an eſtate. So, what though there be an aſſurance out of Gods Word in the generall, that after a reducing into the ſtate of grace, there can be no falling backe into the ſtate of condemnation, and that the Spirit once conferred, can neuer be taken away; yet no wiſe Chriſtian would be willing to abide this brunt of recouery from a ſpirituall relapſe: The ſmart of it will bee ſuch, and will coſt a man ſo deare, that though he be healed, yet he would giue a world, if he might, to eſcape it. *A wounded Spirit who can beare?* [y] Prou. 18.14.

Theſe things were here neceſſarily to be promiſed, for the cleering of this ſecond Doctrin, that we may conceiue of it aright; this is the effect then: It is the will of *God*, that euery man who is renued, called; ſanctified by his Spirit, ſhould ſet to it by all meanes, that hee may continue in that gracious eſtate, and may neuer loſe the ſweet comfort of the grace of God, which he now enioyeth; but may rather encreaſe it, & make it to become greater and fuller and more effectuall in him then it is: for ſuch is the nature of euery negatiue precept to include the enioyning of that good, which is contrary to that euill which in it is inhibited: as (*Thou ſhalt not ſteale*) together with the reſtraint of all ſuch acts as may impeach a neighbours eſtate: it compriſeth an iniunction, of readineſſe and forwardneſſe to promote his good: ſo here thou ſhalt not *quench the Spirit*; both forbids the doing of that which may abate the graces of God in vs, and bindes vs to the practiſe of whatſoeuer may increaſe the ſame.

Now for the confirmation of this Doctrine, ſerue directly thoſe ſpeeches; *Take heed leſt at any time there be in any of you an euill heart and vnfaithfull, to depart away from the liuing God* [z]. *Let vs feare leſt at any time by forſaking the promiſe of entering into reſt, any of you ſhould ſeeme to be depriued* [a]. *Let vs be led forward vnto perfection* [b]. *Take heed that no man fall away from the grace of God* [c]. *Beware leſt yee be plucked away with the error of the wicked, and fall from your owne ſtedfaſtneſſe. But grow in grace, &c* [d]. *Looke to your ſelues that you loſe not the things which yee haue done, but that you may receiue a full reward* [e]. *Ediſie your ſelues in your moſt holy Faith, and keepe your ſelues in the loue of God* [f]. *That which you haue already; hold faſt, &c* [g]. *Hold that which thou haſt, &c* [h]. *Let him that thinketh he ſtandeth, take heed leſt he fall* [i]. *Let vs grow vp into full holineſſe* [k]. Obſerue the plenty of the Scripture herein: all theſe places aime at the very ſame thing which is here required, ſome of them (as you ſee) aduiſing to beware how we let go our hold, ſome vrging vs to ſtriue to adde ſtill as much as is poſſible to our preſent ſpirituall ſtore. The ſenſe of this duty made *Dauid* to pray to be ſhielded from theſe quenchings, which he perceiued himſelfe to bee inclinable to [l]; *to be eſtabliſhed* [m], *ſtayed* [n], and to haue *his ſteps directed* [o]. No doubt *Dauid* herein diſcouered his deſire to cheriſh the ſpirituall heate which he had receiued, and to bee *quickened in righteouſneſſe* [p]. This made *Paul* to be ſtill preſſing forward and following hard [q]: Hereupon he prouoked *Timothy, to ſtirre vp the gift that was in him* [r], or as the word properly ſignifieth to blow, or to take out of the aſhes the fier of grace which he had receiued, that ſo the heate being inflamed in his owne boſome, the ſparkes might flie out abroad, for the warmth of others alſo.

[z] Heb. 3.12.
[a] Chap. 4.1.
[b] Chap. 6.1.
[c] Chap. 12.15.
[d] 2 Pet. 3.17, 18.
[e] 2. Ioh. 8.
[f] Iude 20.21.
[g] Reu 2.25.
[h] Chap. 3.11.
[i] 1 Cor. 10.12.
[k] 2 Cor. 7.1.
[l] Pſal. 19.13.
[m] Pſ. 119.116.
[n] Verſ. 117.
[o] Verſ 133.
[p] Verſ. 40.
[q] Phil. 3.1,3, 14.
[r] 2 Tim 1.6. ἀναζωπυρειν.

It were not hard to enlarge this point: but I muſt limit my ſelfe, by ſpeaking too much of not quenching, I ſhould at vnawares quench your attention, and

dull you by the ouer abundance of that matter, by which my deſire is to quicken you: yet I hope if you ſhall but put forth euery man the end of his rod, and dip in this little combe of hony which I haue preſented you, like (to the pra-
ſ1.Sam.14.27. ctice of *Ionathan*[f],) you ſhall receiue a ſufficient ſight of the truth of this preſent Doctrine.

Vſe. Whoſoeuer thou be, that haſt found, or hereafter vpon due enquiry ſhalt find thy ſelfe to haue receiued this Spirit of God, whereof hath hitherunto been ſpoken, behold here what duty lieth vpon thee; euen to beware how thou ſuffer that bleſſed heat to ſlake, which by the grace of God hath been enkindled in thee. Thou art the Temple of the liuing God, if thou art a right Chriſtian: and if thou wanteſt this fier, thou canſt neuer offer vnto God any pleaſing Sacrifice. Oh then make much of that warmth of grace which thou haſt gotten, ſuffer not that coale which the Lord hath caſt into thy boſome, to die within thee, which though in thy ſeeming it be but a little one, yet euen by that little one holily imployed, thy ſoule may liue; blow it, adde ſtill more and more matter to it: albeit it doe yet but ſmoake, yet it will breake forth into ſuch a flame, by which thou ſhalt ſhine as a light here in this crooked world, and *as the Sun in the*
ſ Mat.13.43. *kingdome of thy Father*[ſ]. I would our continuall care to preſerue the earthly fier, for our common houſhold vſe, might daily mind vs of this duty: why ſhould we not be afraid of ſuch things as may quench Gods graces in vs, and coole that feruency, the increaſe whereof ſhall be our owne glory? How many be there, who through their own ſecure preſumption, haue brought themſelues to a wofull coldneſſe, yea, little other then a meere deadneſſe in religion: ſome by diſuſe and neglect of dependance vpon a powerfull Miniſtry, contenting themſelues with, in a manner, any thing in that kind: ſome by ingulfing themſelues too far into the world: ſome by making themſelues little better then ſeruants vnto pleaſure: ſome by ſorting themſelues with perſons of corrupt minds and inordinate behauiour, by whoſe either perſwaſions, they haue been ſeduced, or example, poiſoned, or ſcoffes diſheartened: ſome by ſeldomneſſe of fellowſhip
ſ Prou.27.17. with thoſe that are ſincere indeed, by whom *as Iron by Iron*[ſ], they might bee ſharpened: By ſuch courſes (I ſay) as theſe, many haue caſt themſelues backe as
ſ Iſa.38.8. many degrees, as the ſhadow returned by in the diall of *Ahaz*[ſ].

Let euery man that tendereth the good of his owne ſoule, looke to himſelfe in this particular. If ſome captious wit ſhall obiect, that the parts of my ſpeech are without Concord, ſith I perſwade not to quench, and yet teach an impoſſibility of quenching: Let him know that his preſuming, his aduenturing to intermeddle with the meanes and quenching: and to neglect the helpes to encreaſe the heate of grace, vnder a pretext that the Spirit of God cannot bee quenched, is a ſtrong euidence againſt him, that in him the Spirit of God is not; no ſpirit ſaue that which ruleth and worketh in the ſonnes of diſobedience. This is a ſure rule, that God accompliſheth all his purpoſes of good to vs, by begetting indeauours in vs agreeing to his purpoſes: Gods purpoſe of affording mee ſauing knowledge, is effected by his raiſing vp in mee a deſire and loue of knowledge: Gods purpoſe of enduing mee with faith, is made good by inſpiring me with a ſtriuing diſpoſition to beleeue: Gods purpoſe of ſanctifying me, is brought to paſſe by working in me a cõſcionable aime to the duties of obedience: Gods purpoſe that I ſhall not fall, is brought to perfection by a care wrought in me, not to fall: Gods purpoſe not to let his Spirit goe out in me, is ſtabliſht by his framing my heart to a holy feare, leſt I ſhould quench it, a conſtant laboring to auoid the quenching of it, & to vſe all helps by which it may be holpen on to perfection; if theſe things be not in thee, thou art a carnall man euery way, a ſpiritual man no way. The Spirit of God is neuer the

Author

Author of ſuch thoughts as this; Gods graces cannot be loſt, the foundation of his election ſtands ſure, and therefore I may be bold to pleaſe my ſelfe in a licentious courſe; I need not tie my ſelfe to ſuch ſtrait conditions of holineſſe; I know how euer it fare, the ſparkle that is in me cannot bee put out: This is the Diuels logicke, it is he that teacheth vs to make ſuch conſequents, and towring out ſuch graceleſſe inferences: Gods Spirit teacheth otherwiſe; *Worke out your Saluation with feare and trembling: for God worketh in you, both the will and the deed*[y]: Vpon the certainty of Gods work in his, the Apoſtle builds a perſwaſion vnto feare, euen ſuch as is in a direct line of oppoſition to preſumption: *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his*[z]. What then, ſhall ſinne be continued in becauſe of this grace? No: *Let euery one that calleth on the name of the Lord, depart from iniquity*; I can neuer haue a ſurer teſtimony to my ſoule, that the Spirit of grace is in me, and ſhall abide with mee to the end, then this my care not to *Grieue that Spirit, by whom I am ſealed vnto the day of Redemption*[a], and my feare leſt I ſhould ſlake that ſpirituall heate within me, which God in Ieſus Chriſt hath beſtowed on me.

[y] Phil. 2.12, 13

[z] 2 Tim. 2.19

[a] Ephes. 4.30

The next thing is the ſpeciall meanes for the auoiding of this quenching, (*Deſpiſe not Prophecying*) the diſcouery whereof was my chiefe aime, in chooſing this Text; but I am preuented by the time, and therefore for it, I muſt remaine a debter vntill ſome other time.

A CAVEAT
AND
A Comfort for Beleeuers.

Taught in two Sermons vpon
Luke 22. 31, 32.

By *Samuel Hieron.*

IOHN 16.33.
In the World you shall haue affliction: But bee of good comfort.

AT LONDON
Printed by *John Beale* 1624.

A Caueat, and a Comfort for Beleeuers.

The first Sermon.

LVKE 22. 31, 32.

31. *Simon, Simon, behold, Satan hath desired you, to winow you as wheat.*
32. *But I haue prayed for thee, that thy faith faile not.*

FAll other afflictions, they are the most sharpe and grieuous, which proceed from the speciall and more immediat practise and endeauours of the diuell to weaken, yea, and to ouerthrow the faith of Gods children, and to draw them from that state of grace into the which they haue been called, into that old condition of damnation and misery, from which once by the great mercy of God they haue escaped. Of the trials of this sort, that speech of Christ to *Peter*, euen at the very point of his attachment, will giue iust occasion to speake as much as shall be necessary. Two things are here to be considered: first, a word of admonition; *Simon, Simon, behold, Satan hath desired you, to winow as wheat*: Secondly, a word of comfort: *But I haue prayed for thee, that thy Faith faile not.* The diuision of the Text.

In deliuering the word of admonition, *Simon* onely is named, but all the other Faithfull Disciples were intended: and therfore our Sauiour speaketh as of more then one, *he hath desired to winnow you*): whereupon *Caluin* in his Harmony of the Gospels, makes this speech to hold proportion with that; [a] *All you shall be offended by me this Night*: now *Simon* was onely named, because in this first brunt, which was now instantly to follow this warning, he was like to receiue the greatest foile: therefore he was now specially singled out, to attend to this, both caueat and comfort, into which notwithstanding all the rest were interessed as well as he; nay, we shall find vpon further inquiry, that both of these appertaine to the whole company of Gods beloued ones. It is their portion to be sifted by Satan: and it is their stay, that Christ Iesus is a continuall suter for them to his Father, *that their Faith may not faile.* ἐζητήσατο ὑμᾶς

[a] Math. 26. 31.

I will speake of that first, which is first; the admonition: not handling any other point out of it, saue that which belongs to that speciall matter for which I haue chosen it. The Doctrine is thus.

That it is the earnest desire and practise of the diuell, to be as preiudiciall and as hurtfull as he possibly can, vnto those which haue beleeued through grace. Our Sauiour telleth The 1. Doct.

Peter here, and in him his other Disciples, that Satan was (as it were) an importunate Petitioner, to haue so much leaue and liberty affoorded him, as to *winnow them as Wheat*: that is, *either to giue them as little rest, as the Corne hath that is cast into the vessell, wherein it is put, that it may be sifted, which is perpetually tossed and hurled about from one side vnto another so long as it is there*: or else wee must vnderstand by this *winnowing, his labouring to drive away, or sift out from the children of God all grace and goodnesse, and to leaue in them (if it might be) nothing else but the course branne of all corrupcion.* We must beware how we stretch similitudes too farre. Truth is, there is an vsing of the children of God like wheat, which tendeth to their purging, and so doth this practise of the diuels here spoken of, but not in his intent: and we must now here consider of it, not as it is a matter ouerruled by Gods gracious prouidence, who turnes all to the good of those that loue him, and makes euen the enemy of their soules to become an instrument of their perfection: but here we are to take notice of it, as it is in Satans drift and aime, and so it is only to doe mischiefe, and in that respect, to molest and to disquiet those that are the Lords, and if it were possible, to leaue not so much as a dram of faith, or a graine of any grace within them.

Now, this is a matter, saith our Sauiour, which the diuell is much in loue withall, accounting (as it were) a piece of his happinesse to attempt it. And albeit this were spoken to the Disciples of Christ, yet it appertaines to all that belong to the election of grace: for, though this enemy be most spightfully set against some speciall ones (the preuailing against whom may bee a meanes to hazard and to endanger a great many) yet his malice is towards all, euen to as many as are comprehended within the compasse of that tearme of *the seede of woman*[b], without limitation. Such as the Disciples, which were ordained to be as lights set on a hill, from which many were to receiue direction in the way to life, shall be mainly leuelled at aboue others. The diuell knoweth, that the fall of one such one, will weaken diuers, but yet there shall none escape him, that hath giuen vp his name vnto Christ in sincerity of heart. And so much both this Text was written to assure vs of, and I am further to declare by the Scripture: It was spoken touching all Christians generally, that they are subiect to *the assaults of the diuell*[c], and *wrestle not with flesh and blood, but against Principalities, against Powers, and against the worldly Gouernours, the Princes of the darknes of this world, against spiritual wickednesses which are in the high places*[d].

It was deliuered as a warning to all that feare God without exception, that it behoueth them to be *sober and watching*, because they haue their *aduersarie the diuell, who as a roaring Lion walketh about, seeking whom he may deuoure*[e]. If Satan were not maliciously bent against all that beleeue, *Pauls* iealousie ouer the *Corinthians*, hath been causeless, when hee was afraid of them, *lest as the Serpent beguiled Eue through his subtilty, so their minds should be corrupt from the simplicity that is in Christ*[f]. Satan in his practise against Christ, shewed his disposition against all that are by faith engrafted into Christ: he winnowed and sifted him with as much violence and subtilty as he could, shifting from one tentation to another, to see if by any meanes he might haue corrupted him. He that encountred the head, will not spare the heele: and much would he please and satisfie himselfe in it, as some piece of a reuenge vpon Christ, if he could but make some few drops of his precious bloud, in regard of some one or two of his beloued ones, to bee spilt in vaine. He hath as Christ saith[g], *been a murtherer from the beginning*: neither is his, either name or nature yet altered.

Hee is that great *Abaddon*[h], that professed Destroyer: whose neuer ceasing practise, and vnintermitted indeauour it is, to enlarge his owne kingdome as much as hee may by the spoile of soules. Wee can dispose of our selues no where, nor apply our selues to any manner of imployment, wherein we can say we are free from his attempts. Euen in Paradise he assailed *Adam*, and our Sa-

uiour

b Gen. 3.15.

c Ephes. 6.11.

d Verse 12.

e 1 Pet. 5.8.

f 2 Cor. 11.3.

g Ioh. 8.44.

h Reuel. 9.11.

uiour Christ no lesse in the holy City, and vpon a pinacle of the Temple, then vpon the top of a Mountaine, or in the forsaken Wilderneſſe: nay, the better the perſon is, in regard of a large meaſure of ſanctification: the holier the place is, in reſpect of the vſe to which it is deuoted: and the more religious and ſacred the buſineſſe that is vndertaken, the more hot is he: and, though not idle at other times, yet vpon ſuch occaſions, he exceeds in ſpight, and in his helliſh labour to doe miſchiefe.

The faſhion of *Pharaoh* towards the Iſraelites, may ſerue as a very excellent type vnto vs, of the diuels dealing. The cruelty of *Pharaoh* towards the Iſraelites was euer great, after the time that he once began to oppreſſe them: but after the firſt motion made by *Moſes*, that they might goe to worſhip God, his tyranny began to be improued, and the burdens he laid vpon them were heauier then before: and when they were now come neereſt to that holy buſineſſe, being departed from out his land, then was he moſt of all enraged: then marched he out after them with his full ſtrength, to reduce them againe into their former ſeruitude, if it had been poſſible. This is Satans manner, looke as any man ſhall increaſe in godlines, and in a care of approuing himſelfe vnto God in any holy courſe: ſo doth he increaſe towards him in enmity. And by how much the more one ſhall grow into fauour with God, by ſo much ſhall the ſpight of this Aduerſary againſt him be more bitter, and his practiſes be both more frequent, and more violent to ſeduce him.

I hope I ſhall not need to adde more for the confirmation of this doctrine. The ſum is this: It appeares by his diſpoſition towards the Apoſtles of our Sauiour, by the teſtimonies of Scripture, touching his continuall compaſſing the world, with an intent and purpoſe to deuoure, by the implacablenes of his enmity againſt Chriſt, by the bloudines of his nature, and by whatſoeuer elſe is any where reported of him in the booke of God: that it is the exceeding deſire of Satan, to doe as much miſchiefe as he can, and to procure as much diſquiet as he poſſibly may, to all thoſe, to whom the Lord hath vouchſafed this mercy to beliеue: let vs grow into a due conſideration of the vſes to be made of this doctrin.

The firſt vſe is, to ſtir vs vp to ſtand continually vpon our ſpirituall guard. It is the effect of that which S. *Paul* and S. *Peter* in the places before ſpecified, doe preſſe vpon vs, in reſpect of this enemy; and it was the reaſon of this intimation giuen here to the Diſciples by our Sauiour, that being forewarned, they might the rather be forearmed. If we thinke our ſelues to be Chriſtians indeed, we ſhould be in continual expectation of ſome aſſault, looking ſtill out, where, when, and in what manner this enemy will ſurpriſe vs. A City or an army that is beleagured, hath alwaies ſome ſcouts and eſpials, ſentinels and watchers by night, as it were ſo many eies ſent into ſeuerall places, to obſerue and marke what is intended, and to giue warning thereof, leſt the reſt ſhould be ouertaken vnawares. After the ſame manner, we being ſo beſet and encompaſſed on the right hand, and on the left, ſometimes in danger to be puffed vp with too much confidence, ſometimes to be preſſed downe with deſpaire, and ſo many things giuing occaſion vnto Satan, to further theſe his helliſh purpoſes, the Spirit of God vrgeth vs to an vnintermitted watchfulnes, to be euer, as it were looking about vs, inaſmuch as by how much the more ſuddenly Satan ſhall ſet vpon vs, by ſo much the greater is our danger. It was one of the charges giuen by our Sauiour to his Diſciples, and with them to vs, *That* (ſaith he) *which I ſay vnto you, I ſay vnto all, watch*[i]. And indeed common reaſon hath taught euery wiſe man to make that vſe of an enemy: if he know that there is one liuing by him, who lookes and longs to doe him a diſpleaſure, and is euer waiting an occaſion by which to endanger him, he will take heed to himſelfe ſo much the more, and double his owne care, according as the ſpight and malice of his Aduerſary doth increaſe. And ſurely, if either the certenty of the aſſault, or the ſtrength of the

The 1. Vſe.

[i] Mar. 13. 37.

enemy, or our owne imbecility and weakneſſe, or the danger of the ouerthrow may perſwade vs any thing, it is very behouefull for vs to be exceeding prouident.

The certenty of the triall I haue ſhewed; the ſtrength of the aſſailing cannot be ſmall: for he is *the Prince of this world*, ſo the Scripture tearmeth him[k]; our weakeneſſe, though we perhaps feele it not, ſuch, that we are ready naturally to yeeld to whatſoeuer he ſhall endeauour to perſwade vs: the danger or the ouerthrow is no leſſe then the vtter ruine of a mans ſoule. A little matter giueth him a great deale of aduantage: *Eue* was but a little apart from her husband, and ſtraight this ſubtile enemy found her out to aſſault her. *Noah* began but to drinke ſomewhat more then ordinary, and that ſinne of drunkennes did intrap him[l]. *Iudah* went abroad a little more ſecure then it was fit, and let the ſtory tell what ſin he fell into[m]. *Dauid* ſomewhat idler then his vſe, and Satan caught him by and by[n]. *Peter* ruſhed in vnaduiſedly into company that was not fit, & the diuel preuailed, and tripped him into a three-fold cord of a treble deniall of his Maſter. Let a man but a little forbeare to watch ouer his ſoule, it cannot be diuiſed how ſoone Satan will hooke him in. He is the great *Nimrod*, the grand hunter of the world, that makes pits and ſnares to catch ſoules.

[k] Ephes. 2. 2.
[l] Gen. 9.
[m] Gen. 38.
[n] 2 Sam. 11.

Here then iuſt occaſion may be taken to complaine, and euen to *cry out aloud without ſparing*[o], againſt that great ſecurity which doth generally poſſeſſe vs in theſe euill daies. Little would a man thinke, that we are in expectation of an enemy, that obſerues our ordinary faſhion. Euery courſe which we runne, euery ſpeech that falleth from vs, doth in a manner ſauour of a kind of benummednes and fearefulneſſe, which is come vpon vs: farre are we from ſo much as thinking vpon Satans plots: little doe we ſtudy vpon it, how he is perpetually ſetting ſnares; how he doth nothing but range about, ſeeking to deuoure. I pray ſuppoſe there were certain intelligence brought vs of a Wolf come into the Country, which did euery night come into mens puſture, and make ſpoile and hauocke of their ſheepe; what would we doe? would we neglect it? Surely no. We would by our ſelues, or by others, watch night after night, and vntill we knew for a truth that the beaſt were departed or ſlaine, we would neuer ceaſe.

[o] Eſay 58. 1.

We are told by the ſpirit of Truth, which cannot lie, that Satan is abroad amongſt vs; that he compaſſeth the earth to and fro; that it is his continuall buſines to catch ſoules, that if we belong to God, he deſires to winnow and ſift vs, that by one meanes or other he may preuaile againſt vs? Shal we not now be as watchfull for our ſoules, as in the caſe before named, wee would be for our ſheepe? Would we watch to ſaue our flockes from the wolfe, and yet be aſleepe in the depth of ſecurity, whileſt the diuell makes a booty of our ſoules? How can this be excuſed? We would, I am verily perſwaded, if we were reaſoned with man by man, ſay it were a fault inexcuſable ſo to doe. Yet how are wee able to cleare our ſelues from the guilt of it? Let but our owne hearts ſpeake how ſeldome it commeth into our minds day after day, what a dangerous enemy we are beſet with, who is as full of deuices and ſhifts, as he is out of malice; and as full of malice, as hee is of life. If wee would ſpeake the truth as it is, I know we muſt needs confeſſe, that among millions of our thoughts, and all of them needleſſe in compariſon, this doth ſcarcely euer creepe into vs.

No maruaile if Satan doe euery where make ſuch hauocke and ſpoile, and lead ſo many ſoules captiue after his will: for what greater aduantage can we giue him then ſecurity? he will range at his pleaſure, when there is no watching to reſiſt. Remember we this then to be the firſt vſe, which we muſt make of this doctrine. To perſwade vs to watchfulneſſe. It is an eaſie matter in words to defie the diuell, and to profeſſe hatred to him, and to ſay, we hope to be armed well enough againſt him; the diuell can be well enough contended to endure all this, ſo long as we faile in the principall: namely, that duty of watching, which is neceſſary.

A ſe-

A ſecond vſe is aptly following vpon this. For as the vnwearied deſire of Satan to do miſchiefe, ſhould prouoke vs to watchfulneſſe: ſo to the end we may be the more forward to watch, and know the better how and in what ſort to performe it, it is meet we ſhould take occaſion by this Text, and by the doctrine gathered from it, to conſider a little of the Diuels practiſes. *The 2. Vſe.*

It would require a great deale of time to lay open all his ſtratagems, neither will I vndertake that, onely I will ſpeake of ſome of thoſe that are the moſt ordinary. The generall end of his courſes with, and againſt the Elect of God, is the eternall deſtruction of their ſoules, *He walkes about ſeeking to deuoure* p. Now as his end in tempting is deſtruction, ſo his meanes for the aduancing of that end, is to draw them, if it be poſsible, into one of theſe two wofull extremities: preſumption, or deſpaire; either to the ouermuch confident, or elſe to be full of diſtruſt. That he laboureth to worke the children of of God vnto preſumption, appeares by that which *Dauid* confeſſeth againſt himſelfe, touching the vaine confidence of his owne heart q, and by his prayer, when he felt himſelfe to be ſo aſſaulted; *Keepe thy ſeruant from preſumptious ſinnes* r. The preſumptions which he laboureth to draw into, are of many ſhapes: as, for a man to thinke that for ſpirituall things he is in eſtate good enough, that his knowledge, and faith, and obedience are as they ought; that he may take liberty to himſelfe to commit now and then ſuch or ſuch ſinnes, or to neglect ſuch and ſuch duties of godlines: that he is able to endure any thing for religions ſake, that his faith is ſo ſtrong that it cannot be ſhaken, that himſelfe is ſo well fenced, that no ill company, or the like ordinary occaſions of euill can miſlead him. Theſe and the like, be the ordinary ſpecialties of preſumption, by which he ſeeketh, as with ſo many gins and ſpringes to entrap Gods children. I may bee bold to ſay, that hee hath little feeling and experience in religion, that doth not at times find the truth hereof in his owne particular. Helpes to further this ſinne of preſumption, the diuell finds out many: hee will tell a man of the mercy of God, which paſſeth by the weakeneſſes of his ſeruants; and in them accepts the will for the deed; of the grace of Gods which abounds according as ſinne abounds; of the certainty of Gods decree, touching the ſaluation of his choſen, which no ſinne is able to make void, of the fals of good men, who committed great ſinnes, and yet were pardoned; of the euidences of Gods fauour, ſuch as health, peace, plenty, which he will make a man beleeue he ſhould not enioy, if his courſe were not pleaſing vnto God: yea, and in this caſe, he will magnifie to a mans ſoule, his gifts, and the many graces which God hath beſtowed, that he may pride himſelfe herein, and lift vp himſelfe in his thoughts aboue that which is fit: he will extenuate and leſſen ſinne; and when it is in it owne nature very haynous, he will yet perſwade, that it is but ſmall and petty, euen a very triſle in compariſon. Varietie of ſuch helpes he finds, by which to puffe vp with preſumption, to make a man careleſſe in watching ouer his owne heart, negligent in tying himſelfe to the ſtraight practiſe of godlineſſe, bold in giuing liberty and freedome to his owne corruptions.

p 1 Pet. 5. 8.

q Pſal. 30. 6.

r Pſal. 19. 13.

Many aſſaults thus raiſed, and thus followed, the ſeruants of God doe meete with in their courſes. Well, when he hath tried his helliſh skill this way, ſuddenly (as his faſhion is, to run from one extreame to another) he turneth about, and laboureth on the other ſide to plunge into deſpaire. Here hee laboureth to terrifie and to amaſe the conſcience of a Chriſtian, and put it out of all hope of being ſaued. Hee preſſeth vpon him that hee hath no faith, that hee is none of Gods Elect, that he is but an hypocrite, that there is in him no truth of repentance, no life of grace, no power of godlineſſe, that there is no mercy for him with God, and that he ſhall be as certainly condemned in hell, as if he were already there. Thus *Dauid* was lifted, thus was hee brought to conclude againſt himſelfe, that *he was caſt out from Gods ſight* s. That there was no truth in Gods

s Pſal. 31. 22.

promises[f]; That *the Lord would shew no more fauour*[t]. And thus many deere seruants of God, are oftentimes grieuously perplexed, troubled in spirit, galled in mind, long seeking and labouring for release, and finding none, condemning themselues, and pronouncing against themselues, that they are the very fierbrands of hell, and cannot be saued: nay, many times they doe euen die with speeches in their mouthes which much sauour of despaire, yea and be brought in the secret iudgement of God for the good of others to bee their owne executioners, hoping thereby to free themselues from this miserable perplexity: nothing doe they vnderstand in religion as they ought, which know not this. Now Satan is not without his aduantages by which to vrge this vpon Gods children. Hee sets before them the many crosses, which God hath laid vpon them, all which he would make them beleeue, are euidences of Gods displeasure and indignation towards them.

[f] Psal. 116. 11.
[t] Psal. 77. 7.

Thus *Dauid* was troubled to see how he was *daily punished and chastened euery morning*: and it made him to doubt of himselfe, whether he were in the fauour of God or no[x]. Hee layeth out before them in exact manner their sinnes past, and maketh them[y] *to possesse the iniquity of their youth*, hee aggrauates euery particular wherein they haue failed, and laboureth to pull away from them euerie thing by which they should gather any hope of comfort to themselues: hee will steale out of their memories the comfortable sayings of the holy Scripture, and continually thrust into their mindes such speeches, as are touching the iustice and vengeance of God vpon the vngodly: hee will vrge against them euery infirmity, euery straying thought, euery wandring imagination, euery rebellious and disobedient motion, euery cold and vnprofitable performance of any holy seruice vnto God, whether priuate or publicke: And hee which at one time would make all sinnes veniall, will now stand vpon it, to settle a man in this case, that euery offence of his is vnpardonable. It is impossible (I suppose) for the memory of man, at once to deliuer all the seuerall courses which Satan vseth, by which to swallow vp Gods children into despaire, and to bring them to that wofull conclusion in the *Psalme*, that *the mercy of God is cleane gone for euer*, and that *his promise doth faile for euermore*. And strange it is to heare how cunningly hee can teach a wounded soule to dispute and to reason, and multiply arguments against it selfe. Whosoeuer shall bee so happy, either to obserue it in his owne case, or to note it in others, whose great tentations he shall heare or behold, shall plainly see the truth hereof, how the diuill doth winnow the seruants of God, and sift them euen as wheat, and that their estate in regard of the malice and enmity of this aduersary, here in this world, is as the state of those that trauell by the Sea, somtimes (saith the *Psalme*) *they mount vp to heauen, sometimes they descend into the deepe*: So one while they are encountred with motions, tending to the lifting of them vp with vaine presumption; another while they are assaulted with thoughts, suggested by the Diuell to drowne them in despaire: and thus (as *Dauid* speaketh of those passengers by Sea) *their soules melteth for troubles, their cunning is gone*, and they know not for the present which way to turne themselues for any sound reliefe.

[x] Psl 73. 13, 14
[y] Iob 13. 26.
Psal 77. 8.
Psal. 107. 26.

Thus for a briefe suruey of the most ordinary practises of this spirituall aduersary. Let me adde a little touching his attendants and assistants whom hee vseth as his instruments for the promoting and accomplishing of his generall purposes. They are two specially: first, the world; that is rightly tearmed the diuels store-house and his armory of tentations. Out of it hee deriueth many particulars for the endangering of Gods children: from thence hee assaulteth them one while with gaine, the loue and desire whereof *is the roote of euill*[b], and the lusting whereafter causeth *an erring from the faith*: and how much are the graces of God euen deaded, and in a manner well neere quenched hereby in many that yet giue some hope, that they haue *a seed remaining in them*[c]? How do

[b] 1 Tim. 6. 10.
[c] 1 Ioh. 3. 9.

the

the cares of the world, and the deceitfulnesse of riches choake good things in them [d]? With what a colour doth the Diuell leade many professors of religion into this sinne: forsooth men must follow their callings, and they must be frugall and prouident, and he which is not carefull for his company is worse then an Infidell: thus the enemy poysons them with this bewitching euill, and so carrieth them into a world of intanglements, besotting them so with the seeming sweetnes of the earth, that they can redeeme no time for their soules, neither to bestow abroad, not in their families, nor can chearefully enlarge their hands and hearts to any gratious vse for others comfort. A man may bee euen afraid of many that seeme to haue some sauour of religion, because of this one dangerous euill wherewith Satan layeth continuall siege vnto them.

[d] Math. 13.22.

Againe, from out of the world, he sets vpon the seruants of God with pleasure and delight: Oh, recreation is lawfull, some sport is necessary, and these and these particulars may very well be iustified, and here creepes in stealingly that, which the Apostle calles *a louing of pleasure more then a louing of God* [e], a spending of more good houres in vnprofitable delights, then in holy duties for God and for our selues.

[e] 2 Tim. 3.4.

Then further there is another baite, and that is preferment, this is a dangerous one, the Diuell kept this to the last place to try Christ withall, thinking if any thing would preuaile, this would be it, *All this, &c. and the glory thereof I will giue thee* [f]. Oh how doe many men straine, and euen willingly dispense with their owne consciences, or against them rather, and (as we say) borrow a point or two for reputations sake? How are men brought to strain and to force their wits to iustifie this or that? and all becauſe the same hauing some shew of lawfulnesse set vpon it, will make an easier way to their aduantage: yet the Diuell hath more weapons out of the world, he finds subtle *Ionadab* to enchant and to perswade to that which is euill, cunning worke-men to coole zeale, to encourage vnto liberty, to stay from being too forward, and to aduise to a temper and moderation in religion: these are instructed how to carry the matter handsomly, and with formall reasons and shewes of Scripture to keepe backe from that feruent care that ought to be; nay, the Diuell will goe neere to find some Preachers to set a worke in this businesse to with-draw from forwardnesse (vnder faire pretences to beware of newfangledneſse) and to take heed of being too much of the purity.

[f] Math. 4.8.

Then further there will bee heaped in many discouragements, when one is in a good way: here is losse vpon losse in outward things, going backward in the world, besides little remorse among friends in the day of want: here is trouble, here is reproach and scorne, here is slander and ill will, all manner of euill spoken: with such things as these it appeares by Scripture and experience that Satan fighteth against Gods children, and all to further his generall aime of either lulling them asleepe in security, or swallowing them vp into discouragement.

Now hee hath another aider and instrument, that is the flesh, our owne inborne corruption: out of this spring out incessantly a world of euill motions, and of such lusts, as Saint *Peter* speaketh of, *which doe fight against the Soule* [g]. The diuell by long obseruation is growne exceeding skilfull, and hee will soone vnderstand, what bee the things to which wee bee most inclinable, and will worke vpon vs accordingly: and as there is no euill whereto hee shall perswade, but our nature hath a proneneſse to it: so hee will bee sure to assault vs so chiefly as he knoweth it to sort best with our natiue bent; as, if a man be of nature more frugall and sparing, he will ply him with tentations of profit: if hee bee of an ambitious disposition, hee will set him forward with hopes of honour and preferment; if chearefull and pleasant of quality, hee will assaile him with pleasures, with company, with occasions of turning such a nature into careleſ-

[g] 1 Pet. 2.11.

neſſe and vanity: if ſad and ſolitary, he will encounter him with frightfull paſſions, and labour to draw by feares and terrours into inconuenience: if ſomewhat affecting faſhion and trimneſſe, hee will feede in that kind too, and furniſh with perwaſions to make all tollerable that leanes that way: if cholerick and eaſily prouoked, he will find occaſions therein alſo, ſuch as ſhall quickly kindle a vnruly heate: if one be ſpecially inclined to the applauding of himſelfe, and to a good opinion of his owne parts and gifts, the Diuell will ſet on ſuch as ſhall praiſe him, and ſooth him, and ſo puffe him vp with folly.

Thus in a legion of particulars, he aduantageth himſelfe in this ſeruice of ſifting the children of God by their owne fleſh, and euen thereby doth as it were carry them captiues oft times, that they cannot doe the good which they both ſhould and would. This fleſh is a falſe traitor within vs, which eaſily lets in that euill which Satan doth deſire to ſetle in our ſoules: there is no argument which the Diuell ſhall vſe, whether it tend to preſumption or deſpaire, but hee will make it to ſeeme in the iudgement of fleſh and bloud to be exceeding reaſonable.

Here then is the ſecond vſe. The firſt was to perſwade watchfulneſſe. The ſecond, to ſhew the great neceſsity of watchfulneſſe, and eſpecially the maine particulars, wherein through this enemy we are in danger. His end is miſchieuous: his meanes to that end are very direct; his helpes for the ſetting an edge vpon thoſe meanes, very ſtrong: the world will furniſh him with many preuailing motiues, whether to make vs ſecure and carleſſe, or to bring vs to bee deſperate, and the fleſh that is in vs, is falſe to vs euery way, and the diuill will not faile to make vſe of both, to the very vtmoſt. Conſider now whether here be not iuſt cauſe of ſpirituall watching: the traines which the Diuell layeth are infinite; we doe nothing, wee goe no where, but ſtill hee is in his courſe, like a wily workeman to ſeduce and ſift, and like a raging Lyon to deuoure. There is nothing out of which he will not take occaſion to entangle. In our callings hee tempts to idleneſſe, to fraud, to couetouſneſſe, to cruelty; in our eatings and drinkings, to exceſſe, in our being in company, hee will ſeeke either to make vs inſtruments to hurt others, or others as meanes to corrupt vs, in our priuacy hee will aſſault vs with vngodly and vnprofitable thoughts, in performing any good exerciſe, he laboureth either to hinder vs from it, or to diſtract vs in it, in proſperity he endeauours to puffe vp, and in aduerſity to diſhearten. I cannot name all particulars, by which, and in which, and out of which hee draweth out matter of tentation, either to leade vs into euill, or to keepe vs in euill; no place is free, no calling is priuiledged, no degree, no age is exempted. His malice is endleſſe, his policies are daily multiplied, his deuiſes and ſleights are without number.

The 3. Vſe. A third vſe yet remaineth: My firſt vſe was, to prouoke to watch: my ſecond, to declare in what particulars wee are in danger: now the third ſhall be to direct how to watch. We reade [b] that there is a certaine armour to bee put on, when we addreſſe our ſelues to this Watching ſeruice, and that is a thing which muſt be euen in reaſon. For what is a watchman without a weapon? well may he deſcrie and diſcouer the ememy, but he cannot withſtand him. It ſhall not be vnprofitable, nor vnfitting to ſpeake ſomewhat touching the armour to be vſed, as it is ſet downe in the particulars by S. *Paul*; He calleth it the Armour of God: whereas he calleth it armour, the word muſt not be taken litterally or groſſely, but in a ſpirituall ſenſe, according as it is a ſpirituall enemy which wee haue to doe with. It is called Gods armour, becauſe it is he by whom we muſt hope to be furniſhed therewith; out of his armory only we muſt ſeeke ſupply. The particulars are deſcribed in his word, and the manner of putting it on, and of vſing it, is there only to be ſought. The ſpecialties and ſeuerall parcels of it are ſet downe in order: I will name them and open them in a word.

[b] Eph. 6. 11, 12

1 *Girdle of Truth.* Which is ſincerity of heart, when a mans heart and ſoule is

is set and bent in the singlenesse thereof to please God in all that is required. It is a fruit of the Spirit which ought to accompany a mans whole conuersation, that so he may be found without fraud and without hypocrisie, both towards God and towards men. It requires that a man should not be a professor of religion, in shew only and in pretense, but in deed, and in truth, being such an *Israelite* in deed, in whom there is no guile. He that is but an hollow Christian, formall only, and without, the Diuell will soone preuaile against him: but he which laboureth to proue himselfe to be such an one indeed, as he would seem to be by word and shew, he is sure to stand fast in the euill day.

2. *The breast-plate of Righteousnesse*, that is holines and vnblameablenes of conuersation: iustly tearmed a *Breast-plate*, because it beares a man out against the slaunders and false imputations of wicked men. This makes a man *bold as a Lyon*[i], and not to regard the biting tongues of euill speakers: as *Iob* knowing his owne innocency, professed not to regard it, though an aduersary should write against him, euen a whole booke of accusations[k]. This gaue *Dauid* comfort in the middest of troubles, that he could appeale vnto God, in his vprightnesse, respectiuely to the things wherewith men charged him[l]. Oh, where a mans heart is set to walke with God in all the waies of righteousnesse, he not willingly pleasing himselfe in any knowne wickednes, how shall Satan vanquish him, what resolution shall he haue, and what comfort in his soule, when he laboureth to dismay him?

[i] Prou. 28. 1.
[k] Iob 31. 35.
[l] Psa. 26. 1.

3. *Shooes shod with the preparation of the Gospell of peace.* That is, assurance of acceptation and peace with God through Iesus Christ, according to that holy doctrine which is reuealed to vs in the Gospell. He that hath attained to this, is like one ready to take a iourney, and is fit to go through his pilgrimage amidst all spirituall enemies, knowing that God who is at peace with him, will be his guide and deliuerer from them all.

4. *Shield of faith.* That is a firme perswasion of the accomplishment of all Gods mercifull promises; in his Sonne for our good. This beates backe all the fiery darts of the Diuell; as, carnall confidence, presumption, security, infidelity, distrust, despaire. This is a victory against them all[m].

[m] 1 Iohn 5. 4.

5. *The Helmet of Saluation*[n]. A constant desire and expectation of that eternall happinesse which God hath promised. This sustaines, and beares vp the heart against that fainting, which might otherwise dismay it, because of the deferring of Gods promises.

[n] 1 Thes. 5. 8.

6. *The Sword of the Spirit.* Which is the Word of God. This wounds Satan, and cuts in sunder the knots of those sundry tentations, by the which he seeketh to entangle. This discouereth and bewrayeth all his policies, with this sword: our Sauiour foiled this enemy [o], opposing that which was written vnto whatsoeuer he sought to ensnare him with. And this especially a Christian must seek to be accomplisht with. There is no reason which Satan shall vse, whereby either to draw vnto presuming, or to worke to dismaiednesse, but by the Scripture the weaknes and inualidity thereof shall soone appeare. What colourable reason soeuer shall bee vsed to perswade presumption and security, that one speech of *Salomon* is enough against it: *Blessed is the man that feareth alway* [p]. Or of *Paul* [q]; *Worke out your saluation with feare and trembling*. And whatsoeuer on the other side shall be produced and pressed to the beating downe of the soule vnto despaire, euen this shall bee sufficient to repell it; *Christ died to saue euen the chiefe of sinners* [r]: much more shall a man be fenced, that laboureth to store himselfe with that plenty which the Scripture yeelds: which here or there hath somewhat, to meete fully and directly with euery particular perswasion, with which he shall labour to corrupt. Little are men aware, what aduantage they giue vnto the Diuell by their ignorance and rawnesse in the Scripture. How is it possible, but that he shall easily preuaile, when he finds vs without this weapon?

[o] Math. 4.
[p] Prou 28. 14.
[q] Phil. 2. 12.
[r] 1 Tim. 1. 15.

weapon? which as I haue ſhewed, Chriſt eſpecially made vſe of in his grapling with him in the wilderneſſe.

7. *Prayer.* This is it, which brings a bleſſing vpon all the reſt, and enableth vs through Gods mercy, to the comfortable vſe of all the former.

This then is that which is called the *Armour of God*, and thus muſt euery Chriſtian labour to furniſh and to prepare himſelfe againſt the Diuell. Firſt, let him look to it that his heart be vpright, and that he bee free from halting in matters that concerne his ſoule. Secondly, let him care to be outwardly fenced with an holy life, making conſcience to walke in all the waies of righteouſneſſe in the ſight of God. Thirdly, let him labour to be ſhod with an aſſurance of peace with God, through the Goſpell. Fourthly, in his left hand, let him get the ſhield of faith, ſtedfaſtly ſtriuing to apprehend and to apply Gods promiſes. Fifthly, in his right hand let him carry the word of God for a ſword. Sixtly, on his head let him weare the helmet of ſaluation, in the patient expectation of the glory to be ſhewed hereafter. Laſtly, let him ioyne to all feruency of prayer, by which all the reſt may be made effectuall.

Thus I haue in a few words opened a large matter, which yet to thoſe that are carefull may be ſufficient, if to this now ſpoken they ſhall ioyne the helpe of priuate meditation. Now, this armour thus deſcribed, is to be put on, and worne continually, we euer conſidering our ſelues how and in what manner we haue the feeling and the vſe thereof. With this we ſhould lie downe, with this we ſhould riſe vp, and cary that euery day, and in all places, and whatſoeuer we goe about, we may haue it with vs, as far as it is poſſible. For as the watch muſt neuer be giuen our; ſo this armour appertaining thereunto, muſt neuer be put off. Here now I could take occaſion to ſhew how vnfit we be generally to grapple with Satan, how vnable to make any comfortable reſiſtance in the day of triall. I am perſwaded, the greateſt part are ſo farre from being thus armed, as hath bin ſaid, that they muſt needs confeſſe it to be a thing which heretofore they haue ſcarcely thought vpon. This matter is euen a myſtery vnto many; and they will (hearing of it) go neere to anſwer as they [ſ] *We haue not heard whether there be an holy Ghoſt, or no.* This is mens lamentable ignorance in things which concerne their ſoules. Beſides, if we grow into an inquiry for particulars, how rare ſhall we finde ſincerity of heart, holines of conuerſation, feet ſhod with the right vnderſtanding of the Goſpell of peace, the ſhield of faith, to wit, the ſound knowledge, together with the comfortable and liuely apprehenſion of Gods promiſes, a longing and ſetled expectation of the future happineſſe. Where is the ſword of the Spirit, when Gods word is by many ſo little looked into, and ſo many be as great ſtrangers in it, as the children yet vnborne? Where is feruency of prayer, when there is ſuch ſmall feeling of our wants, and ſuch ſlender vnderſtanding of the promiſes of God to heare our ſuits? No marueli if Satan play *Rex* as himſelfe liſteth. He is cunning, and we ſimple, he ſtrong, we weake; he ſubtile, we ſecure; he furniſhed to make variety of aſſaults, we vtterly naked, without any piece (it is much to be feared) of the Armour of God. If we had one parcell thereof, we had all; if we be without any one, we haue none at all. Let vs pray vnto God to bleſſe our memories, that we may beare away theſe particulars, to bleſſe our meditations, that wee may rightly and profitably digeſt them, and to ſtirre vp and bleſſe our care, that we may diligently practiſe this duty of ſeeking, and labouring to put vpon vs the Armour of God: ſo ſhall Satan be vanquiſhed, our ſelues comforted, and God glorified by our trials.

[ſ] Acts 19.2.

Thus haue I ended this part, which I termed a word of warning. We ſee we are beſet with a dangerous and an vnplacable enemy: the more religious wee be and the more increaſing in the graces of God, the more againſt vs is his malice. Herehence we haue been exhorted to watchfulneſſe, we cannot be too

vigilant

vigilant to ſtand vpon our guard againſt ſuch an Aduerſary. To quicken vs hereto ſomwhat the more, we haue been ſhewed his courſe, and made acquainted with the generality of his practiſes, that we may ſee there is no time or place for careleſneſſe. And now laſtly, becauſe to watch vnarmed were vaine, we haue been taught what armour we muſt put on; which being taken to vs, and kept vpon vs, it is poſſible for vs to be foiled, but we ſhall neuer be vanquiſhed; nay in the end we ſhall be more then conquerors, and the God of peace ſhall tread Satan vnder our feete. And his winnowing, though it were intended on his part, to diſfurniſh vs of all grace, yet ſhall be ſo bleſſed of God vnto vs, that thereby his graces in vs ſhall be brought vnto more perfection.

The ſecond Sermon.

——— *But I haue prayed for thee, that thy faith faile not.*

IF the word of Admonition hath been ſpoken thus farre. The word of Comfort followeth now next to be enquired into: *But I haue prayed that thy faith faile not.* The words need no great opening: in handling the doctrine ſpringing from them, I hope to make all as plaine as ſhall be neceſſary.

The Doctrine is thus: *That all the practiſes and endeauours of Satan, are not able to ouerthrow the faith of Gods choſen.* This point of holy doctrine, I thus collect out of this Text: That faith for the not failing whereof Chriſt hath prayed, the ſame, the diuell can neuer be able to ouerthrow: but for the not failing of the faith of all Gods choſen, Chriſt hath prayed; therefore the diuell doe what he can, ſhall neuer be able to ouerthrow it. The firſt part of this reaſon ſtands vpon this; That which God will vphold, Satan cannot vanquiſh; for *Hee is greater then all* [a]: but that faith for the not falling whereof Chriſt prayeth, God will vphold. It is vnpoſſible that the prayer of Chriſt ſhould be in vaine, his requeſts cannot but ſpeed. *I know*, ſaith our Sauiour, directing his ſpeech vnto God the Father, *that thou heareſt me alwaies* [b]: ſo that thus farre I perſwade my ſelfe there can be no doubt. If it may be once prooued, that Chriſt hath prayed for the faith of all Gods Elect, that it may not faile; then I am aſſured the reſt will be yeelded vnto, namely, that all the power of hell cannot ouerthrow it.

The ſecond Doctrine of the Text.

[a] Iohn 10.29.

[b] Iohn 11.42.

So that therein, that being the ſecond branch of my reaſon, I am to beſtow ſome paines to make it cleere, becauſe touching it, there may be ſome queſtion, inaſmuch as both the words of Chriſt, as may ſeeme, are onely to *Peter*, that his faith is prayed for that it may not faile: and the Papiſts alſo doe labour by all meanes to make them peculiar to *Peter*, and from thence to raiſe the doctrine of *Peters* ſupremacy, and chiefly ouer the reſt: Becauſe in the common danger of all, ſay they, Chriſt doth ſtrengthen *Peter* onely: and withall, by this they ſeeke to eſtabliſh an impoſſibility for the Pope, to erre in office, whom they ſuppoſe to be the ſucceſſor of Saint *Peter*, and to bee with him intereſſed here in a Priuiledge of not failing in any thing, which by vertue of his office he ſhall performe. Therefore I will ſhew, that whatſoeuer Chriſt did here begge for *Peter*, by name, the ſame he did requeſt for all the faithfull. To make that firme, this may be a ſufficient reaſon, That which Chriſt asked

for

for all his faithfull disciples, the same did hee craue of God for all true Beleeuers: but looke what he craued here for *Peter*, the same did he intreate for all his faithfull disciples, therefore he craued it also for all true beleeuers.

The first limme of this reason, is confirmed by that speech of our Sauiour, when he saith plainely, That the good things which he asked of God for his Disciples, he asked of him not for them alone, but for all them, which should
c Ioh. 17. 20. through the world *beleeue in him through their preaching* c. If then Christ praied for all his elect Disciples, that their faith might not faile, he prayed the same for all Beleeuers.

Well, how shall it appeare, that Christ meant as much to all his faithfull disciples, as he did here to *Peter*? First, it is apparant here, that Christ gaue warning of a danger by Satan, to them all, to the rest as well as to *Peter*; *Hee hath desired you.* How can any man thinke, considering the great loue of Christ to his Disciples, that hee would put all of them in feare, in regard of the diuels practises, and not also put them all in heart by a word of assurance, touching the perpetuity of their faith. The danger is foretold to all, but the comfort restrained to *Peter*, what sense is this?

Secondly, if we examine that prayer of Christ, which he made the night before his sufferings, and in which it is out of all question all the rest had equall interest with *Peter*, we shall find that our Sauiour in it, in sense, though not in words, made the same sute for them all, that he did for *Peter* here. For what other thing is intended then their perseuerance to the end, in those particular re-
d Ioh. 17. 11. quests; That *the Lord would keepe them in his name* d: *That, hee would sanctifie them*
e Vers. 17. *with his truth* e? These are all one in effect with that here, of the not failing of faith: For he whom God keepes in his name, and sanctifieth with his Truth, the same faith cannot be ouerthrowne.

Yea (but will it be said) if this prayer of Christ were not peculiar to *Peter*, why is it deliuered in such a sort, with such words of restraint, *Simon, Simon*? Will you haue the reason in a word? Christ fore saw at this time, that *Peter* was to sinne more then the rest, and so to be in greater hazard then the rest; and therefore would need a more speciall succour then the rest. As then a good father, hauing care of all his children, if he see some one distressed aboue the rest, will tender and cheare vp him more specially: Or as a Physitian wishing good to the whole body, yet applieth his phisicke principally to the parts ill affected: so Christ, though his respects were to all, yet inasmuch as *Peters* case was like to be such, as would most need comfort, therefore he applied the comfortable salue of Gods assured fauour, to his griefe especially. And therefore it is well noted against the Papists, which thinke this place to be so singular for *Peters* supremacy, that *Stapleton* saith: It is impossible to shift it off with any colour of cauils, that these words doe not proue *Peter* to haue been in any greater dignity then the rest, only they shew it to be true, that he was in greater danger.

I will not spend time now in canuasing this point about *Peters* head-ship, or in the deriuation thereof, if any such were, from him to his supposed Successors the Roman Bishops; I haue chosen this text for another end, then the debatement of that matter. This onely I say in a word with learned *Fulke*, in his Confutation of the *Rhemists* notes, that all the Logick in the world, can neuer proue hence the Popes supremacy, or any such priuiledge of not erring, as is pretended. Papists themselues acknowledge, that a Pope may faile as a man, and bee without faith, and so be damned: but forsooth in office cannot as a Pope: whereas this speech of Christ was more specially touching *Peters* not failing as a particular Christian, then as an Apostle. For he doth not so much vnderstand here by faith, the doctrine of faith, as who would say, that *Peter* in matter of teaching should not erre; but here especially was intended, that faith by which *Peter* was engrafted into the mysticall body of Christ Iesus, which we call a sauing faith,

faith, a renuing or a regenerating faith: and Christ meant, that though Satan should endeauour to sift out all goodnes from him, yet he should continue in the state of grace and saluation to the end. So that this can make nothing at all for their purpose, which acknowledge that a Pope may be a reprobate, or an heretique, which yet Christ promised could neuer be true touching *Peter*.

Thus haue I laboured to remoue all lets, which might hinder in shew the raising of this Doctrine from this Text. The truth is, there is no more reason why this speech thus directed to *Peter*, should be held peculiar to him, then that which God said to *Iosh ua*[f], *I will not faile thee*, should be appropriated to him alone; which yet notwithstanding the Apostle applieth to all Christians [g]. If the Apostle might embolden all Christians to lay hold vpon that speech; why should it not be lawfull to apply this to any child of God, whom Satan desireth to sift, and to shake as he did *Peter*, *Be of good comfort, Christ hath praied for thee that thy faith faile not?*

[f] Chap. 1. 5.
[g] Heb. 13. 5.

It is ordinary to apply common comforts to some particular persons, as occasion is, which application to particulars shall not let, but that the matter so applyed, belongeth of right to more then to those, to whom for the present it is applied. When Christ applied the Doctrine of forgiuenesse of sins, to the man sicke of the Palsey, *Son thy sins are forgiuen thee* [h]: shall that preiudice the liberty that is for euery Beleeuer, to lay hold vpon the Doctrine of the remission of sinnes, for his speciall comfort?

[h] Matth. 9. 2.

Thus still I hope, it appeareth more and more, to be vprightly collected hence, *That the faith of all true Beleeuers is vnuanquishable*. Christ hath prayed for all his, that their Faith may not faile: neuer was he denied by his Father any sute. I haue been the more diligent in iustifying this place, to be the ground of this Doctrine, because as it is abused by Papists, and ingrossed by them for *Peter* only, and his imaginary successors; so if this be cleered once, to be the Doctrine of these words, as I hope now it is, it may serue in stead of many proofes, considering the plainnes of it, and that it speakes (as it were) directly to the heart and soule of euery true and sound Beleeuer: *Sathan will seeke thee to winnow thee, but I haue prayed that thy faith faile not.*

Now next, though this place might be sufficient, yet because the harmony and consent of the Scripture, cannot but be very contenting in a point so exceedingly comfortable as this is, therefore I will adioyne somewhat therein. This then is the effect of that which I will labour to make plaine. That if a man be once through the mercy of God become a true Beleeuer, a man endued with that faith which the Apostles call *vnfained*[i], and in another place, *The faith of Gods Elect* [k], sifted by Satan hee may be, but vanquished he can neuer be, his perseuerance is certen, his estate and condition is vnalterable. I may well put here in the front of this proofe, that promise of God made of old vnto his people, *I will make an euerlasting couenant with them, that I will neuer turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from me* [l]. Vpon which words, that glosse of *Austens* is excellent: What is this, saith he, but as if God had said, The feare of me which I shall put into their hearts, shall be such and so great, that they shall adhere, and cleaue close to me, euen to the end. This is a notable place, to shew that God will not suffer those euer to decline from him, whom it hath once pleased him truly to conuert vnto him.

[i] 1 Tim. 1. 5.
[k] Tit. 1. 1.
[l] Ier. 32. 40. *De bono perseuer. cap. 2.*

How doth the Scripture abound with speeches, directly testifying the perseuerance of the faithfull? *They which trust in the Lord, shall be as mount Sion, which cannot be remoued, &c* [m]. They are *sheepe, which none can plucke out of the hands of my Father*, saith our Sauiour [n], they are as *a house, which no stormes or waues can ouerthrow* [o]; *Chosen ones*, whom it is impossible to seduce [p]: They *are kept by the power of God, through faith vnto saluation* [q], *They are reserued vnto Iesus Christ* [r], They

[m] Psal. 125. 1.
[n] Ioh. 10. 28.
[o] Math. 7. 24.
[p] Math. 24. 24.
[q] 1 Pet. 1. 5.
[r] Iude 1.

[s] Ephes. 4.30. *are sealed by the holy Spirit of God vnto the day of redemption* [s], They *shall not be tempted* [t] 1 Cor. 10.13 *aboue that they are able to beare* [t], *though they fall, they shall not bee vtterly cast* [u] Psal. 37.24. *downe: for the Lord vpholdeth them with his hand* [u].

Doe not these things abundantly proue the perseuerance of Beleeuers? Which way should the Elect of God be depriued of their faith? God will not withdraw it, for *with him there is no shadow of turning* [x]; The *mercy* wherewith he hath [x] Iam. 2.17. compassion on his Elect, *is euerlasting* [y]: so is his *loue* [z]. Those gifts of his which [y] Isa. 54.8. [z] Ier. 31.3. accompany an effectuall calling, *are without repentance* [a]: that is, they be such, of [a] Rom. 11.29. the conferring whereof, God neuer repenteth: nay, hee rather addes more grace [b] Luke 8.18. to his children, then takes ought from them [b].

Well, as God himselfe will not withdraw that gift of faith, which he hath once bestowed, whereupon the graces of God, which concerne saluation, are [c] Ioh. 4.14. said to be like *a liuing water*, that can neuer be drawne drie [c], so the Diuell cannot extinguish it. He will indeed endeauour it, as was shewed in the former Sermon, but his power is abridged: *Greater is he that is in you, then he that is in the* [d] 1 Ioh. 4.4. *World* [d]. Neither can the corruption of Gods children bee able to put out the light of faith which is in them. Nothing *shall seperate from the loue of God, which* [e] Rom. 8.39. *is in Christ Iesus our Lord* [e]. The children of God are taught to pray to *bee deliuered from euill*: that is, that euill though it assayle them, yet it may not conquer them.

Why is this asked of God, if he be not both able and willing to bestow it? If God will [f] 1 Pet. 5.10. deliuer his children from euill; if he will *confirme, strengthen, and stablish them* [f], [g] Phil. 1.6. *and performe the good worke which he hath begun in them* [g], how can it be that they should lose their faith? I know not any one point wherein the Scripture is more plentifull then in this Variety of proofe I haue already alledged: If it were necessary, much more might easily be produced.

[h] Luke 8.13. Thus in a word: It is the marke of hypocrites, that *they beleeue but for a while* [h]; It must needs then be the portion of those that beleeue aright, that their faith is perpetuall. The wicked indeed *passeth as the whirlewinde, and is no more: but the* [i] Prou. 10.25. *righteous is an euerlasting foundation* [i].

Truth it is, that if the children of God stood vpon their owne personall strength, their perseuerance might very well be doubted of: but they are *ingraf-* [k] Rom. 6.5. *fed into Christ* [k], and so as the Apostle speaketh vpon another occasion, *The roote* [l] Rom. 11.18. *beareth them, and not they the roote* [l]: Their saluation dependeth not on them- [m] 2 Tim. 2.19. selues, but it is *built vp in the foundation of the Lord which remaineth sure* [m]. *They which are planted in the house of the Lord, flourish in the courts of our God, and bring* [n] Ps. 92.13,14 *forth fruit in their age* [n]. Other branches may be pulled away from their stocks either by violence of winde, or force of mans hand, or at last consumed by length of time: With them that are in Christ, it cannot be so, they keepe not him, but are kept by him; and from this stablenesse, which is in him, proceeds their firmnesse. *I change not*, saith the Lord, *and this is the reason, that you sonnes of* [o] Mal. 3.6. *Iacob are not consumed* [o]. How confidently doth S. *Paul* speake touching his per- [p] Rom. 8.38. seuerance [p]? *I know whom I haue beleeued, and I am perswaded that he is able to keepe* [q] 2 Tim. 1.12. *that which I haue committed to him against that day* [q]: *The Lord will deliuer me from* [r] 2 Tim. 4.18 *euery euill worke, and will preserue me vnto his heauenly kingdome* [r]. Shall we make *Pauls* case herein to be singular, and thinke this may be true of him, but yet not the portion of euery true beleeuer? Why? Faith is in all the Elect of God, of the same common nature: and if it be the nature of the faith of one beleeuer, to secure him for the time to come, it is in the nature of euery one that hath faith also: and what comfort were it to vs, to heare of *Pauls* assurance of his perseuerance, if it be taught vs, that we must still be doubtfull in that behalfe? We may admire *Pauls* happinesse but with small content, when we are put out of all hope to partake with him therein.

[s] Rom. 8. *Paul* [s] as he speakes with such confidence touching his future estate, resoluing

ning vpon it, that nothing should bee able to defeat him of that happinesse he waited for: So in the beginning of that discourse, he propounds a generall Doctrine, which concernes all which are in Christ Iesus: Touching whom this he deliuereth, that *to them there is no condemnation*; now he proues this by his owne example at large, &c[t]. Whereupon I inferre, that whatsoeuer *Paul* reported there of himselfe is not singular, that is, such as wherein ordinary beleeuers are not interressed with him; for then to what end is his experience and example brought in as a proofe for a Doctrine which concernes all? Certenly, it is the condition and state of all true Beleeuers, *That neither height nor depth, nor any other Creatures can seperate them from the loue of God, which is in Christ Iesus our Lord*[u]. But I stay my selfe in this; It were no hard thing to be plentifull in the enlargement of this proofe.

[t] Verse 2. &c.

[u] Verse. 39.

There be some things which are vsually obiected by some against this Doctrine: which it shall not be amisse to make answer to.

Obiections against the Doctrine, answered.

1. It is said, that there are diuers speeches in Scripture, where falling, and forsaking, and things of the like nature are threatned to the faithfull, and they are called vpon to feare and care, such as seeme to argue a possibility of finall losing all grace which they haue once receiued. For examples sake, *Let him that thinkes he stands, take heed lest he fall*[x]. *Be not high minded, but feare*[y]. *Quench not the Spirit*[z]. *Worke out your Saluation with feare and trembling*[a]. Now to what end are these speeches, if the faithfull cannot fall, so as to lose that faith, with which they haue been once endued? I answer thus: That whatsoeuer God workes in, and for the faithfull, he worketh it by meanes. As he will continue them in faith, and keepe them in the state of grace: so he will doe it by a course: and one speciall meanes, by which he preserues the faith of his children, is such exhortatious as this, by which (he blessing them vnto them,) he preuents security, and stirres vp care of vsing all good meanes consecrated by him, by which they may be vpheld in grace, and builded vp in faith. So that these aduertisements doe not presuppose the falling away of Gods Elect: but are purposely vsed in the wisdome of God to preuent the same.

1. *Obiect.*

[x] 1 Cor. 10. 12.

[y] Rom. 11. 20.

[z] 1 Thes. 5. 19.

[a] Phil. 2. 12.

Answ.

The proue that we in our selues may fall, and had therefore need to resolue with *Dauid*, *That it is good for vs to draw neere to God*[b], but they doe not argue the purpose of God to suffer to fall, but rather the contrary: for well may we say, that if God would forsake, he would neuer so often call vpon his children to stand fast.

[b] Psal. 73. 2.

2. Many true beleeuers haue fallen and failed greatly: as *Dauid* in the matter of *Vriah*, *Peter* in the businesse of denying his Master: shall it be thought that these lost not their faith, when they committed such foule offences? How could faith and such grosse euils, be at once together in the same men? I answere directly; that neither *Peter* nor *Dauid* lost their faith quite in those their falles. We must learne to distinguish betwixt the being of faith, and the working of faith: Faith may be, where it doth not worke. There may be life in the root of a tree, though in the winter season the same be without both leafe, and fruit. In a mans body there may be life, although for the present being in a swound, he doth neither moue nor breathe; like to that, which *Paul* said of *Eutichus*, *falling from the third loft, and taken vp dead: His life is in him*[c]. In a dry summer there may be a secret spring of a Well in the earth, though not so much as a drop of water doe flow from it: So there may be a certen seed of faith in a Christian, euen then when by some great temptation he is ouercome and falled into a grieuous sin. So then it is true, faith did not worke in *Dauid* when he committed adultery. It was not powerfull in *Peter*, when he denied his Master: but yet the recouery of both argueth that there remained, as *Theophilact* saith out of *Chrysost.* touching *Peter*; *the hidden seeds of faith and grace in them both*. No sooner was *Dauid* throughly dealt with by *Nathan*, but he cried out, *I haue sinned*[d]. No sooner

2. *Obiect.*

Answ.

[c] Acts 20. 10.

Luke 22.

[d] 2 Sam. 12. 13.

e Luke 22.61, 62. did the Lord looke backe vpon *Peter*, but *He went out and wept abundantly* e. So then this is the answere, A great sin may smother faith, as ashes may the coles, but it cannot quench it. The working of faith may be stopped, when the being thereof continueth.

3. *Obiect.* A third obiection. Many that haue giuen great euidence euen of strong faith, and touching whom there is no cause in the world, but to account them true beleeuers, are by the testimony of their owne mouthes, vttering the same with great earnestnes, a testimony of their not dissembling, vtterly without faith: they say they haue no comfort nor taste of any goodnes, they cannot pray, they cannot so much as think comfortably vpon God, or any of his promises. Indeed they will say, it hath bin with them thus & thus heretofore, but all this is vanished, and now there is nothing but deadnes and infidelity come vpon them.

Haue not these lost their faith? And was it not also thus with *Dauid*, when he f Psal. 51.12. praied that God would *restore vnto him the ioy of saluation, &c* f. That *restoring*, argueth a departure and losse of that which his desire was he might again enioy.

Answer. As I said in answering the former obiection, that there is a difference betwixt the being and the working of faith; so say I now, that there is a difference betwixt a man hauing of faith, and his being aware that he hath it. A man may haue faith, euen then when he stands very peremptorily to it, that he hath none at all. Physitians report of men subiect to Melancholly passions, that they haue verily thought themselues dead, when as yet all that haue beheld them, haue knowne them to be liuing, yet haue they not been able to perswade them so: Such like spirituall perturbations are in the minds many times of Gods children, that they conclude directly of themselues, that they haue no faith, and they which come to talke with them, and to comfort them, cannot beate away that opinion from them, who yet see in them plaine and apparant euidences of true faith. Indeed those very complaints, which are made in these distresses, are an argument of the presence of that which yet is lamented as it were not there. No man but a beleeuer can complaine of the lacke of faith. Infidelity cannot be perceiued but by faith. The want of grace cannot be taken notice of without grace. It is in the matter of faith, as it is in the point and case of Gods loue. God alwaies loues his children, though he doe not alwaies shew it, nor they alg Psal. 30.7. waies perceiue it. *He hides away his face for a time, and they are troubled* g.

4. *Obiect.* A fourth obiection. We reade in Scripture, that the Spirit of God departed h 1 Sam. 16.14. from *Saul* h: And *Paul* saith by the corrupt doctrine of *Hymeneus* and *Philetus*, i 2 Tim. 2.18. the faith of certein was destroyed i; and so he speakes of some which haue erred k 1 Tim. 6.10. from the Faith k, and fell away from the Faith l, and made ship-wracke of the l Chap. 4.1. m Chap. 1.19. Faith m: Doe not these things argue a possibility of falling quite from the state of grace, and of an vtter losing the Faith?

Answ. Concerning that of *Saul*, By that spirit that forsooke him, is not meant that Spirit of regeneration, which workes in the elect: For that *dwelleth*, where it n Rom. 8.11. once entereth n: but a certein measure of neceſſary giftes; which God vouchsafed *Saul*, for the enabling him to the duties of his gouernment. Hereupon it is said, that when *Saul* was first annoynted King by *Samuel*, *God gaue him* o 1 Sam. 10.9. *another heart* o: Now when *Saul* grew into extremities, then God depriued him of those gifts: Such giftes are tearmed the Spirit of God; I meane, such as concerne a man for the discharge of his personall calling; as we may reade that tearme giuen to that knowledge and vnderstanding to worke in curious p Exod. 31.3. workes which was bestowed vpon *Bezaleel* and *Aholiab* p. As for the tearmes of faith in those places where destroying of faith, erring from the Faith, &c. are mentioned, wee must thus conceiue them, partly to betoken the doctrin of q Gal. 1.22. Faith: so faith is taken for that which is beleiued q. Now that is oftentimes fallen from by many, they being corrupted and poysoned with false opinions: Partly for the profession of Faith; and so euen good men may at a time by

weakneſſe

weakneſſe in the extremity of perſecution faile in the profeſſion and ſhew of faith, not daring to ſhew themſelues openly to be that which they are: partly alſo it may be taken for that, which is but faith onely in name and in opinion, and which is a meere titular faith; and no more faith indeed, then a coarſe from which the ſoule is departed, is a man.

There be ſome as, *Auguſtine* ſaith, that doe rather *imagine then beleeue*. Now of ſuch kind of faith, the doctrine which I haue handled is not; for ſuch may vanish, nay indeed ſuch cannot continue: but when we ſpeake of faith, as it is the grace of God, which makes one with Chriſt, it can neuer be deſtroyed, neither doth any of thoſe places produced ſpeake, of faith in that ſenſe; na, y in one of the places, *Paul* puts a diſtinction betwixt thoſe whoſe faith he ſpeakes of, and the faith and ſtate of Gods choſen[r], as *Himeneus* and *Philetus* doctrine *deſtroyed the faith of certaine*: it pleaſed God to giue ouer ſome to be deceiued by them: but yet howſoeuer, *the foundation of the Lord remaineth ſure, and hath this ſeale, the Lord knoweth who are his*; all this while the elect of God were ſafe, they were ſo ſurely built, that it was not poſſible for them to miſcarry.

Cogitant potius quam credunt.

[r] 2 Tim. 2.18, 19.

A fifth obiection. This doctrine is accuſed, to be a doctrine of idleneſſe and preſumption: for if a man hauing faith cannot loſe it, and being once in the ſtate of grace, cannot finally be caſt out of fauour, why ſhould he feare to commit any ſinne? for doe he what he will, God will not reiect him. What need he bind himſelfe to any courſe of holineſſe, or of diligent vſing ſuch things as appertaine to building vp in godlineſſe? inaſmuch as his condition is vnalterable, he is ſure of being ſaued whatſoeuer come.

5. Obiect.

It is true, in the iudgement of corrupted nature, this may be a very good enducement to take liberty of ſinning, inaſmuch as there is no poſſibility of loſing faith; neither will I ſay, but at a time a child of God may be egged on by his own heart, vpon that ground to giue an aduenture. But it is certain, that ſuch a ſinne of preſuming, or of giuing ones ſelfe ouer to a diſſolute courſe, or of neglecting the care of holineſſe, cannot beare ſway there, where faith is. Marke what is ſaid, *That ſinne ſhall not haue dominion ouer thoſe*, which are by faith engrafted into Chriſt[s]. They which are iuſtified by faith, are *called of God* into the ſtate of grace[t], and they which *are called are ſanctified*[u]. How are they ſanctified, if they wallow in ſecurity? How is that a *purger of the heart*[x], if it leaue behind in a mans bowels ſuch groſſeneſſe? how is it our *victory*[y], if it ſuffer vs to be detained in bondage of ſuch a diſſolute euill? It is the marke of the worſt men, and ſuch as ſhall be ſwept away with the wrath and vengeance of God at his comming; to be lulled aſleepe in ſecurity, giuing themſelues ouer to the ſeruice of ſinne, eating and drinking, and knowing nothing, vntill they are taken like a bird in a ſnare[z]. How can this then be the ſtate of beleeuers? Will God ſuffer his to fall into that, which they are left vnto, who are of old ordained to deſtruction.

Answer.

[s] Rom. 6.14.
[t] Rom. 8.29, 30
[u] Iude 1. &c. Acts 26.18.
[x] Acts 15.9.
[y] 1 Iohn 5.4.
[z] Math. 24.38.

He that is a true beleeuer, knowes what God requireth of him: and the more ſenſible he is by faith of Gods loue to him, the more will his earneſt deſire bee to glorifie his name by a holy behauiour. It cannot be denied, but *Paul* was reſolued of his future eſtate, and of his perſeuerance in grace vnto the end: but who euer more diligent, who more preciſe, who more conſtant in the ſtudy of holineſſe? It was his endeauour to *haue alwaies a cleare conſcience toward God, and toward men*[a]; it was his manner *to beate downe his body, and to bring it into ſubiection*[b]; *he forgate that which was behind, and endeauoured himſelfe vnto that which was before, and followed hard toward the marke, for the priſe of the high calling of God in Chriſt Ieſus*[c]: his *manner of liuing* was examplar[d]. His example is an abundant proofe, that the aſſurance of perſeuerance, doth not naturally giue life and being to preſumption. Nature perhaps will ſay, *Let vs continue in ſinne, that grace may abound.* This is that Logicke of fleſh and bloud[e]: but grace will replie, *How can we that*

[a] Acts 24.16.
[b] 1 Cor. 9.27.
[c] Phil. 3.13, 14
[d] 2 Tim. 3.10.

f Verse 2. *are dead to sinne, liue yet therein* f? Looke what inferences vnto holinesse the spirit of God enforceth out of assurance of Gods eternall fauour, and of enioying his promises: *If you call him Father, &c.* that is, if you haue receiued the spirit of adoption, and by it vpon good tearmes cal God your Father, *passe the time of your dwelling here in feare.* The more you apprehend him to be your Father, the more do
g 1 Pet. 1. 17. you feare to offend him g, *Seeing we haue the promises*, saith *Paul*, hauing reference to those afore, in which God had said, *I will be a Father vnto you, and ye shall be my*
h 2 Cor. 7. 1. *sonnes and daughters, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God* h. The Scripture is full in this kind.

I haue been large in the handling of this doctrine: first, because it is plentifull: the Word of God abounds with reasons and arguments to confirme it. Secondly, because it is comfortable, it is the ground and storehouse of all true consolation. Thirdly, because there be diuers exceptions made against it, which for the stopping of the mouthes of gain-sayers, and for the satisfaction of al those which feare God, it was necessary to explane. The summe of all is, *That the faith of Gods Elect, true sauing faith, can neuer, either totally or finally be extinguished.* Foyling it is subiect vnto: but not failing. It may be where it doth not work &, it may work
De Cor. & Gra. 11, where it is not perceiued, a man may enioy it that complaines in bitternes of spirit, that he cannot feele it Hence came that saying of *Augustine, that euery righ-*
Posse si vellet, sed non velle vt posset. *teous man*, vnderstanding by a righteous man, a man iustified before God by Christ, *is more blessed then Adam*: and his reason is, *Adam* had power, if he would, but not a will to be able to persist in good: but as for them that are by faith engraffed into Christ, they haue both ability and will: they haue a desire giuen them to continue, and are able also to continue to the end. Let vs come to the vse.

The 1. Vse. First hereby is ouerthrowne that Popish opinion, the leauen whereof hath sowred some also which in other maine things do vtterly dissent from Poperie: to wit, that no man in this world, vnlesse it be by some speciall reuelation can be assured of his perseuerance and continuance in the state of grace: That a man may fall from the state of election, into the condition of a reprobate: Being now in Christ, he may be vtterly cut off from Christ, he may fall from grace, he may lose the spirit of God, and be quite and cleane without faith.

Such positions as these are ordinary in the Papists writing: and some others (as I said) differing else from them, yet doe communicate with them in these errors: Errors I may safely call them, being so contrary to that doctrine which hath been handled and prooued out of this Text, touching the perseuerance of the faithfull, and the vnalterable condition of those whom the spirit of God hath once renued.

How can that faith faile, for which Christ hath prayed? May a man know he hath faith indeed? No doubt he may: why else are we exhorted to *try our selues*
i 2 Cor. 13. 5. *whether we are in the faith* i. If a man may be assured he hath faith, he may be assured also that his faith shall hold out to the very end: vnlesse he will make doubt of the efficacy of Christs request. And surely, if it were true which is held by some, That a man being once truly in Christ, may be againe quite out of Christ, and so altogether in the state of nature againe, as if he had neuer been conuerted, then there will follow a necessity of a second Baptisme.

Baptisme is the Sacrament of our engraffing into Christ, of our initiation, or entrance into Religion: if then a man fall so farre, that hee is wholly seuered from Christ, shall it not be necessary in his recouery, for him to be baptized? For how else (ordinarily) shall he become a lim of Christ? This is an vnauoiable absurdity which followeth this doctrine.

I may adde hereto, how this weakneth the comfort of a Christian. Much adoe he hath to get faith. Alas I, what a griefe and a heart-breaking to him is it, to be taught that he no sooner hath it, but he may by and by lose it? now hee is in

the

the ſtate of an elect, hee be in as bad a taking as *Iudas*, or any reprobate to morrow.

What kind of doctrine is this? How doth this ſort with the generall aime of the Scripture; which is, *That we through patience and comfort might haue hope*[k]? But thus is Popery a doctrine of vnſetledneſſe: it traineth vp the ſoules of men in a perpetuall ſuſpence; they would haue the people to be ſure of nothing, neither of the matter to be beleeued, nor of themſelues, whether or no they doe beleeue as it is neceſſary. A kind of hope they will allow them, which (as they conceiue it) is a kind of blind gueſſe without certainty. [k] Rom. 15.4.

2. Here is an excellent matter of direction for vs, what thing eſpecially to make choiſe of. What ſhould we rather ſeek and deſire, then ſuch a good wherof we cannot be depriued. See how vainely men beſtow all their care about things of no continuance, Honour, Riches, Pleaſure, things of no continuance. *The 2. Vſe.*

Houour, a meere buble, as we ſee in that glorious Courtier *Haman*: to day the ſecond in a kingdome; worſe then the verieſt ſlaue, euen one adiudged to the gallowes to morrow. Riches hath wings: either we are taken from them, or they from vs, euen in a moment; *This night will they fetch thy ſoule from thee*[l]: *They cannot preuaile in the day of wrath*[m]. As for pleaſure, what more tranſitory? *Euen in laughter the heart is ſorrowfull*[n]. Why will men be mad vpon thoſe things which are lighter then vanity it ſelfe? They be all as water, vpon which the faſter a man claſpeth his hand, the ſooner it is gone. [l] Luke 12.20. [m] Prou 11.4. [n] Prou. 14.13.

Oh that we might all earneſtly labour after faith, and [o] *chuſe the better part*. This brings with it all thoſe things which we ſo much affect. Would we Honour? what greater then to be *ſonnes of God in Chriſt*? And this doth *faith*[p]. [o] Luke 10.42.

Would we Riches? what comparable to *Spirituall bleſſings in heauenly things*? and theſe brings faith, inaſmuch as it brings *Chriſt*, whom he which hath once giuen, cannot *but with him giue all things alſo*[q]. [p] Gal 3.26.

Would we Pleaſure? what like this, To know ones *Name to be written in Heauen*? And this is alſo from faith: for faith is accompanied with the preſence of Gods Spirit, which *beares witneſſe with our ſpirit, that we are the children of God*[r]. Oh that we could ſell all to buy this Iewell; and euen as it were neglect all, till we were ſure we were indeed poſſeſſed of this treaſure. [q] Rom. 8. 32. [r] Rom. 8.16.

Thirdly, out of this doctrine is deriued matter of infinite and vnſpeakable comfort for all that tru'y feare God. How great and how violent, the malice and fury of Satan is againſt all ſuch we heard before. He will not faile to doe the vttermoſt that Hell can either inuent or execute, for the throwing them downe from that happy eſtate to which the Lord hath raiſed them. Well may a man tremble when he thinkes on this ſimply: for who are we, that we ſhould be able to encounter ſuch an enemy? But behold here a Rocke of comfort. This is like that *ſtrong Tower*, which *Salomon* ſpeaketh of, to which *the righteous flee and are exalted*[s]. We haue an Aduocate with the Father, *Ieſus Chriſt* the righteous; and he maketh continuall requeſt on our behalfe, that our faith may not faile. *The 3. Vſe.* [s] Prou 18.10. [t] 1 Ioh. 2.1.

Thou wilt (perhaps) ſay to me; I confeſſe this were a notable comfort, if I were ſure that I were one of thoſe for whom *Chriſt* is a ſuter: but herein I am doubtfull. I demand of thee, Haſt thou any truth of faith? Canſt thou tell whether that begun in thee, yea or no? So farre as faith goeth, ſo farre the intereſt into this priuiledge goeth. But becauſe I know thou wilt not be ſo reſolued, therefore I will declare a ſure courſe, by which thou maieſt be reſolued herein, that the benefit of this prayer, for the not failing of faith pertaines to thee.

Examine thy ſelfe for two things: Firſt, A conſtant vſe of making this requeſt vnto God in prayer for thy ſelfe, That the Lord would vouchſafe ſo to eſtabliſh thee in grace and goodneſſe, that thy faith may neuer faile, but continue firme and ſure vnto the end.

To make good this that I ſay (that I may not giue a falſe direction) this know

know, That looke what grace God intends to beſtow vpon any man, vnto him he giues a deſire and care to begge the ſame at his hands in Chriſts Name.

t 1 Ioh. 20. 26. When he intends to giue me knowledge, he will giue me *a mind to know*[t]. He will make me to pray with *Dauid; O giue me vnderſtanding: Teach me good iudgement and knowledge*[u]. When he meanes to giue me faith, he will ſtirre me vp to pray for faith. When he will preſerue me from tentation, he will ſecretly prouoke me to cry to him, that my faith may be kept ſafe from tentations.

u Pſal. 119. 34, 66.

Againe, this is alſo a true point, that theſe two things doe ſtill goe together: The interceſſion of *Chriſt* in heauen; and the worke of his Spirit in our hearts, mouing vs to aske thoſe very things, which he craueth of God on our behalfe.

x Rom 8. y Verſ. 34, 26. And therefore[x] he which in one place is ſaid to *make requeſt for vs*, is ſaid in another, to giue vs his ſpirit *to helpe our infirmities*[y]. So then, I aske thee, Doeſt thou conſider often how furiouſly Satan is bent againſt Gods children? doeſt thou recount with thy ſelfe, how vnable thou for thy part art to make reſiſtance? doeſt thou ſee and bemoane the weakneſſe and ſcantneſſe of thy faith? doeſt thou continually pray vnto God, and euen begge of him in Chriſts name, that he would helpe thy vnbeleefe, that he would confirme and ſtabliſh thee ſo, that thy faith may neuer be remoued? This is an euidence to thy ſoule, that the prayer of Chriſt belongeth vnto thee; and that the gates of hell ſhall neuer preuaile againſt thy faith: this is a familiar marke. Doubtleſſe, there is no faith at all, where this ſute is not often euen groned out vnto God, That faith may not be ouercome.

Secondly, diligence in the vſe of the meanes ordained by God, for the ſuſtentation and increaſe of faith. Here is alſo a rule like the former. Will God giue me any ſpirituall good; he will giue me an heart to vſe all good meanes for the attainement of that good[z]. Now the meanes to keepe faith from falling, are eſpecially the Word and Sacraments. The Word builds vp further, and makes to grow vnto more perfection. The Sacraments are ſeales of righteouſneſſe, and ſerue to ſtrengthen our apprehenſion of the loue of God in *Chriſt Ieſus*. Therefore ſound beleeuers haue been alwaies carefull in the vſe of theſe two. The word hath been deare vnto them, it hath been the ioy and reioycing of their heart; they haue delighted to heare it; it hath been a comfort to them to conferre about it, and to meditate in it. The Sacraments haue been frequented by them: that of Baptiſme, though receiued but once, yet applied often: that of the Lords ſupper, they haue been frequent vſers of.

z Hoſ. 6. 2.

Reade and obſerue the Scripture, and you ſhall find it ſo. So then, art thou a diligent hearer? a reuerent and often repairer to Gods board? delighteſt thou in theſe holy exerciſes of Gods houſe? laboureſt thou to profit by them, and to find ſweetneſſe in them? it is a good ſigne, that the Lord will preſerue thy faith, to whom he hath giuen care to ſeeke and labour to vphold it.

Thus I haue taught, how wee may comfortably apply this comfortable doctrine. There ſhall be no danger of giuing way to preſumption by teaching this point, theſe markes being annexed: for if theſe marks want, thy caſe is dangerous; thou canſt not ſay thou haſt faith, nor promiſe to thy ſelfe any victory againſt the diuell.

The ſpirituall

THE

SPIRITVALL FISHING.

A Sermon preached in Cambridge, by that Reuerend and Iudicious *Diuine*, Mr *Samuel Hieron*.

Printed by the true Copie written with his owne hand a little before his deceaſe.

Luke 5. *Verſ.* 10. The laſt words of the *Verſe*.

Henceforth thou ſhalt catch Men.

At London,
Printed by *John Beale*. 1625.

AT LONDON,
Printed by John Beale. 1625.

To the Worshipfull, Religious, and Vertuous Lady, the Lady Margaret Yeluerton, *Wife to the much honoured,* Sir *Henry Yeluerton* Knight, the Kings Atturney Generall, continuance of all happineſſe.

Madam,

NO ſooner came this Sermon vnto my hands, (the Author whereof for his approued zeale, worthily deſerued the Title of an eminent Light and Ornament of our Church) then I vowed the Dedication thereof vnto your Ladiſhip; Nor may it ſeeme vnworthy your fauourable acceptance (the principall aime of my expectance) in regard of that ſingular teſtimony which all men that haue been conuerſant in his works, do giue of the Author, being ſuch a one, as neither affection could corrupt, nor affectation tranſport; but of that Spirit, as he was zealous with a good conſcience, making humility his path to glory. In a word, (Madam) his former Labours (now reduced into one Volume haue been euer countenanced by ſome choice Patrons: Nor may this (being equall with moſt of the reſt) claime leſſe prerogatiue then the reſt. Thus wiſhing you that benefit for which it was intended, to the glory of God, whereto it is directed, I reſt,

Your Ladiſhips

reſpectiuely,

F. B.

To the Christian Reader.

CHristian and curteous Reader, being mooued by such who had interest in bringing to light this Sermon, that I would prefix some small Epistle, I would not withdraw my selfe from performing so small a kindnesse. And two considerations especialy swaied me to write a few lines in this kind. The first whereof is the Authors great desert towards the Church of God; great in teaching, great in writing. Many a man there is who hauing learnedly, iudiciously, and plainly taught the truth of God, hauing taken heed to the Ministery which he receiued in the Lord, to fulfill it, & that in preaching alone; notwithstanding he hath left his memoriall blessed vpon earth, euen in that regard and naked respect. But if there be one man of a great company, who as he taught religiously and powerfully in his life, so besides in his life he did write to the comfortable edification of the Church, yea & also left after his death, other things to be published for the behoofe of Gods Saints, without question such a worthy may wel haue double honor put vpon him. Many such deseruing instrumẽts hath God raised vp in our Church, excelling both for mouth and pen. Among the last of which, the Author of this Sermon neede not to be ranked. *His workes praise him in the gates*, as *Salomon* speaketh of the vertuous Womans deeds. The second and third, nay, the fift and sixt Editions of certen Treatises written by him, though in a dumb, neuertheless with a mouing Rhetoricke, spake effectually to his commendation. In the second place, that did not a little incourage me, that this Sermon (if much affection haue not dazled some eyes) may be esteemed amongst one of the chiefe he did deliuer. It was preached in a famous Vniuersity, in a most learned and full Auditory, it was heard with attention (his godly voice, and sanctified gesture enliuening the hearers:) afterwards it was spoken of with reuerence and affection; as both hearing it, and hearing of it, I can truly auouch, it was his farewell Sermon to his Mother Vniuersity, although not (I suppose) in the Authors intent, yet in the euent. Receiue therefore Christian Reader this Sermon, sound for edification, sweet for application, shewing Ministers their duty, shewing people theirs, and therefore not vnwelcome to any good either teachers or learners. Thus wishing thee all blessing from God in this and all other like furtherances of thy deuotion, I recommend thee to the Lords mercy, beseeching him for Christ his sake, to fulfill euery honest desire of thy heart. Prou. 31. 31.

Thine in our common Sauiour,

E.C.

THE Spirituall Fiſhing.

Text.

Luke 5. *Verſ.* 10. The laſt words of that *verſe*,

Hence forth thou ſhalt catch Men.

WHereas heere our Sauiour tranſlates this phraſe of *Fiſking*, or catching, from an ordinary & inferiour courſe, vnto a more heauenly and ſpirituall buſineſſe, euen to the winning of ſoules, it giues very direct occaſion to handle theſe things:

Firſt, the ſtate of the World, which is as the Sea.

Secondly, the ſtate of the Church, which is as a Ship or Boate in the Sea.

Thirdly, the ſtate of men by nature, who be as Fiſhes, ranging after their owne diſpoſition, vncaught.

Fourthly, the ſtate of Miniſters, who be as fiſhers.

Fiftly, the ſtate of the Goſpell preached, which is the hooke, or baite, or net to take ſoules.

Theſe things are not ſtrained or forced, but ariſe out of the place directly. For ſith *Peter* and the reſt muſt change their courſe, and fall to a new kind of *Fiſhing*; what is the Sea which they muſt launch out into, but the World? What is the Boate, but the Church in which they labour, and to which they ſeeke to gather ſoules? What is the booty they muſt ſeeke for, but the ſonnes of men? And what are they but ſo many Fiſhers? Or what is their net, but the Goſpell, the word of Saluation which they preach? Of euery of theſe I will ſpeake ſomething, and that briefly.

That the ſtate of the World, is as the Sea, it is plaine by theſe places: *Before the throne there was a Sea of glaſſe like vnto Chryſtall* [a]: *In that day the Lord with his ſore and great and mighty ſword, ſhall ſlay the Dragon that is in the Sea* [b]: And the ſtate of the World is as the Sea, in a fourefold reſpect; firſt becauſe of the generall vnſtableneſſe of the things theteof. The vnſetledneſſe of that vaſt creature the Sea, is well knowne. It is in continuall motion, (it cannot *reſt* [c]) it ebbes and flowes perpetually: ſometimes (at a ſpring tide) it ſwels to that bigneſſe, that the bankes cannot containe it, ſometimes again it falles back ſo low, that a man muſt go far from the bank before he can come neere

a Reu. 4. 6
b Iſa. 27. 1.

The ſtate of this world compared to the ſea in 4. reſpects.

c Iſai 57. 25

it. It is (vnder God) chiefly gouerned by the Moone, the which there is no one thing more subiect vnto change, it being neuer beheld two nights together in one proportion. Thus is the World, whether wee looke vpon the generall states of Kingdomes, or the personall estates of particular men, either for their goods or for their bodies, we see nothing but a continuall alteration: Crownes are translated from head to head, and Scepters passe from one hand to another: Fenced Cities are made heapes, and walled Townes become as the plowed fields: they which were once fastened as a nayle in a sure place, and hauing set their nests one hie, dreamed of nothing but perpetuities for them and theirs, are suddenly throwne out of all, and *rolled and turned like a ball* [d]. *The great houses are smitten with branches* [e], *and the wide dwellings and large chambers, filled with Cedar, and painted with vermillion* [f], *are in a moment left without an inhabitant* [g]. *Haman* is to day *the second in the Kingdome*, but then stript of all, is hanged vp to morrow [h]. This yeere is *Ierusalem the Princesse among the Prouinces*, but the next yeere *made tributary* [i], her Nobles which did ere while *Put on scarlet, doe now imbrace the dung* [k]. Now doth *Nebuchadnezzar walke in his royall pallace of Babell*, priding himselfe in his outward state; *But while the word was in the Kings mouth, a voice came downe from Heauen, saying; O King Nebuchadnezzar, to thee be it spoken, thy Kingdome is departed from thee* [l] *&c.* Yester day *Iobs* cattell went out by their thousands, he had both sonnes and daughters to doe him honour, and seruants at his command: to day heere is not a hoofe to bee seen in his ground, not a child to call him blessed, not a ladde left to attend him. This is the vncertainty of this ebbing and flowing world, *the fashion of it goeth away* [m].

[d] Isa.22.18. [e] Amos 6 11. [f] Ier.22.14. [g] Isa.5.9. [h] Hest.7.20. [i] Lam.1.1 [k] Lam.4.5. [l] Dan.4.26. &c. [m] 1 Cor.7.31.

2. Because of the tumultuousnesse of it: Who is ignorant of the stormes and grieuous tempests which are at Sea? There especially *men see the workes of the Lord, and his wonders in the deepe*: *For he commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof* [n]. The World is a fit patterne heereof, in respect of the continuall stirs and troubles that are in it: Nation against Nation by War, man against man by diuers kinde of contentions; of euery one that liues therein, is the saying of *Iob* verified, *Man that is born of a woman is full of trouble* [o], *Man is borne vnto trauaile, as the sparkes fly vpward* [p]. It was the punishment which God laid vpon him, that in *sorrow he should eate his bread all the dayes of his life* [q]: And albeit some haue a more calme passage then some others haue, or like *Ionas* [r], *can lie & sleep*, when others are tossed with the storme, yet none can liue without some vexation; he is not alwaies caried with full sailes to the end of his desires.

[n] Ps.107.24, 25. [o] Chap.14.1. [p] Chap.5.7. [q] Gen.3.17. [r] Chap.1.5.

The world resembles the Sea by the oppression that is in it. At Sea the lesser fishes are a prey to the great ones; and in the world, the rich and mighty swallow vp the poore [s]; one man bites and deuours another [t]; *Manasseth, Ephraim; Ephraim, Manasseth* [u]. To this pertaines that of the Prophet, *That men are made as the fishes of the Sea* [x].

[s] Amos 8.4. [t] Gal.5.15. [u] Isa.9.21. [x] Hab.1.14.

4 In respect of the sway the Diuell beares in it. Obserue what is in the Psalme, *The Sea is great and wide, there is that Leuiathan whom the Lord hath made to play therein* [y]. Now looke how this monster domineers in the Sea, so doth Sathan heere in the World: therefore he is called *the God of this world* [z], and said to *worke in the children of disobedience* [*]: And to iustifie this comparison, as the World is called a Sea, so is the Diuell, *Leuiathan* [a]. Thus wee see how the World is compared to the Sea: The state of the Sea is vncertaine, so is the World; it is tempestuous, so is the world full of tumult: In it the great fishes deuoure the lesse; so in the World the poore and weake are a spoile to the mighty: Leuiathan takes his pleasure in the Sea, so doth Sathan rule and beare sway in the World.

[y] Ps.104.26. [z] 2 Cor.4.4. [*] Ephes.2.2. [a] Isa.27.1.

Vse. To presse forward the councell of S. *Iohn, Loue not the world, neither the things that are in the world* [b].

[b] 1 Epist.2.15.

The

The Doctrine now deliuered, affords a strong reason to enforce it: For where there is so much vncertainty, so much confusion and trouble, such oppression and cruelty, where the Diuell beareth such exceeding sway; what is there to be found worth delighting in? A man imagines himselfe sure in respect of his outward estate; at an instant comes as it were a waue and washeth away all: Hee promiseth peace and quietnesse to himselfe; suddenly ariseth a storme, and puts him to a trouble hee thought not of: Much adoe shall hee haue to escape the hands of the oppressor, bee he as he will; nay, the better and holier he is, so much the more that great Leauithan, that old serpent hath him in continuall chase. Marke and consider, oh yee men of the earth, all whose striuing and plotting and plodding is for the world; consider what it is vpon which you dote, and with which you are enamoured so exceedingly, it is euen a very Sea of vncertainties, and bottomlesse Ocean of confused vexation, the very hold and kingdome of the Diuell. Wee hunt after it, but where is our assurance when wee haue got it? Or what haue wee procured to our selues, but vanity and vexation of spirit? The further wee wade into it, the further are we from the Lord: For *the amity of the World, is the enmity of God* [c], and the more businesse we haue in it, in the greater hazard we are to *be drowned in perdition and destruction* [d]. Happy were it for vs if the meditation of this point touching the proportion which is betwixt the World and Sea, were able to vnglue and vntwist our affections, which are so neerely tyed vnto it, and to stirre vs vp like passengers by Sea to long for the Hauen, and to striue for that eternall rest, a kingdome not of vncertainty, but which cannot be shaken, a place not of trouble, but *Where shall bee no more death, neither sorrow, neyther crying, neither bee any more paine* [e]. There the Prince of darknesse cannot endanger, for *the Lambe is the light of it* [f], and God himselfe shall bee all in all to those that dwell therein [g]. This is the Vse.

[c] Iam.4.4.
[d] 1 Tim.6.9.
[e] Reu.21.4.
[f] Verse 23.
[g] 1 Cor.15.28.

THe next thing is touching the Church; *The state thereof in the World is like the state of a ship or Boate vpon the Sea*; And that especially in this respect: Because it is subiect to continuall tossings.

The state of the Church in this world, compared to a ship or boat vpon the Sea.

Of trauellers by Sea it is said, that they are tossed too and fro, and stagger like drunken men, and all their cunning is gone [h]. Not vnlike to this is the state and condition of Gods Church. It fareth with it, as with the Ship *Ionas* was in; There was a mighty tempest in the Sea, so that the Ship was like to bee broken [i]: or which the Disciples were in, There arose a great tempest in the Sea, so that the ship was couered with waues [k]. Such was the state of the Church of old, the members whereof complained, how *The waters had almost drowned them, and the streame had gone ouer their soule* [l]. And *Dauid* as a man experienced in such stormes, cryeth out to God [m], *Saue me, for the waters are entred euen to my soule*: and *deliuer and take me out of the great waters* [n]. And as it was with the shippe in which *Paul* was so exceedingly hazarded, *That they saw neither Sunne nor Starres in many dayes* [o]: So the Church of God is often driuen into that extremity, that it is for a time, euen depriued of all ordinary comfort, and seemes to be without all hope of any more refreshing. Hence are these complaints of the Church, *O God, why hast thou put vs away for euer? Why is thy wrath kindled against the sheepe of thy pasture? Thinke vpon thy congregation, &c* [p], and *wilt thou be angry with vs for euer? And wilt thou prolong thy wrath from one generation to another? Wilt thou not turne againe, &c* [q]. Thus *Dauid* as a traueller in this Ship, cryed out, *Will the Lord absent himselfe for euer, and will he no more shew fauour* [r]? And *Haman* the *Ezrahite*; *Lord, why doest thou reiect my soule, and hidest thy face from mee* [s]? It is a law that cannot bee broken, that the chosen of God *Must through many afflictions enter into the kingdome of God* [t], God hath so appointed for his owne glory.

[h] Chap.1.4.
[k] Mat.8.24.
[l] Psal.124.4.
[m] Psal.69.1.
[n] Psal.144.7.
[o] Acts 27.20.
[p] Psal.74.12.
[q] Psal.85.5.
[r] Psal.77.7.
[s] Psal.88.14.
[t] Acts 14.22.

1. Firſt, the troubles of his Church and the afflictions of his people, doe make his power and mercy to bee knowne; euen as the skill of a Pilot is moſt to bee ſeene in a ſtorme: *My power is made perfect through weakneſſe*[u]. The Lord bringeth matters to an exigent, and ſuffereth them to come to the very brinke of hazard, that ſo his might and goodneſſe in the deliuery of his ſeruants may bee the more apparant. When the Church of Iſrael was in a wonderfull ſtrait, the Sea before them, the mountaines an both ſides, the enemies at their heeles, *Now* (ſaith God) *I will get me honour vpon Pharaoh, and vpon all his hoſt: The Egyptians alſo ſhall know that I am the Lord*[x].

u 2 Cor. 12. 9.

x Exod. 14. 4.

2. For their good: Firſt, It makes them to looke vpward with the greater feruency. *Dauid* ſaith of ordinary paſſengers by Sea, that when *They mount vp to the heauen, and deſcend to the deep, ſo that their ſoule melteth for trouble, &c. then they cry vnto the Lord in their trouble, &c.* The Mariners with *Ionas* when the ſtorme was vp, downe they were vpon their knees, *and euery man cryed vnto his God*[z]. And ſo the ſwelling waues of afflictions, doe not quench but kindle the deuotion of Gods ſeruants: *In their afflictions they will ſeeke mee diligently*[a]. Secondly, it makes them long ſo much the more for the Hauen (where they would bee.) Note *Pauls* daily dying, and the continuall troubles which he was expoſed vnto, made him long to be deſſolued[c], and to bee as glad when his time of departing was at hand[d], as the poore weather-beaten Mariner is to ſee the land. Thirdly, it makes the deliuerance when it comes to be the more eſteemed[e], *When they are quieted, they are glad*; and double welcome is that refreſhing which comes at the very pinch of neceſſity. The *redeeming of Dauids life from the graue*, the rayſing him vp from the very mouth of the pit, made him to vow with himſelfe, *neuer to forget*[f].

y Pſal. 107. 28.
z Ionas 1. 5.

a Hoſea 5. 15.

c Phil. 1. 23.
d 2 Tim 4. 6.
e Pſal. 107. 30.

f Pſal. 103. 2, 4 *Vſe.* 1.

This ſerues to admoniſh all that feare God, what they muſt make prouiſion for, if they will bee ſaued. By their profeſſion, they are entred into the Church of God, not as into a Garden of pleaſure, where they may aduenture to ſay euery one to *his ſoule, Soule, liue at eaſe, eat, drinke, and take thy paſtime*[g], but as into a Ship, a houſe of continuall motion, where though there may bee calmeneſſe for a time, the Sun ſhining out, the windes laid, and the Sea ſmooth, yet it is wiſdome to be in a continuall expectation of a ſtorme. God hath not called vs vnto eaſe and quiet, but to the croſſe. Many things are to bee endured betwixt our ſetting out here, and our arriuall at the Land of Promiſe. Many ſtormes to bee gone through, many rockes and ſands to bee aduentured by, many Pirates ſeeking the ſpoyle of our ſoules to bee grapled with, before the hauen of Reſt can be entred into. The ignorance, or the inconſideration of this point hath deceiued many. They may thus fitly bee ſhaddowed out. Some freſh trauellers ſtanding vpon the ſhore in a faire day, and beholding the Ships in their beauty lie ready rigged and trimmed in the Harbor, thinkes it a gallant thing to goe to Sea, and will needes aduenture, but being out a league or two, and feeling by the rocking of the Ship his ſtomacke beginne to worke and grow ſicke, and his ſoule euen to abhorre all manner of meate, or otherwiſe a ſtorme to ariſe, the wind and the water as it were conſpiring the ouerthrow of the veſſell, and euery ſea carrying in it the face of death; forthwith repents his folly, and makes vowes, that if he can once recouer the ſhore, he will bid an eternall farewell vnto all ſuch voyages. Thus, there bee who in the calme daies of peace, when Religion is not ouerclowded by the times, that will needs ioyne themſelues to the number of Gods people, they will bee as earneſt and forward as the beſt. But when a tempeſt beginnes to appeare, and the Sea to grow rougher then at the firſt entry, the times alter, trouble is raiſed, and many croſſe winds of much oppoſition and gain-ſaying begin to blow, they are weary of their courſe, and will needs be ſet aſhore againe, reſoluing neuer to thruſt themſelues into any more aduentures. How needfull

g Luke 12. 19.

needfull then is it that Christians should often remember, how by Christs speech here, the Church is necessarily resembled to a Ship? enter not into it, to bee a guide or a passenger, a Minister, or a Professor, vnlesse thou resolutely make prouision for a storme. Till the end of the voyage there is no rest to bee looked for: Wherein notwithstanding this may bee for a comfort, that this Ship (the Church of God) hath a priuiledge which none hath else, no not the greatest Gallioun or Argosy vnder heauen; It may bee tossed, but can neuer be drowned: *Though the waters of the Sea rage and bee troubled, and the mountaines shake at the surges thereof, God is in the middest of it, therefore shall it not be moued, God shall helpe it very early* [h]. It is as the Arke of *Noah*, which (because God had shut it vpon *Noah*) therefore it was borne vp euen amidst the waues [i]; or as the Boate in which Christ was [c], which was wel-neere couered with waters, yet at an instant, by the command of him which is the Lord of the Sea, there followed a gracious calme. Christ is the Pilot, and (as was said of *Paul*) *God hath giuen to him all that sayle with him* [l], *and hee will giue them eternall life, and they shall neuer perish* [m].

h Psal. 46. 3. 5.
i Ge. 7. 16, 17.
k Ma. 8. 24, 26.
l Act. 27. 24.
m Ioh. 10. 28.

The second vse serues to teach vs (because the Church of God is as a Ship in this sea of the world, the necessity of furnishing our selues with such things as appertaine to this spirituall voyage: not to insist vpon many, two things especially must bee looked too. First, That we be diligent in obseruing the direction appointed by God, for the true guidance of our course. The Seamen haue their Card and their Compasse, they haue the Sun and Starres, and the motions of heauen to direct them. That which our course must bee guided by, is the Word of God; it is like the pillar that went before the host of *Israel*, according to the mouing or standing whereof, they ordered all their iourneys. Hither may be referred that of *Peter* [n], *We haue a most sure word of the Prophets, to which yee doe well that yee take heede, as vnto a light that shineth in a darke place.* It is an allusion to a Sea-course: When the the Admirall hangs out a Lanterne, and all that come behind steere to that. Wee cannot wander if we be led by this light: It is that good Spirit which *Dauid* prayed *to bee led by vnto the land of righteousnesse* [o]. What other Load-starre of custome, or opinion, or fashion of the times men attend vpon, they must needs runne vpon the rockes, and make shipwrack of the faith. Secondly, That we take with vs the knowledge and faith of Gods promises. It is called *the Anchor, Heb. 6. 19.* This is our stay in the day of tempest: *I know whom I haue beleeued* [p]: such an one *cannot be moued, for his heart is fixed, and beleeueth in the Lord* [q]. The promises being either not knowne, or not applied, the soule is tossed without rest, and must needes be ouerwhelmed with despaire. This *Anchor* being tyed to the soule by the strong *Cable* of a liuely faith, giues comfort vnto it in the greatest storme.

Vse. 2.
n 2 Epi. 1. 19.
o Psal. 143. 10.
p 2 Tim. 1. 12.
q Psal. 112. 7.

THe third thing is concerning the state of men. The fish to be catched out of this Sea, and to bee brought into this Ship, are men, *Thou shalt catch men from henceforth.* From whence this is gathered:

The state of men by nature, compared to fishes in the sea, ranging after their own disposition, vncaught.

That we are all by nature in the state of condemnation. This is cleere out of this place. By this *Fishing*, or *catching* (the very substance of the Ministers office) is meant, *A bringing of men into the way of life.* Now then, in as much as wee are all by nature vncaught (otherwise why should Christ send out his Apostles to take vs?) it followeth, that wee are all by nature without grace, euen in the very gulfe and iawes of eternall woe. This is easily proued by the Scriptures: *All flesh hath corrupted his way vpon the earth* [r]. *The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God. All are gone out of the way; they are all corrupt, there is none that doth good, no not one* [s]. *All we like sheep haue gone astray: we haue turned euery one to his own way* [t].

Doctrine.
r Gen. 6. 12.
s Psal 14. 2, 3.
t Isa. 53. 6.

By nature the children of wrath aſwell as others [u], *without Chriſt, and were aliens from the Common wealth of Iſraell, and were ſtrangers from the Couenant of Promiſe, and had no hope, and were without God in the world* [x]: *Vnwiſe, diſobedient, deceiued, ſeruing the luſts, &c* [y]. *Deſtruction and calamity are in our waies* [z].

u Ephes. 2. 3.
x Verſe 12.
y Titus 3. 3.
z Rom. 3. 16.

And well in this are wee compared vnto the fiſh: For as the fiſhes skip and play and take their pleaſure in the ſea, and are vnwillingly taken in the net, and labour to get out, and being in the boate, would faine, if they could, leape backe into the Sea, ſo naturally we take pleaſure in our ſinfull waies. *It is a paſtime for a foole to doe wickedly* [a], The net of the Goſpell muſt encloſe vs, and being entangled, we deſire ſtill to be looſed, and to returne againe vnto our wonted courſe. This is the very true ſtate of vs all. Wee neither are in the ſtate of grace by nature, neither doe we deſire it. Wee bee plunged into a ſea of miſery, and in our owne diſpoſition we would neuer forſake it.

a Prou. 10. 23.

It were well for vs, if wee could learne by this to ſee our ſelues what wee be, and what we would euer be, if wee were left to the ſwinge of our affections. Nature hath (as it were) ſpawned vs forth into this wordly ſea: and as it ſelfe *lieth in wickedneſſe* [b], *ſo doe we drinke iniquity like water* [c]. *It is ſweet vnto vs in our mouth, and we hide it vnder the tongue, we fauour it, and will not forſake it, but keepe it cloſe in the mouth* [d]. We neither know the meanes of our ſaluation, nor affect it when it is offered. Either the Scripture is falſe, or this is true. How happy were we if this could humble vs; it would make vs afraid of following our owne thoughts, or of being led by the ſway of our owne hearts. Our not knowing the miſery of our owne eſtate, is the cauſe of all the ſecurity, of all the profanene ſſe, of all the boldneſſe in ſinne, of all the contempt of Gods Word which is in the world at this day: This place among others, is as a glaſſe to ſhew vs what we are; ſtrangers from ſaluation, and as farre from any inclination to it, as a fiſh is from a will and deſire to be caught.

b 1 Ioh. 5. 19.
c Iob. 15. 16.
d Iob. 20. 12, 13.

The ſtate of Miniſters, who be as fiſhers.

THe fourth thing is of the ſtate of the Miniſter. Here are two things: Firſt, the ſtate of the Miniſter: Secondly, the labour, buſineſſe and worke of the Miniſter. Of the firſt thus wee ſee:

Doctrine. 1.

That it is no ſuperfluous or needleſſe function, but a calling of great neceſſity for the winning and ſauing mens ſoules. This is euident out of this place: The Lord intending the conuerſion of ſome, and being able diuers waies to accompliſh his purpoſe in that behalfe, yet hath thought it good to ſingle out this meanes among all the reſt, euen by man to catch man, and by his Miniſtery to bring ſoules into his Kingdome. This is that which the Apoſtle ſaith, *Epheſ.* 4. 11, 12. *He gaue ſome to be Apoſtles and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers, for the repairing of the Saints, for the worke of the Miniſtery* The Saints which belong to the election of grace, being ſcattered vpon the earth here and there, his pleaſure is by *Paul* and *Timothy*, to gather them together vnto himſelfe. They be the Lords *Labourers* to bring in his *Haueſt* [e], his *Workmen* to aduance his *Building* [f], his *Shepheards* to *take heed vnto his flocke* [g], the *Starres* in his *right hand*, to giue light vnto his *Church* [h]. There being thouſands of ſoules to be ſaued in *Iury*, the Lord will haue them to be brought in by *Peters* Miniſtery [i]; *Philip* muſt be ſent to catch the *Samaritans* and the *Eunuch* [k]. In *Corinthus* there was a great draught (*I haue much people in this City:*) therefore there *Paul* muſt goe to worke [l]. Heere is the neceſſity of the calling.

e Mat. 9. 38.
f 1 Cor. 3. 9.
g Acts 20. 28.
h Reue. 1. 20.
i Act. 2. 41.
k Acts. 8.
l Acts 18. 10.

The Vſe.

To reproue their profane and wretched opinion, who thinke, that among all the Profeſſions which are at this day in the world, that of the Miniſterie may beſt be ſpared. It is ſtrongly thought by many, that it were no danger or preiudice to mens ſoules, though there were no Miniſter at all to inſtruct them. O ſay ſome, what need they trouble themſelues? Euery man muſt

anſwere

anſwer for his own ſoule; & if we do not as we ſhould, we ſhal beare the blame.

Thus they would ſhift off all dependance vpon the ordinance of God, & lay an imputation of ſuperfluity vpon that calling, by which it is the pleaſure of God to ſaue thoſe that beleeue. This one place is ſufficient to ſtop their mouth: For I may truly auouch it out of the words heere, that (ordinarily) there is no more hope of a mans ſaluation, without an able and induſtrious Miniſter, then there is that the fiſh in the Sea will of it ſelfe come aſhore, and offer it ſelfe vnto vs without the labour of ſome, to go out into the deep with boates and nets to bring them in. *Henceforth thou ſhalt catch men.*

Secondly, thus: *That the calling of the Miniſter is no idle calling, but a calling of labour, a calling of much buſineſſe and of great employment.* *The 2. doct.*

The Miniſters are fiſhers, whether that be not a profeſſion of much labour, iudge you. To make the thing it ſelfe manifeſt, this is worthy to be obſerued; That the moſt names giuen in the Scripture to men of this calling, doe betoken labour: *Seers*[m], *Watchmen*[n], *Embaſſadours*[o], *Labourers*[p], *Diſpoſers*[q], *Husbandmen*[r], *Seed-ſmen*[s], *Shepheards*[t], *Cryers*[u]. There is no title giuen to them, but implyeth action, yea, and induſtry very great. *It is a worthy worke*[x], their *Maintainance* is with that condition[y] otherwiſe no title, no name nor ſhew can free them from Comtempt[z].

Vſe. 1. It meeteth with two euils in Miniſters: firſt, the idleneſs which hath ouertaken ſome that are called to this buſie profeſſion: They are ſuch as the Prophet reproueth, *Watchmen that are blind, that haue no knowledge, that are dumb dogs, and cannot barke: that lie and ſleepe, and delight in ſleeping*[a]. I take no pleaſure in laying open the nakedneſſe of men of mine owne coate: yet God forbid that I ſhould vſe my tongue to the licking of their ſores, wich prooue the very bane of Gods Church, and do make it lie like the field of the ſluggard, or as the garden of the idler. Secondly the ſpirit of greedineſſe which (is to be feared) is in many, *They can neuer haue enough, &c*[b]. They goe out to catch, yet not ſoules to God, but preferments to themſelues: & are ſtill fiſhing for aduancement. They haue not learned that of the Apoſtle: *I ſeeke not yours, but you*[c]; It is not your fauour which I doe affect, it is not your wealth which I ſeeke for, it is your ſaluation which I endeuour. This is the honour of a mans Miniſtery, the glory and crowne of his calling.

m 1 Sam. 9. 9.
n Eze. 3. 17.
o 2 Cor. 5. 20.
p Math. 9. 38.
q 1 Cor. 4. 1.
r Math. 13. 2.
s 1 Cor. 3. 9.
t Iohn 10. 2.
u Luk 3. 4.
x 1 Tim. 3. 1.
y 1 Theſ. 5. 13.
z Math. 5. 13.
a Iſa. 56. 10.
b Iſa. 56. 11.
c 2 Cor. 12. 14.

It ouerthroweth the common fancy of the people, who account the Miniſters calling to be an idle and a lazie calling; we get our liuings eaſily in the conceit of ſome, and is no ſinne nor pitty (in their vnderſtanding) to defraud vs; and how vſefull is it in the mouthes of many, to ſay, We muſt labour for them? I confeſſe, that as ſome vſe it, it is a calling of exceſſiue idleneſſe, if they bee ſuch as *feede themſelues, and feede not the flockes*[d], ſuch as take *away the key of knowledge*[e]; but conſider it in it owne nature, and as it ought to bee performed, we ſhall find it to be a ſeruice of greater buſineſſe. Let *Peter*, or any ſucceſſour of *Peter*, buſie himſelfe (as he muſt) ſometimes in preparing, ſometimes in mending, ſometimes in caſting abroad, ſometimes in drawing in his net; no man ſhall haue any iuſt cauſe to twit him with idleneſſe; or to ſay, That becauſe he is a Miniſter, therefore he hath an eaſie occupation. *Vſe.* 2.

d Ezech. 34. 1.
e Luk. 11. 52.

Doctrine. The ſtate of the Goſpell Preached, compared to a hooke, bait, or net, to catch mens ſoules.

THe laſt thing is, *That the net in which men muſt be taken, is the preaching of the Goſpell.*

Chriſt heere acquainting them generally with his purpoſe how to employ them, after changed the phraſe when it came to the point of execution; and he which now ſpake of fiſhing, told them afterwards of preaching, *Mat.* 10. 7. of *Teaching the nations*[f]; of *Declaring the Goſpell to euery creature*[g], of *Feeding his ſheepe*[h], and Chriſt himſelfe compareth the Goſpell to a net[i]. The compariſon agreeth fitly after this manner.

f Math. 28. 19.
g Mar. 16. 15.
h Iohn 21. 15.
i Math. 13. 47.

The

The preaching of the Goſpell is like to a Net; firſt, in the generall drift and vſe: the vſe of a Net, is to take fiſh, the drift of Preaching is to bring in ſoules. Secondly, in the ordering of it: It is not the net lapped vp together that bringeth in the draught, but haled out at length, and ſpred forth that encloſeth the fiſh; It is the opening and vnfolding of the Goſpell, the ſtretching it out by preaching which doth encompaſſe ſoules. There may a fiſh or two hang in the net, being let down on a heape, but that is a chance, and is no wiſe aduenturing. The word read, and ſo brought in (as it were) in groſſe, may (by the mercy of God) take ſome; but we haue no warrant from hence to make a rule general. Againe, it is need that the net be ſtrong, otherwiſe the greater kind will break through, and make all the labour & charge to be in vaine, ſo it is meete that the Doctrin be wel ſtrengthened out of the Word of God, that it be well proued, that it be well preſſed and applyed, that the conſciences of the hearers may bee conuicted, and that they may ſee it is God, and not man with whom they haue to doe. For a man ſhall meet with many froward and wilfull and violent natures, that wil not be held in, but whē they feele themſelues within the net, wil cry, *Let vs breake their bands, and caſt their cords from vs*[k]; ſo that euen a kind of violence may be vſed to keepe them from deſtruction. Thirdly, in the ſucceſſe of it: Many a draught the poore Fiſher-man makes and taketh nothing, yet he leaueth not off: Many a time is the net of preaching ſhot forth, and yet none conuerted thereby: ſo it pleaſeth God to exerciſe the patience of his ſeruants: yet ſtil the worke muſt be followed, and the Lords leaſure muſt be waited for. Often doth the net incloſe many, which yet after breake away, and many are at firſt drawn in by the power of the Goſpel, which yet afterwards ſlide backe, and returne againe to their old profaneneſſe. There is much brought in in the Net, which yet is good for nothing when it is got: There come in frogges, and weeds, and a great deale of traſh, which in the end is caſt away, though for the loue of the fiſh there were no little paines in drawing it in: ſo, as it is ſhewed, *Math.* 13, 47. &c. many Hypocrites, and reprobates are gathered into the outward ſociety of the Church by preaching, and ſo are let alone like weedes vntill the day of harueſt, *Math.* 13. 30. Thus as our calling is to be fiſhers; ſo our Net is Preaching.

[k] Pſal. 12 3.

The Vſe. It ſhewes plainely, that all the enemies and aduerſaries of Preaching, are enemies to the good and ſaluation of mens ſoules. This is the Net, and without this I will not feare to ſay, that ſurely men ſhall periſh in their ſinnes. The Diuell that great hunter after ſoules, laboureth by his inſtruments, euen with the very ſpirit of his helliſh policy, to diſgrace this courſe, to ſuppreſſe it, to put it downe, to draw men from affecting it. He knoweth it to be the meanes to abridge his kingdome, hee feareth the pulling of ſome ſoule or other out of his clutcher at euery Sermon: Let vs not ſuffer our ſelues to bee cozened by his wiles. Let me that am a Miniſter remember the Seruice I am called to, euen to *catch men*, to win ſoules: let me be euer plying this buſineſſe; and you (*Beloued*) when the Lords Net is caſt in among you, runne not from it, grudge not at it, preſſe and ſtriue to be brought within the compaſſe of it, otherwiſe you ſhall continue within the ſea of this world ſtill, and ſhall neuer be ſaued. Fiſhes doe die if they be taken; we cannot eſcape eternall death if wee be not caught. The hooke may be ſharpe, but the baite is ſweet; and it will ſeeme a yoke to our nature, to be knit vp (as in a Net) and to be reſtrained from our owne wonted carnall liberty; but let vs looke to the end, which is the ſaluation of our Soules.

CERTAINE

CERTAINE
Vſefull Meditations
touching Death.

Collected out of S't. *Pauls* words, *Phil.* 1.23.
Deſiring to be looſed and to be with Chriſt,
which is beſt of all.

By *Samuel Hieron.*

Iob. 14.14.

All the dayes of my appointed time will I waite,
till my changing ſhall come.

AT LONDON.
Printed by *Iohn Beale.* 1624.

To the Right honourable Lady, the Lady *Margaret*, Counteſſe of Cumberland.

Right Honourable:

Pardon my boldneſſe (I beſeech you) in aduenturing thus farre, vpon ſo ſlender knowledge, and vpon leſſe deſerts. I could (perhaps) ſay what encouragements I haue raiſed to my ſelfe, (and that out of no ſuppoſals or imaginary ſurmiſes) to preſent you with this little Treatiſe: but that which hath moſt emboldened me, is the conſtant report of the ſincerity of your affection to Gods truth, and of your gracious fruithfulneſſe in a good profeſſion. I thought it therefore not vnmeet (ſetting aſide other more perſonall reſpects) to teſtifie my honouring of Gods graces in you, by craiuing your fauourable acceptance of theſe enſuing leaues. The matter is concerning Death, the very name whereof is a terror to a naturall man, but yet a word of refreſhing to Gods children: it being to them (becauſe they are in Chriſt) a day of entrance to an endleſſe ioy. Touching the manner of treating hereon, I promiſe nothing more then ordinary. My deſire by plainneſſe, to ſpeake to the hid man of the heart, is ſufficiently knowne by my other publiſhings. And though ſome blame vs perhaps for want of queint eloquence, and fineneſſe of phraſe, yet I ſhall bee glad if any one (yea though but one) Nathanael, ſhall acknowledge that his ſoule hath found ſweetneſſe in my homelineſſe. My building, to the viewing whereof, I am here bold to inuite your Honour, is but ſmall: it will be a blemiſh to make my entry into it ouerſpacious. Here I end therefore without further complement, wiſhing to your Ladiſhip the end of Faith, euen the ſaluation of your ſoule; and remaining,

Your Honours in the beſt of
my poore ſeruice,

Sam. Hieron.

From *Modbury* in *Deuon.*
the 31. of Ianu. 1615.

The Chiefe contents of this Tract.

1 *First, the most holy amongst Gods children, are notwithstanding their holinesse, subiect to mortality.*

2 *Secondly, to the children of God, death is a finall discharge from all misery.*

3 *Thirdly, the thoughts of the godly, in respect of death, are very comfortable.*

4 *Fourthly, the soule of man remaineth still in being, when the body is by death turned into dust.*

5 *Fifthly, the soules of the faithfull, presently vpon their separation from the body, are made partakers of a comfortable estate.*

Diuers other particulars are handled vpon occasion of these: but these fiue are the maine grounds of the whole that followeth.

Certaine

Certaine vſefull Meditations touching Death: raiſed out of *Pauls* words, PHIL. 1. 23

Deſiring to be looſed and to be with Chriſt, which is beſt of all.

Chap. I.

The moſt holy, the moſt zealous, the moſt abounding with grace among the children of God, are yet notwithſtanding ſubiect to mortality.

SAint *Paul* was a man of extraordinary note; a man endowed with many ſpirituall prerogatiues aboue others, yet did expect a day of diſſolution. The firſt generall Meditation.

Behold the Worthies, whoſe memoriall is bleſſed in the ſtory of the Scripture. *Henoch* is renowned for walking with God[a]: *Noah* for being an vpright man in his time[b]: *Abraham* for beleeuing[c]: *Moſes* for meekeneſſe[d]: *Samuel* for integrity[e], *Dauid* for being a man according to Gods owne heart[f], *Iob* for ſyncerity[g]. What ſhould I ſpeake in the particular commendation of all the Prophets, and of euery of thoſe gracious men and women, whoſe names ſhall be as an ointment poured forth, ſo long as the Moone endureth: and what was the period and concluſion of them all? was not the graue their houſe; made they not their bed in the darke; and when they had ſerued their time, did they not all ſee corruption? They had all but an appointed time vpon earth[h]: they all knew, they had here no continuing Citie[i], but that their habitation was to depart, and to bee remoued like a Shepheards tent[k]. What man liueth and ſhall not ſee death[l]? It is appointed vnto men once to die[m]. Duſt muſt returne to duſt as it was[n]. Euen the wiſe die as well as the ignorant and fooliſh[o]. Howſoeuer men differ here in the world, yet at the laſt, they all ſleepe in the duſt, and the wormes couer them[p]. Some mens iourneyes in the world are more ſhort, ſome of greater length; but in the end, the graue is as it were the common Inne, where they all lodge; where they muſt ſay to rottenneſſe, Thou art our Father; and to the worme, Thou art our Mother and our Siſter[q]. Some difference there will be betwixt thoſe that are found liuing at the very point of time, in which Chriſt ſhall come to iudge, and others that haue died before: for in them ſhall that ſaying be accompliſht; *Wee ſhall not all ſleepe, but we ſhall all be changed*[r]: but yet that change ſhall bee in ſtead of death; and looke of what vſe death is to the faithfull, of the ſame ſhall that changing bee to them; euen a meanes of preparing them vnto future glory.

a Gen. 5.21.
b Gen. 6.9.
c Gen. 15.6.
d Num. 12.3.
e 1 Sam. 12.3.
f 1 Sam. 13.14.
g Iob 1.8.
h Iob 7.1.
i Heb. 13.14.
k Eſay 38.12.
l Pſal. 89.48.
m Heb. 9.27.
n Eſay 12.7.
o Pſal. 49.10.
p Iob 21.26.
q Iob 17.14, 17.
r 1 Cor. 15.51.

Chap. II.

The quelling of Death by Christ, and his obtaining an absolute victory ouer the graue, is no preiudice to the former truth.

The remouing of that which might occasion doubt touching the former point.

IT is a true saying, and worthy our best imbracing, that Christ Iesus by his death, hath brought life and immortality to light: yet there are speciall causes for which it pleaseth God to leaue the bodies of his deerest children vnder the power of death to bee turned into dust. As, first, for the manifestation of his Truth, in that ancient threat, *Thou art dust, and to dust thou shalt returne*[f]. Secondly, for the declaration of his power, that by death he may translate his chosen seruants vnto life. Sinne brought death into the world, and God will shew his strength in this, that death shall be the vtter abolishment of that which first caused it. If there had not been sinne, there had not been death; and now by death, God will, that in His, the kingdome and being of sinne shall vtterly bee destroyed. The head of *Goliah* shall bee cut off by his owne sword, and sinne extinguished euen by that which it selfe first procured. Thirdly, the Lord subiects his children to this course, that by it they may learne the better to conceiue the greatnesse of the benefit, which by Christ they shall enioy. When they thinke vpon death as it is an enemy[t], they cannot but feare it: nature, affecting the continuance and preseruation of it selfe, cannot but abhorre it. Now then, if death being changed, be so fearefull, well may wee conclude, that it would haue exceeded in terror, if it had continued as at first it was: *viz.* a gate and passage into Hell. If the very sight of this serpent doe affright vs, now the sting is out, what would it haue done if that had still remained? Hereby then God would haue vs learne and gather, how deeply wee are bound to his mercy, who hath deliuered vs by his Sonne from so great a misery. Lastly, the law of death layeth hold vpon Gods Elect, to the end they may bee conformable to their head Christ Iesus. He was as the Wheate-corne, which except it fall into the ground and die, bideth alone[u]; death was his passage into glory, the same must ours be also. The way of the Tree of life, is kept with the blade of a sword shaken[x], vnder the stroke whereof wee must first come before wee can hope for any entrance into Paradise.

f Gen. 3. 19.

t 1 Cor. 15. 26

u Iohn 12. 24.

x Gen. 3. 24.

Chap. III.

The certeinty of Death ought to weane our affections from the world, and moone to a carefull prouiding for our after state.

Inferences deriued from the generall point.

SIthence it is so, that we haue here no continuing Citie[y], this is not the place of our perpetuall abode: we must remoue hence other-where, without all hope or possibility of returne hither, to liue here againe as we now doe. What more effectuall motiue can there be, to draw our affections from these earthly things? what better inducement to that which is termed an vsing of the world, as if one vsed it not[z]?

y Heb. 13. 14.

z 1 Cor. 7. 31.

For what should wee striue so much for that which we cannot hold? Why doe we fasten our desires still closer vnto that, to the loosing whereof, doe we what we can, wee are still neerer and neerer euery minute? There is no better euidence of true Christianity, then a mans euen careless fashion of vsing the world, out of a serious thinking vpon his daily hastening to his end.

When a man checks himselfe suddenly, in the midst of his hot pursute of earthly

earthly things with this thought, What doe I meane to tier out my selfe in this fort, who am but a stranger here, and a soiourner as all my fathers were [a]? why looke I not earnestly for that other Country? This is a good testimony of grace, according as the forgetfulnesse hereof, and the setling of a mans heart to the world, out of a putting far off the latter day, is an euidence of an earthly mind. [a] Psal.39.12.

Seeing wee must bee dissolued, let vs labour daily to ripen our affections to the day of our departure. Beware wee of engulfing our selues too deepe into the world, out of which we are still hastening, much faster then the most swift ships, or the *Eagle that flieth to the prey* [b]. Withall, the thought of our hence departure, should stirre vs vp to a casting with our selues vpon our after-state: Who thinkes vpon leauing the house where he now dwelleth, at the curtesie of his Lord, without considering where to hide his head, if the worst should come, that hee bee suddenly dismist? Wel-fare the vniust Steward, who being warned by his Master to make vp his accounts and to giue ouer his seruice; began to lay a plot for his entertainement, when he was gone. Hee had the reason to thinke, it would not bee good for him, who could neither digge, nor begge, to bee to seeke of harbour. And why was this Steward commended in this, but to be a patterne to vs, to make prouision before-hand, for an hiding place for the soule when death shall plucke downe that earthly cottage where it dwels? [b] Iob.9.26.

Oh what a wofull taking shall thy poore soule bee in, when it seeth Death come marching furiously, like *Iehu*, bringing such a Writ of Remoue, as cannot bee reuersed, and yet cannot conceiue nor imagine whither it must? Oh therefore that we could bee wise in this, to make such friends now in time, that wee may be receiued into euerlasting habitations.

What comfort to remember our translating hence, if concerning this particular (where we shall be next) wee haue no assurance? The common resolution of the world herein (all must bee as pleaseth God, &c.) alas, alas, it can giue but small contentment. This then let vs determine: Must wee leaue the world? then let vs not ensnare our affections with the loue of the world. Must wee all first or last bee remoued hence? Oh, let vs prouide for the time to come; for shame, let not a matter of so great importance bee put to a meere aduenture.

Chap. IIII.

To the children of God, Death is a finall discharge from all manner of misery.

The second generall meditation.

PAul tearmeth death a setting of him loose, *I desire to bee let loose*: and he vseth the same tearme other-where, calling death, *the time of his liberty* [d]. It is (as it were) the vnfolding of the net, or the breaking open of the prison doore, by which the soule being before detained in a kinde of thraldome, is inlarged. Lord now dismissest thou thy seruant, said old *Simeon* [e]. Hitherto my soule hath been detained so, as that whilest it was at home in the body, it was absent from thee [f], now I pray thee to giue me my discharge, that I may returne vnto that rest which I haue long desired.

[d] 2 Tim.4.8. Κειμενον τῆς ἀναλύσεως.

[e] Luke 2.29. ἀπολύεις.

[f] 2 Cor.5.6.

Saint *Peter* hath a phrase in this matter not vnlike: he calleth his death, the laying downe of a tabernacle [g]; as it were the quitting himselfe of a burthen, by the deposition whereof, the soule is after a sort eased and lightened. And then againe hee stileth it a Departure; vsing the same word by which

[g] 2 Pet.1.4. ἀποθεσις τοῦ σκηνώματος.

Moſes his ſecond booke (which is concerning the departure of the Iſraelites from the Egyptian bondage) is entitled [h]: it is a tranſlating from a condition and ſtate of hardſhip.

[h] Εξοδος. Verſ. 15.

Hereupon, they which die in the Lord are ſaid to reſt [i]: and of *Lazarus* it is reported, that he was conueied into *Abrahams* lap [k]. What is the lap of the father, or the boſome of the mother, but a place of quiet to the infant? It is worth the conſidering, what miſeries the children of God are freed from by death. This life is vnto them a very vale of teares; like to that wilderneſſe through which the Iſraelites iourneyed into Canaan, wherein they were moleſted many waies. The world is in a kind of profeſſed oppoſition to them; and like ſtrangers in an vnknowne Land, they receiue no ſmall diſcurteſies: Satan hath them in continuall chaſe, and hunts them, as *Dauid* ſaid *Saul* did him like a Partrich on the Mountaines [l]; and how doth the fleſh in them luſt againſt the ſpirit [m], ſo that many a time (to the great wounding of their ſoules) the good which they would, they cannot doe, and the euill which they would not, they are euen compelled to performe [n], then the which thing there can bee to them none ſo great vexation.

[i] Reuel. 14. 13
[k] Luke 16. 22.
[l] 1 Sam. 26. 20
[m] Gal. 5. 17.
[n] Rom. 7. 19.

This maketh them full oft to chatter like Cranes, and to mourne like Doues [o], and to water their couch with their teares [p], when they faile in duty to their God ſo, as that it may be ſome ſcandall followeth it, and *Gath* and *Aſhkelon* [q], the congregation of the wicked, triumpheth therein.

[o] Eſay 38. 14.
[p] Pſal. 6. 6.
[q] 2 Sam. 1. 20.

Adde hereunto the griefe they conceiue by dwelling in *Meſech* [r]; the vexation that is occaſioned to their righteous ſoules, in ſeeing and hearing the vncleane conuerſation of the wicked [s]. Theſe things are matter of no ſmall ſorrow and burthen to the elect of God. What an heauineſſe was it to the good Prophet of God *Ieremy*, when he was forced to wiſh ſome cottage in the wilderneſſe, that he might leaue his owne people, and goe dwell out from among them, they being all adulterers, and an aſſembly of rebels [t]? To the holy ones of God this is no little preſſure: ſo ſmall a number as two graceleſſe people were a grief of mind to *Iſaac* and *Rebecca* [u]; and, What auaileth it mee to liue, (ſaid ſhe) if *Iacob* ſhould come in amongſt vs with ſuch another [x]? Now from all theſe ſorts of grieuances and burdens, are the ſeruants of God freed by death: all teares are wiped from their eyes; Satan hath done his worſt, and they are for euer out of his reach; they are euen in the Hauen where they would bee [y]. In ſtead of the remainders of corruption, and that law in their members rebelling againſt the law of God [z], they haue a full diſcharge from all poſsibility of offending God: and for the company of the wicked, they are ioyned to the ſpirits of iuſt and perfect men [a], looking yet and longing for that fulneſſe of ioy [b], which is prepared for them, but yet eternally and vnchangeably freed from whatſoeuer here aggrieued them, and ſolacing themſelues with the gracious preſence of their Sauiour. Thus is death a looſening to the children of God: here they be (as it were) tyed to a ſtake, to be baited by Satan and his inſtruments: death is the breaking of the chaine, and the ſoule eſcapeth as a bird out of the ſnare of the Fowler: the ſnare is broken, and that is deliuered [c].

[r] Pſal. 120. 5.
[s] 2 Pet. 2. 7, 8.
[t] Ier. 9. 2.
[u] Gen. 26. 34, 35.
[x] Gen. 27. 46.
[y] Pſal. 107. 30
[z] Rom. 7. 23.
[a] Heb. 12. 23.
[b] Pſal. 16. 11.
[c] Pſal. 124. 7.

Chap. V.

There is much comfort to Gods children, by the conſideration of the former point.

Comfortable matter drawn from this generall head.

THis cannot but ſweeten the remembrance of death, which is in it ſelfe full of bitterneſſe; and to the nature of man, the very King of Feare [d]. Let it be thought vpon ſimply, the torture of a feruent ſickneſſe, the pangs of death, the violent renting aſunder of two ſo well liking and

[d] Iob 18. 14.

and agreeing the friends as ſoule and body, I ſpeake of them naturally (the parting of whom, is like the ſundring of a louing couple, who haue liued together in a ſweet and amiable league for diuers yeeres;) the lying in the graue, there to embrace corruption, and there to become a prey to ſtench and rottennesse, who can but abhorre to remember theſe things? Who but will bee loth to come to it? Who but would bee ready to pray with *Dauid* when hee beholds Death approaching, Oh ſtay me a little [e]? Who but would linger like *Lot* when he was to bee gone from Sodome [f]: and like a malefactor going to execution, gaine as much time as he could?

[e] Pſal. 39. 13.
[f] Gen. 19. 16.

But now this point rightly digeſted, baniſheth this feare, and euen breaketh the necke of it, as the Arke of *Iehouah* did the *Dagon* of the Philiſtims [g]. For ſee now what death is where religion is; euen as the aduancement of *Ioſeph*, from the ſtate of a priſoner, to be the Prince of the people [h].

[g] 1 Sam. 5. 4.
[h] Gen. 41. 39.

The day thereof ſhall be to them that feare God, like the day of eſcape to the Iewes from *Haman*, a feaſt and a good day [i], in which they ſhall haue beauty for aſhes, and the oyle of gladneſſe for the ſpirit of heauineſſe [k]; then ſhall they ſee God as he is [l], and know him, as they are knowne of him [m].

[i] Eſter 8. 17.
[k] Eſay 61. 3.
[l] 1 Ioh 3. 2.
[m] 1 Cor. 13. 12

Chap. VI.

The day of Death is a time of diſcharge onely to thoſe, which haue been ſenſible of the bondage and burden of their owne corruption.

MAny who haue no right at all to this comfort, are apt to lay hold thereon: and they which haue moſt intereſt into it, are moſt doubtfull in applying it. This therefore muſt be knowne; that the day of a mans death, ſhall be to him a day of inlargement, a day of finall diſcharge from all, both following and former miſeries; onely vpon this condition, if in the time of his life here, his being ſubiect to corruption and ſinne, hath ſeemed to him to haue been the greateſt bondage. Hee which hath groned, and mourned vnder his owne naturall corruptions; as the Iſraelites vnder their Epyptian Task-maſters; to him, to him only ſhall the day of death be a day of freedome. If ſinne be not now a burden to thee, if thou doeſt not many times lament and grieue in ſoule, to thinke how thou art carried captiue vnto euil; if thou doeſt not with ſorrow of heart feele how thou art clogged with corruption, and hindered by it from doing that good which thou wouldeſt and ſhouldeſt, certenly death will be the beginning of thy thraldome, thou haſt had thy greateſt happineſſe in this life: after this life, thou ſhalt be a perpetuall bond-ſlaue vnto Satan, in the kingdome of eternall darkneſſe.

Direction how to apply aright the former comfort.

A neceſſary conſideration this is, for thoſe who take delight in euill, to whom it is euen a paſtime to doe wickedly [n], who ſeeke rather how to ſatisfie, then how to ſuppreſſe their owne corruptions, and repute it a kinde of happineſſe to follow the ſwinge of their owne luſts: when they die, this ſhall be their reward, euen a moſt miſerable and endleſſe captiuity vnder Satan: him they haue ſerued in the luſts of ſinne while they liued; his vaſſals ſhall they be without hope of releaſment, world without end.

[n] Prou. 10. 23.

I may not then aduenture to promiſe my ſelfe any diſcharge from miſery by death, when my heart cannot teſtifie with mee in the ſight of God, that I feele ſinne and corruption to bee ſuch a burthen to mee, that in my ſincereſt thoughts, I account my ſelfe an happy man, if I might once bee freed. If ſinne be vnto me now no encombrance, death ſhall hereafter be vnto mee no releaſe.

Chap. VI.

The thoughts of the godly, in respect of Death, are very comfortable.

The third generall Meditation.

IN *Paul*, a man may see the true disposition of a religious man. So farre was hee from endeauouring to put death out of his minde; as who would say, it were a terror and a griefe to thinke thereon, that hee tooke comfort in remembring it: so farre hee was from fearing lest it should come too soone vpon him, that the delaying thereof, was irksome to him.

As the workeman longeth for the shadow, or as the hierling looketh for the end of his worke [o]; so did his soule for the day of his departure. Neither was it in any desperate mood that hee thus desired to bee gone; as if hee had been possessed with some such spirit as *Ahitophel*, when hee hanged himselfe [p], (for euen life also was a matter not vnwelcome to him, in respect of the good hee might doe to the Church of God) but his desire was vpon iust ground, as knowing the happines which awaited him: euen a Being with Christ, which is best of all. This is an argument that *Pauls* thoughts respectiuely to death, were very comfortable, when as that which man naturally feareth, he desired with all speed to come vnto.

[o] Iob 7.2.

[p] 2 Sam.17.23.

The like may bee seen in that aged *Simeon*, when hee did euen in a manner, begge of God to bee dismissed. And to assure vs, that his desire herein proceeded not from any kind of carnall or fleshly discontent, such as is in some men at times, when they are crossed in their designes, and matters in the world succeede not as they would (some spice of which weakenesse seemeth to haue been in that worthy Prophet *Eliah*, when in passion hee cried, *Lord take away my soule* [q]): to assure vs (I say) it was not so with *Simeon*, he speakes of a departure in *peace*, as an euidence of some feeling of peace betwixt God and his soule: and giueth his reason of it; *For my eyes haue seen thy saluation*. Hee had now as much spirituall comfort and contentment as in this world could bee hoped for; and was therefore now desirous (if it might stand with Gods good pleasure) to end his daies, and euen to breathe out his last breath in the midst of that sweet peace, which he felt in great abundance in his soule.

[q] 1 King. 19.4.

It was the blessing which God promised to *Abraham*, that he should *goe to his fathers in peace* [r]: which is to be referred, not only to the rest which God meant to giue him before his death from all his former trauels; but also to the comfortable disposition of his soule, towards the entertainement of his last departure. It is the priuiledge of the righteous, To haue hope in his death [s]: namely, first or last, to haue his affections calmed in regard of his end.

[r] Gen.15.15.

[s] Prou.14.32.

Chap. VII.

There are two speciall reasons, of this comfortable disposition of the godly towards their end.

Confirmation of the former Truth.

NEither is it thus with the children of God without cause. First, it fareth so with them, through the assurance which they haue of reconciliation with God, through Iesus Christ. How can this but breed quietnesse, when I am perswaded in my soule and conscience, that all cause of danger after death is vtterly remooued; and that God both is, and

and euer will be gracious vnto me in his Sonne? What cauſe of feare is left, or can bee where this is? What occaſion or matter of perplexity? This was the ground of the Apoſtles confidence, hee knew that ſo ſoone as hee was gone hence, he ſhould be with Chriſt. He that felt himſelfe now in Chriſt, could not but be aſſured, that he ſhould bee afterwards with Chriſt: and how could hee but thinke contentedly vpon death, who by the eye of faith ſaw (like *Steuen*) heauen open, and Chriſt ſtanding at the right hand of the Father[r] ready to receiue him. Now if it bee queſtioned, whether the ſeruants of God haue this aſſurance? it is certaine, that ſooner or later they all haue it in ſome gracious meaſure.

[r] Acts 7.56.

It is ſaid plainely, that they which are Chriſts, haue the ſpirit of Chriſt[u], and within a few verſes, that, that ſpirit where it is, beareth witneſſe of *Adoption*[x]. Secondly, this proceedeth from the comfortable teſtimony of their conſcience touching their former care to glorifie God in an holy courſe.

[u] Rom.8.9. [x] verſ.16.

Hence came *Pauls* comfort; I haue fought a good fight[y]: this encouraged him to expect that crowne of righteouſneſſe, which the Lord reſerues for all which loue his appearing. Thus *Hezekiah*, though the ſudden newes of death ſomewhat appalled him at the firſt; yet herein he had comfort, that hee found vpon the examination of his by-paſt courſe, that hee had walked before God in truth, and with a perfect heart[z]. Neither is this ſo, becauſe Gods children build their hopes vpon deſerts, but becauſe they know good workes to bee the way[a], and find by the Scripture, that an holy life here, is the firſt fruits of a glorified life hereafter.

[y] 2 Tim.4.8.

[z] Eſay 38.3.

[a] Epheſ. 2.10.

Chap. VIII.

The obiections which are and may be made againſt this, are of no force to ouerthrow it.

The cleering thereof, by anſwere to obiections.

THere bee ſome particulars, which may ſeeme to impeach this truth. Firſt, we ſee many worthy perſons, who haue made a great, and euen an extraordinary profeſſion of religion, and who haue alſo liued vnblameably, yet haue had great feares in themſelues, in reſpect of death; yea, and that ſpecially at the time of death, and in their ſicknes, when (if euer) they ſhould haue made their comfortable expectation of it to appeare. Here firſt the rule muſt bee remembred, not to iudge according to appearance[b].

[b] Iohn 7.24.

It is a feeble kind of reaſoning to ſay, that this or that man is vtterly without peace and comfort, becauſe in his ſicke fits, to the eies of the ſtanders by he makes no ſhew thereof. Certaine it is, that as a man may haue peace with God, and yet himſelfe for the preſent, by reaſon of ſome great tentation, not feele it: ſo he may either feele it, or be in the way of attainement to it; when as yet others that behold him, be not able to perceiue it.

Againe, it muſt be knowne, that the outward diſturbances, which doe many times accompany ſickneſſe, doe happen as well, and as ordinarily to the godly, as to the moſt profane; ſuch as are rauings, idle-talkings, and ſuch like. God hath made no promiſe that ſuch as ſerue him faithfully, ſhall be freed from ſuch fits. Did not *Dauid* ſay, that the Lords arrowes had light vpon him, ſo that there was no reſt in his bones? he did euen roare for the griefe of his heart[c].

[c] Pſal.38.2, 3,8.

Conſider further, that with the beſt of Gods ſeruants, Satan is vſually moſt buſie, when their end is neereſt. It is his manner to haue great wrath, when he hath but ſhort time[d]. Note it in the holy ſtory[e], how violent hee was againſt a poſſeſſed perſon, when he ſaw there was no remedy but hee muſt needs depart;

[d] Reuel.12.12

[e] Mark.9.26. Luke 4.35.

depart; then he ſet himſelfe to doe as much miſchiefe as hee could. Now theſe laſt tentations, though they be extreame, ſo that the party exerciſed with them, may (haply) vtter out ſome words and ſpeeches ſauouring of diſpaire; yet they can bee no finall preiudice to the inward peace. Interrupt it they may; but that they ſhould vtterly quench it, it is vnpoſsible; becauſe the power of God is made perfect hrough weakneſſe[f]: ſo that in fine, the diuell doth then receiue the greateſt foile, when hee thinkes to get the greateſt victory. It is true then, that many a deere ſeruant of God, both in the time of his life, and about his death, is much affrighted with the feare of death; and is caſting many doubts and perils with himſelfe, what ſhall become of him, when hee is gone (and indeed it is ſcarſely to bee thought that his heart is vpright, or his eſtate good, that ſhall alwaies profeſſe herein ſo much confidence): yet this is certein, that the child of God (firſt) is perſwaded, that Religion and Faith, make death comfortable: then, next, hee ſtriues to thriue in Religion, and to grow ſtrong in faith; to the end he may thinke vpon Death with contentment, and embrace it with chearfulneſſe: he laboureth alſo with himſelfe to ouercome his naturall diſtruſt: he ſeeketh to furniſh himſelf with all helpes out of Gods Word, by which he may attaine to an holy reſolution in this point.

f 2 Cor. 12. 9.

In this courſe (no doubt) he hath many combats, and ſometimes he is indifferently acheered; ſometimes againe diſmaied and diſheartned not a little: and it is poſsible, that hauing had in his life-time ſome good ſetledneſſe, hee may ſeeme very comfortleſſe in his laſt act: yet wee muſt learne to meaſure a Chriſtian, not by that which hee apprehendeth himſelfe to feele at this or that inſtant, vpon this or that ſpeciall occaſion: but by that which he ſtriues to, and in the truth of his deſire reacheth after, and laboureth to attaine. God commands light to ſhine out darkneſſe[g]: and out of ſorrow, and anguiſh, and tentation, he raiſeth out for his the greateſt quiet. It may be their portion not to be fully ſenſible of that comfort which they affect, and aime at, vntill the very point of their diſſoluing: and they may then ſecretly and ſweetly feele it, when they haue no ſtrength in them, to giue thereof an outward teſtimony. It is a ſpeciall matter, to know how to conceiue of the manner of Gods dealing with his children. Hee giueth the ſame graces appertaining to life eternall to them all, but not to all in the ſame meaſure, at the ſame time, and after the ſame faſhion. Some man is able (like *Paul*) to deſire his diſſolution; ſome other againe, as it were ſhaketh his head, when he heareth this, and dares not ſay, that he deſireth it; yet he approueth the ſo doing in *Paul*, and deſireth to attaine to the like and grieueth at his ſcantneſſe: ſhall we not now leaue a roome of comfort for ſuch an one? Oh, God forbid. Some againe, neuer in his life, but hath been much affraid of death, his heart hath been ſtill euen ready to quake, when he hath thought vpon it; and yet when it commeth to the point, he is ſuddenly ſtrenghtened beyond expectation, to a laying downe his head in peace, and to a going to his graue as to a bed of doune.

g 2 Cor. 4. 6.

Some other on the other ſide, who in his life-time hath felt himſelfe well addreſſed, and hath ſetled himſelfe for his diſſolution; yet when hee commeth to grapple with Death, is wonderfully caſt downe: yea, ſo much, that his friends and well-willers, ſcarſely can perceiue any ſignes of his recouery. The concluſion then is this, that notwithſtanding many ſtormes of no ſmall perplexities, yet comfortable thoughts concerning death, are the portion of thoſe that are religious.

A ſecond doubt now offereth it ſelfe on this wiſe. If peaceable, quiet, comfortable and contented thoughts of death be the portion and the priuiledge of thoſe which feare the Lord; then we muſt thinke them all to feare God, that make ſhew of willingneſſe in this buſineſſe. Now if this bee true, it will iuſtifie many, who haue euer giuen ſmall ſignes of any great religion: ſuch ſhall wee

heare

heare talking very confidently, touching death; *Oh, they are ready for God when he is ready for them, and the sooner, the better, &c.* and so, many such end their daies with great shew of much setledness. Aske them in their sickness, you shall neuer heare them in any other tune, but that they (forsooth) are most willing to be gone; and so doe they depart, without any manner of vexation at all; without any troublesome thoughts, or perplexed motions. Indeed, this which is thus alleadged is most true. But we must say to it first, that we are not bound to beleeue euery one that professeth such a willingness for death, and such a resolution to depart. *Salomon* saith of profane mirth, that *euen in laughing the heart is sory*[h]; and so no doubt, many a mans heart giueth his mouth the lye: so that when he saith, he is willing to die, yet, his owne soule knoweth well it is not so. Then besides there may be a kinde of desire of death, out of worldly discontent, as we see in many how pouerty and sickness, when it is tedious, and the failing in some other purposes, maketh them to bee euen greedy of their end. [h] Prou. 14.13.

The ground then of willingness must be looked into; whether to be freed of somewhat which lieth heauy vpon me, as an outward burden, or of somewhat wherein I perceiue how I offend God: there is the trial. Thirdly, outward calmeness is an ordinary consequent of some diseases, and is no signe of inward peace. Euen some very wicked men haue no bands in their death[i]. Fourthly, we must distinguish betwixt security and peace, betwixt carnall senslesness, and true spirituall quietness. *Nabals* death was quiet enough[k]; yet he were but a foole who would aduenture his soule with *Nabals*. [i] Psal. 73.4. [k] 1 Sa. 25.37.

We see many ignorant persons, many of heathenish and brutish conuersation, very quiet in their sickness, without any apparant feare either of hell, or iudgement; making no doubts, casting no perils, asking no questions, complaining of no sins, and so they depart. What shall we say? they are dead in peace and comfort? we cannot. When we compare together their ignorant, secure, benummed, hardned kind of life, with their drousie death, we must needs account these to be most wofull signes, though we must leaue the things which are secret vnto God.

Thus to cleere these two obiections: touching both wee may conclude with the Scripture; howsoeuer it fall out, yet it shall be well with them that feare the Lord[l]: but to the wicked, there is no peace[m]. [l] Eccl. 8.12. [m] Esay 57.21.

Chap. IX.

The power of religion must be laboured for, if we desire indeed that our death may be comfortable.

NOw seeing it is so, that religion begets in a mans affections, the liking and the loue of death, we may not thinke our selues religious, vntill wee haue laboured (and doe still) to gather as much strength as we possibly may to this purpose. First we must labour for assurance of reconciliation with God, by Iesus Christ. The vrging of the matter of this meditation to the right vse.

Vncertainty and doubtfulness herein, must needs ouerthrow all solide comfort. I am going out of the world, I thinke vpon it, that there are two places of receit for the soule, when it is seuered from the body, hell and heauen. I know I haue deserued hell: what comfort can I haue to bee gone, when I haue no assurance of my soules admittance into rest? I may flatter my selfe, and the diuell may teach me to beguile my soule with a vaine conceit: but that true comfort I should haue, it is vnpossible.

Secondly, we must make conscience of our waies, and striue to keepe our selues vnspotted of the world. This is that which will bring a man peace

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at the last. Hee which goeth this way, though it be with much weakneſſe: with many falles, and ſundry imperfections, yet he cannot miſſe of comfort.

Who ſo would haue peace in death, let him labour to haue grace in life. Wouldeſt thou end thy daies happily? make conſcience then to ſpend them holily. It is but onely a matter of (it may bee) when we ſpeake of the comfortable end of an irreligious and ill-liuing man: but it is a matter of (it muſt bee, and it cannot but be) when we ſpeake of the bleſſed departure of a man, who hath alwaies endeauoured to keepe a good conſcience, both towards God, and towards man.

Chap. X.

The ſoule of man remaineth ſtill in Beeing, when the body by death is turned into duſt.

The fourth generall meditation.

THe bleſſed Apoſtle did not thinke by death to bee cleane extinguiſhed; nay, his expectation was to bee tranſlated hence ſome otherwhere.

Now, his body he knew well was to ſleepe in the duſt, and to ſee corruption: therefore it was that other part of him, which we call (*the Soule*), which he was aſſured ſhould ſubſiſt and remaine in Being ſtill, capable of happineſſe, by the ſociety and fruition of his Sauiour.

What plainer euidence of the vndying condition of the ſoule, and that God hath endowed it with immortality? The body returneth to earth, as it was: the ſoule liueth ſtill, and ſo ſhall for euer. Indeed there is a death to which the
n Ezek. 18. 4. ſoule is ſubiect: That ſoule which ſinneth, it ſhall die [n]; and this death ſeized
o Geneſ. 2. 17 vpon all our ſoules in *Adam*, by vertue of that ſentence, *In the day that thou eateſt, thou ſhalt die the death* [o]: but this is a death of another kinde; namely, the loſſe of God, who is the true life of the ſoule; and ſuch an immortall death, the ſoules of all the damned ſhall bee iudged to. But that death, (the freedome whereof in regard of the ſoule is hence concluded) is that which brings an aboliſhment, or deſtruction of the ſubſtance; ſo that that which dieth, doth from thenceforth ceaſe to be, vnleſſe God bee pleaſed to manifeſt his power in reſtoring it.

Now, this coninuall Beeing of the ſoule, notwithſtanding its diuiding from the body, the word of God beares witneſſe to. *The ſpirit returneth to God that gaue*
p Eccleſ. 12. 7. *it*, ſaith the wiſeſt *Salomon* [p]. It is ſaid of *Lazarus*, that after his death, hee was
q Luk. 16. 22. ſeene in *Abrahams* boſome [q]; and of the Rich man, that he was in Hell in tor-
r Verſe. 23. ments [r]: this was not ſpoken of their bodies, it was meant of their ſoules, when death had diuided them from their bodies.

Chriſt promiſed the repentant Thiefe, he ſhould *that day be with him in Para-*
ſ Luke 23. 43. *diſe* [ſ]. Can this with any colour of reaſon, be vnderſtood of the Theeues whole perſon, conſidering his body was crucified by the Romans, and by them taken downe and diſpoſed of after, as they pleaſed? Sure, it was his ſoule, which ſubſiſted ſtill, though his body became a prey to rottenneſſe. *Steuen* prayed, *Lord*
t Acts 7. 59. *Ieſus receiue my ſpirit* [t]; as knowing his ſoule was not ſubiect to extinguiſhment by the ſame meanes, by which his body was then to bee deſtroyed. Our Sauiours argument to refell the Saduces, denying the Reſurrection, is not to bee let ſlip; conſidering that to proue the certainty of the Reſurrection, hee laieth for his ground the doctrine of the ſoules immortality.

God ſaith of *Abraham*, &c. *I am the God of Abraham, Iſaac, and Iacob*; and this many yeeres after their tranſlating from the world by death. Now (ſaith Chriſt) they whoſe God the Lord is, muſt needs bee in Beeing; but of *Abraham*,

ham, &c. God is the Lord (his owne words doe make it plaine) and therefore *Abraham, &c.* though they liue not here visible before men, yet they are aliue to God, and there is a part of them remaineth vnextinguisht, of which the Lord is God [u]. I know (saith *Paul*) that no death shall be able to separate vs from God [x]. Feare not them that can kill the body, but are not able to kill the soule [y]. What doe this argue, but that death as it betokeneth an abolishment of that which is, hath no power vpon the soule?

[u] Mat.22.32
[x] Rom. 8. 38, 39.
[y] Mat.10.28.

To these euidences of Scripture, might bee ioyned those reasons, which learned men, touching this point haue collected together; not a few.

First, it might be shewed how this Truth is engrauen as with a pen of Iron in Nature; in that in all ages, by men of iudgement, the immortality of the soule hath been acknowledged, and the persons still reputed (as it were) Heretiques, and euen detested as monsters amongst men, that haue denied it. Secondly, it might bee pressed out of the doctrine of Gods prouidence and iustice: For if we beleeue a God, by whom all things are disposed, and who measureth all his courses by a rule of Right; euen thence the immortality of the soule may be strongly gathered. We see here a kind of confusion (as may be thought) the Euill tyrannize ouer the Good; and men of the worst fashion, beare out their lewde courses euen with an high hand. How shall it bee beleeued that God taketh care of all things, and is iust to recompence euery man according to his deedes, if these particulars should still bee suffered to goe on? and if the soule should bee extinguisht with the body, when should this declaration of Gods gouernment and iustice bee? sith here in the World there is so little shew thereof, that euen good men (as wee may see by *Dauid* [z], and by *Ieremy* [a]) are sometimes much perplexed thereabout.

[z] Psal.73.2,3.
[a] Ier.12.1.&c,

Thirdly, it might bee to this end also vrged, how that amongst all men, euen by the very instinct of nature, there is a religion: which what is it, but a dependance vpon some God, accompanied with an expectation of an estate after this life? vntill which, that which is called Religion, hath not receiued that, which is chiefly aimed at: so that all Religion whatsoeuer, is vtterly vaine, and to no end, if the soule with the body should haue ioynt extinguishment.

Well then might that Epicurious and desperate speech preuaile, *Let vs eat and drink, for to morrow we shall die* [b].

[b] 1 Cor.15.32.

Fourthly, it might further be alleaged, how ill it agrees with Gods infinite Wisdome, to make the end of men and beasts alike, sith man is one of his most noble Creatures, and one for the seruice of whom the beasts and other things were ordained. What likelihood, that man should haue a priuiledge aboue other creatures, in regard of a command ouer them, and a power to vse them for his delight and comfort, and yet in the end should perish and come to nothing, euen as they? Nay, take away the hope of Immortality, the estate of man is made much worse then the beasts: in regard that man in this life is subiect to no more maladies and diseases then the beasts, and exercised with a world of cares, and thought-takings, which the other creatures here on earth are not acquainted with. Besides that, in this also his case would bee the worse, hee being assured of death, and liuing in an expectation of death; a thing which the beasts haue no manner of conceit of, nor can attaine vnto. Now, if man amidst all this, should be depriued of all hope of an after state, and should receiue by death an vtter abolition, better a beast then a man, by many degrees.

Lastly, many things might bee noted of the nature and workings of mans soule, to proue that it is immortall. That light of knowledge which it hath, by which it is able to comprehend in some measure euen God himselfe: that light of conscience, putting a difference betwixt good and euill, and arraigning

it ſelfe (as it were) before Gods Tribunall, in the apprehenſion of an account to bee yeelded to him, euen theſe things might be made vſe of to confirme this point. But where *Moſes* and the Prophets cannot bee heard, other arguments may preſſe, but can neuer perſwade [c]: ſhould there come a meſſenger on purpoſe from the dead, to aſſure ſuch as reſt not on the Scriptures, that the ſoules departed are as yet in being, it would not ſatisfie, but they would ſtill deuiſe how to make ſome further queſtion.

[c] Luke 16.29

CHAP. XI.

There is ſpeciall reaſon why Chriſtians ſhould labour to bee well aſſured of this point.

The neceſſity of being well ſetled in the foregoing point.

THis point is euen the ground of all Religion. For if man did by death receiue a finall end, ſo that hee were neuer any more to come in Being, what ſhould let the giuing of the reines by euery one to his owne vnruly luſts? why ſhould not each man euen deuiſe and ſtudy with himſelfe, which way he might be moſt profane?

Beſides this, as there be certaine naturall ſeeds of Atheiſme in vs, tending to the putting out of that common light touching the being of God: ſo euen in this point alſo Satan will labour to corrupt, and to breed doubts touching the ſoule, and the perpetuall continuance thereof, after the diſſolution and aboliſhment of the body.

Salomon ſheweth in his owne experience, how a man, if we will giue way to his owne heart, when it is ſet on worke by the Diuell, may furniſh himſelfe with probabilities herein, for denying the immortality of the ſoule [d]. Man may thinke with himſelfe, that to the eye of man, there is no difference betwixt the end of a man, and of a beaſt: the life of both lieth in their breath; the death of both is by the expiration thereof; both were made of duſt, and both are diſſolued into duſt. Folke may talke of the aſcent of the ſpirit of a man after death, when the ſpirit of a beaſt deſcendeth to the earth and vaniſheth: but who euer ſaw it ſo? Or who is able, out of his certen knowledge to auouch it to bee ſo. On this manner *Salomon* ſheweth how the diuell may teach Atheiſme to diſpute, and to conclude thereupon, that it is in vaine to expect any after happineſſe, but to giue ones ſelfe to the full fruition of all earthly contentments, without reſtraint; looking for no other portion.

[d] Eccleſ. 3.16. &c.

Hence hath it come, that in all ages there hath been ſome, who haue ſtood vp to maintaine the periſhing of the ſoule: yea, euen among the people of God ſuch haue bin found: as among the Iewes, it was the opinion of the Sadduces; they acknowledged no reſurrection, no Angell, no ſpirit [e]; and this laſt Age of the world, ſo fertile in other wickedneſſes, hath bin herein alſo fruitfull, affording ſome, who haue vſed the gifts of the ſoule, and that power of diſcourſe, and argumentation, with which God hath endowed it, to the diſprouing of the ſubſtance and immortall condition of the ſoule. Theſe turne all religion into a ſcoffe, imagining it to be no other but a wiſe inuention, for the keeping of the common people in ſubiection.

[e] Act. 23.8.

Others there are, who haue broached another opinion, not denying the ſoules immortality ſimply and wholly; but yet maintaining I know not what drowſie and ſleeping eſtate thereof, betwixt the time of death, and the day of riſing; thinking the ſoule in all that time, to taſte (as wee ſay) of neither weale nor woe, but to lie in ſome abſtruſe and hidden corner, like the flies in the winter ſeaſon, vntil the time that all ſhal be reſtored. Is not this point needful to be well

well digested, that wee may strengthen our selues against these misconceits? When then we feele what power and working that which is called the Word of God hath vpon our hearts, and how mighty it is in operation, then let vs learne to relie vpon the authority thereof, and let one syllable of it preuaile more with vs, then a world of cauils produced to the contrary. What if an ordinary beleeuer cannot tell on the sudden, how to shift of euery subtle allegation, brought by some wily workman against this, or some other part of Gods sacred Truth; yet when by experience in his owne soule, hee hath found the truth of the Scripture in other things, let him stand stiffe and firme vnto it in this also. Wee will not teach men (like Papists) to bee wilfull, when they haue no ground at all, but selfe-opinion; or this, that (forsooth) it is the doctrine of the Church: but this we would bring them to, to rest confidently vpon the plaine euidence of the Scripture, whatsoeuer shall be argued or opposed to the contrary. As for example, when *Paul*, speaking of his death, speaketh so directly, that he looketh to be somewhere after, what shall I care for the cunning opposition of an Army of Atheists?

Dauid, though he haue but a staffe and a sling; yet, comming in the name of the Lord his God, shall be able to make his party good euen against the *Goliab*, armed throughout[f]. Now, as this point is behouefull for the setling of our iudgements; so no lesse for the quickning of our care, to make due prouision for the time to come. We must die; this we all acknowledge. Now, if (to die) were for euer to leaue off to haue any manner of Beeing, then there were no reason in the world wee should trouble our selues so much, as to cast for a place of entertainement: but in asmuch as when the body goeth to the graue, the soule is neither quite put out, nor falleth on sleepe with it in the dust, but remaineth still capable of some either ioy vnspeakable, or misery intollerable, what can concerne vs more, then to follow that course now, by which we may arriue at that Rest which is prouided by God, for the soules of those that loue his Name. Mee thinks the very light of common reason, should bind a man to the hauing of some more then ordinary care in this matter.

[f] 1 Sam. 17.

What comfort can be taken in vncertainty herein? especially, when as there is a certainty of dying first or last: so there is an assurance also, that a mans owne desert is the very quintessence of misery. Is it not a wonder, that men can so much delude themselues, as to confesse they must die, and that they know not how soone; and withall, that they haue deserued to bee damned, if God should deale against them in extremity; and yet should labour no more then they do, to be assured, that when their soules are departed hence, they shall be conueyed into *Abrahams* bosome, there to inioy that gracious rest, which the Lord hath prepared for his chosen? If it were in a case that concernes our outward estate, no man of any ordinary vnderstanding would be halfe so venturous. Oh that we should loue our better part so ill, as not to consider and prouide, where and how it shall be bestowed, when it shall be once discharged of this earthly Tabernacle.

Chap. XII.

The soules of the Faithfull presently vpon their seperation from the body, are made a partakers of an happie and comfortable estate.

The fifth generall meditation.

OVr Apostle is an euidence to vs, of the condition and state of all true Beleeuers; now he maketh no middle, betwixt his dissolution, and his being with his Sauiour; he speaketh of the latter, as the certen and immediate consequent of the former. No sooner should his soule bee from his

body, but it ſhould be by and by with Chriſt: Death ſhould bee but as a doore opening vnto him a ſpeedy admittance into the ſociety and preſence of the Lord. There can be no colour of exception made againſt this collection ſaue onely this. It may be imagined, that *Pauls* caſe was ſingular; and that albeit it might bee his portion to bee thus ſpeedily vpon his death conueied vnto Chriſt; yet it cannot bee ſo with euery Chriſtian. But what true ground can bee alleaged, why *Pauls* caſe herein, ſhould not bee the caſe of all the faithfull?

Perhaps a Papiſt may ſay, *Paul* was to bee a Martyr, and to ſuffer death for the Truth; and we hold (ſay they of the Romiſh Church) that Martyrs go immediately to heauen when they die.

This may thus be anſwered: Suppoſe this were a certen truth concerning Martyrs, that they are ſtraight with Chriſt when they are diſſolued; yet who can ſay, that *Paul* was aſſured when he ſpake theſe words, hee ſhould offer his life for the cauſe of God? It was indeed not vnlikely, conſidering *Paul* was then in bands [g], yet abſolutely certen we cannot ſay it was.

[g] Phil. 1.12, 13

[b] Iohn 21.19. 2 Pet. 1.14. [i] Acts 21.11. [k] verſe 13.

Peter (it is knowne) had a reuelation from the mouth of Chriſt, by what kind of death he ſhould glorifie God [h]; but it doth not appeare, that *Paul* had any. Truth is, *Agabus* foretold, that *Paul* ſhould be bound at Ieruſalem [i]: and his reſolution was not to forbeare going to Ieruſalem, though hee were ſure there to ſuffer death [k]. But ſtill it is hard to ſay, that *Paul*, iuſt at the time of writing this Epiſtle, and theſe words, knew for certen that hee ſhould die as a Martyr, after ſome violent manner, and not an ordinary death in his bed. The generality, to wit, that Bands and afflictions remained in euery citie, hee knew [l]; but the particularity of the manner of his death, it cannot be prooued he vnderſtood.

[l] Act. 20.23, 24

That ſtory which reports his beheading at Rome, doth not bind vs to beleeue it, but giues rather cauſe of doubting it: in as much as it reports the crucifying of *Peter* the ſame day: which, by the many probabilities brought to proue him neuer to haue been at Rome, is made to be vnlikely.

Thus, though it ſhould bee pretended, that this immediate being with Chriſt after death, was his lot, becauſe a Martyr, yet could it be of no force to proue the ſingularity of his caſe; but for all that it ſtill remaines good, that in him we may behold the common ſtate of all Beleeuers. But to put it out of all queſtion, that *Paul*, in this comfortableneſſe of his eſtate after death, did not thinke himſelfe exempt from others, we may obſerue his owne words. When he had ſpoken of ſuch afflictions, as happen vnto Gods Elect in this life, in all which they haue comfort, ſo long as they faſten their eyes and thoughts vpon that eternall waight of glory which commeth after), immediately hee addeth (ſpeaking in the plurall number, as accounting himſelfe intereſſed therein with others) *Wee know that if our earthly houſe, &c. be deſtroyed, wee haue a building giuen of God, &c.* [m].

[m] 2 Cor. 5.1.

This then by *Pauls* plaine words is the lot of all true Chriſtians, that inſtantly, vpon the diſſolution of their earthly houſes, which their ſoules here inhabit, they ſhall bee admitted into a more excellent kind of dwelling, euen ſuch an one, wherein, being remooued from the body, they ſhall dwell with the Lord [n].

[n] Verſe 8.

Needs muſt it be acknowledged, that this place is ſpoken, not of ſome ſpeciall ones among Beleeuers, but of all beleeuers, euen of all, to whom God hath giuen the earneſt of his ſpirit [o], and that is a common fauour beſtowed vpon all the Elect [p].

[o] Verſe 5. [p] 2 Cor. 1.22. Eph 1.13, 14.

How plaine to this purpoſe are thoſe other euidences which may bee produced from the Scripture.

[q] Luk. 16.22.

Lazarus was conueied by Angels into *Abrahams* beſome [q]; that is, hee was gathered

gathered to the ſoule of *Abraham* the Father of the faithfull, there to inioy the ſame quiet which he enioyed.

The ſtate of heauen is compared to a Banquet[r]: and that, of being in *Abrahams* boſome, is an alluſion thereto, conſidering the Iewes manner of leaning along at meate: according to which was that of *Iohns* leaning, or lying in the lap or boſome of our Sauiour[s]. Certaine it is, that *Lazarus* was in a comfortable eſtate: *He is comforted* (ſaid *Abraham* to the Rich man) *and thou art tormented*[t]. To the penitent Theefe, Paradiſe was promiſed, yea to bee enioyed that very Day wherein it was promiſed[u]; what reaſon to thinke otherwiſe of any faithfull Chriſtian? Why ſhould this remorſefull malefactor be tranſlated immediatly into Paradiſe, and not alſo euery one that ſo repenteth, and ſo beleeueth as he did. If it ſhall be pretended, that the torments which he ſuffered, being crucified, ſtood him in ſtead of ſome other ſufferings, which had it not been for that he ſhould haue paſſed before his entrance into Paradiſe; It may be anſwered, that by their owne doctrine (meaning the Papiſts, who it is ſuppoſed thus obiect) it cannot ſtand: becauſe that ſufferings in this world, which muſt preuent after ſufferings in their deuiſed Purgatory, muſt be voluntary, and vndertaken with an intent of making ſatisfaction vnto God. Now this Thiefe came to his puniſhment againſt his will, and had no thought of ſatisfying: and therefore that pretext cannot auoide the force of the reaſon drawne from that example. But aboue all, how pregnant is that ſpeech, *Bleſſed are the dead that die in the Lord, they reſt from their labours*[x].

Here is a Reſt preſently vpon death to all the faithfull; and albeit there is an endeauour to elude this worthy teſtimony, by reſtraining it to Martyrs; yet to any, reading the Chapter, it will ſoone appeare, that there is no ſhew nor ſhadow of reaſon ſo to limit it; Martyrs being not ſo much as once made mention of in that place: but it is ſpoken of all, who keepe the Commandements of God, and the faith of Ieſus[y], and then the Phraſe is of *Dying in the Lord*: which tearme if it be made peculiar to Martyrs, in whom ſhal we ſay that other Chriſtians die? But not to ſay ſo much herein as might be heaped vp, this is certaine, that it cannot be found in Scripture, that there is any manner of ſuffering, after this life ended, reſerued for thoſe, whoſe ſinnes in Chriſt God hath pardoned, and vpon whom he will beſtow the Ioyes of heauen.

God hath promiſed to thoſe that repent, that he will forgiue their iniquities, and remember their ſinnes no more[z], and that in Chriſt he remitteth freely[a]. Now what a ſtrange imputation of mocking ſhall it be to God, that hee ſhould be ſaid to puniſh, after he hath pardoned the offence; that he ſhould acquit of the debt, but not of the paiment? Wee are commanded to forgiue, as God doth[b]. If now it ſhall not bee ſuppoſed, that God when he forgiues the fault, he forgiues the puniſhment too; what a window, or wide gate rather, is opened for reuenge?

A man may pretend to haue forgiuen the offence of his neighbour, but he will ſtill (forſooth) runne a courſe whereby to puniſh him for the ſame; what kind of forgiuing ſhall this be called?

This then is a certainety, that God neuer requireth any ſatisfactory ſufferings of thoſe, whom he hach once forgiuen in Chriſt Ieſus. He correcteth ſometimes as a Father, but neuer inflicteth any thing as a Iudge. God hath ſo fully cleared his in Chriſt, that there is no reckoning behind, to hinder their immediat ioyning vnto Chriſt, when they are once remooued from the World.

r Matth. 8. 11.
s Ioh 13. 23.
t Luke 16 23.
u Luke 23. 43.
x Reu. 14. 13.
y Verſe 12.
z Ier. 31. 34.
a Col. 2. 13.
b Epheſ. 4. 32.

Chap,

Chap. XIII.

Two things are neceſſarily to be added, touching the former point.

An addition for the better vnderſtanding of the matter of the former Chapter. See *Caluins Inſtit. lib. 3. c. 25. ſ. 6.*

TO the end that which hath been ſaid, may be the better and the more profitably vnderſtood, it is meete to adioyne two particulars. The one, a reſtraint to our naturall curioſity; that contenting our ſelues with ſo much as the Scripture hath reuealed, to wit, that the Faithfull departed, reſt with God in Chriſt, we make no further enquiries touching the particularity of the place. Many trouble themſelues much in diſputing of the place of the departed ſoules, and the kind and quality of the glory they enioy. But it is fooliſh and raſh, to enquire further about things vnknowne, then God doth giue vs to vnderſtand. It is enough that the Scripture aſſureth vs, that Chriſt is preſent with them, and that hee receiueth them into Paradiſe, there to inioy comfort. Beyond this the Scripture doth not reach. Who ſhall be able to diſcouer the reſt, which God hath ſecreted? This is ſufficient to know that the ſoule is with God that gaue it, and in an eſtate of quietneſſe.

The other ſpecialty, is, that we muſt know, that the happineſſe of the ſoule is not complete, nor will be, vntill the time of re-uniting to the body. And there is and will bee, a kind of longing in the faithfull ſoules, for their ioyning againe to thoſe bodies from which death hath parted them; as conceiuing their felicity not to be perfect vntill then. That ſaying of *Paul* is worth obſeruing, ***Wee ſigh, &c. becauſe we would not be vnclothed, but would bee clothed vpon, that mortality might be ſwallowed vp of Life*** [c]. It proueth, that euen in the faithfull, notwithſtanding their aſſurance of going inſtantly vnto Chriſt, yet there is a kind of lothneſſe of leauing the body, and a willingneſſe rather (if it might ſo be) that there might be a preſent enioying of that bliſſe which is after expected, without any laying downe of the body. This is the ſumme: The ſoule is in reſt, but not in perfection of bliſſe, neither ſhall it be vntill the end of all.

c 2 Cor. 5. 4.

Cap. XIV.

The doctrine of Purgatory is but an idle fancy.

An vrging of what hath bin ſaid againſt Popiſh Purgatory.

WHere is now that Purgatory fier, for which the Church of Rome ſo much ſtriueth? It diuideth that Region which is ſuppoſed to be vnder ground, into foure roomes; the loweſt whereof is Hell, where the damned are tormented with eternall flames: the next aboue that Purgatory: the third, a certaine peculiar receptacle for ſuch Infants ſoules, as depart the world without Babtiſme: the fourth, was for the ſoules of the beleeuing Fathers till the death of Chriſt; and this is now ſuppoſed to ſtand empty. Now Purgatory is held to be of this vſe; To purge their ſoules by fier, which here in this life were not thorowly clenſed and cleered from thoſe ſinnes which they committed after their baptizing. This Purgatory is held to bee a place in vſe vntill the day of Iudgement; and the fier thereof, to exceed all ordinary fier: yea, not to differ any thing from the fier of Hell, but onely in this, that this ſhall haue an end; whereas that of Hell is vndeterminable.

See *Ballar. de purgat. l. 1. c. 1.*

Now, for the meanes of deliuery from theſe Purgatory paines, they appoint next the mercy of the Pope (who is able, euen at once, to rid it, if he would) the prayers and offerings of thoſe that are aliue, by whoſe inſtance and feruency, others

others may bee either finally freed, or at the least much relieued. Hence haue ſtremed all thoſe ſeruices for the dead, of Maſſes, Dirges, Trentals, & ſuchlike: together with the large legacies giuen for the buying out of the torment there; though it is held, that ſeuen yeeres ſpace, is the ordinary rate of ſuffering for euery particular ſinne, for which there was not made in this life a plenary ſatisfaction. This is the briefe of Popiſh doctrine touching this; a point in their holding ſo materiall, that he is adiudged to be no Chriſtian that denieth it.

Strange and many are the fables and tales for the colouring of this opinion; it being a doctrine to the purſe ſo exceeding profitable: neither hath any one thing ſo much enriched Rome, as the feare of Purgatory.

When men are poſſeſſed with an opinion, of the vnauoidable neceſsity of paſsing thorow purgatory into Heauen, and when they are taught, the paines thereof to be ſo vnſpeakable, what will they not giue to be deliuered thence?

Who would not part with the very beſt of his outward eſtate, when hee is now to leaue the world, to the end hee might be aſſured, to make but a ſhort cut through ſuch a burning lake, as this is ſuppoſed to be, vnto the place of eternall quiet; and to be landed quickly in that flowry field, imagined to bee by Purgatory; in which the poore roſted ſoules are thought to bee refreſhed after their ended paines, before their entrance into Paradiſe.

Now, how agreeth this with the doctrine of the Scripture, maintaining, the ſoules departed, inſtantly vpon their death to be with Chriſt, and to reſt from labour? How be they with Chriſt, if they be in Purgatory? how doe they reſt, if they be ſtill tormented ſo vnmeaſurably? Strange it is, that a matter wherein the Profeſſors of it are ſo confident, and which is reputed to be little leſſe then an Article of the Faith, ſhould yet haue ſlender euidence from the Scripture. A wonder, that God, who in his Law of old, appointed ſacrifices, and expiations for all ſorts of ſinnes and pollutions (euen for leproſies, iſſues of bloud, touchings of the dead, &c.) ſhould yet neuer, that wee can find, ordaine any for the ſoules in Purgatory. The Beleeuers of old wept for the dead: neuer doe wee read that they mingled their teares with prayers for deliuerance from theſe flames. There was then no Church-treaſury, into which to gather the ſatisfactions of ſuch worthy men, as *Noah* and *Abraham*, to giue out ſome part thereof for the ſatisfaction of tormented ſoules.

Foure thouſand yeeres had the Church continued before our Sauiour came: and yet all that while, there was nothing tending to this doctrine. Neither in the ſtory of the Goſpell, nor yet in the writings of the Apoſtles, is there any ſhew hereof: no indulgence granted for the dead; no prayer for departed ſoules; nothing ſo much as to make it probable, that they are yet in torment.

Thus is Purgatory proued to bee but a meere fiction. No ſuch place, no ſuch fier for ſcouring of ſoules, as is there imagined.

Chap. XV.

The doctrine touching the comfortable eſtate of the Soule after death, and the poſsibility of being aſſured therof, maketh a maine difference betwixt true Religion and Popery.

BY that which hath been ſaid, wee may behold a materiall difference betwixt our true Religion, and that of Popery. *An eſpeciall difference betwixt true Religion and Popery.*

Ours, giues aſſurance of going immediatly vnto Chriſt. That, teacheth a man can neuer in this life be aſſured of ſaluation. Only this is he ſure, that in caſe he be ſaued, he muſt remaine for a time in a paine as great as helles; where, if the matter bee not well plyed by

thoſe which are left here in truſt (as who knoweth what they will doe when hee is gone?) hee may lie frying many yeeres; perhaps till the day of Reſurrection.

How is it poſsible for a Papiſt to die in peace, who is not ſure of being ſaued; but yet ſure (if hee be ſaued) he muſt into Purgatory, there to remaine in an vnſpeakable torment, hee cannot tell how long? Oh that we could learne to ſee, and to value the worth of true Religion, which will enable a man to ſay to his ſoule: *When I am diſſolued, I ſhall be with Chriſt, which is beſt of all.* Would we know how wee may come to be aſſured hereof? Behold a Rule. Life eternall is begun in this world: he who would be with Chriſt when hee dieth, muſt labour to be with him while he liues. *Where I am, there ſhall my ſeruant bee,* ſaith Chriſt [d]. He muſt bee a ſeruant of Chriſt now, who hath a deſire to be with Chriſt hereafter. Now he ſaith withall; *If any man ſerue mee, let him follow mee.* Let vs looke what way of Faith, of Holineſſe, of Obedience hee hath chalked out vnto vs in his word, and in it let vs goe. This will bring a man peace at the laſt; this will guide vnto Chriſt, which is beſt of all. And well may it bee ſaid to bee beſt of all. For if Ieſus Chriſt be beſt of all, what can be better then to be with him? This indeed ſhould bee the end and ſcope of all our deſires: yea, albeit Saluation and Being with Chriſt, cannot bee ſeuered; yet we ſhould ſtriue to haue an eye to this, more then to any thing elſe whatſoeuer it bee. Though it be not poſsible either to find Chriſt in Hell, or to miſſe him in Heauen, yet a man ſhould labour to bring his thoughts to this, that hee would rather bee in Hell with Chriſt, then in Heauen without him.

[d] Iohn 12.26.

THE DOCTRINE

THE DOCTRINE OF THE BEGINNING OF CHRIST.

Short for memory, plaine for capacity, deliuered *almost in the expresse words of the Text* for the more Authority.

The thirteenth Edition, corrected by the Author.

1 COR. 14. 20.

Brethren, be not children in vnderstanding; but as concerning malicionsnesse be children, but in vnderstanding, be of ripe age.

AT LONDON,
Printed by *John Beale* for *Fayce Macham* widow, 1625.

An Aduertiſement to *the Reader.*

I Offer here vnto thee (good Reader) this ſhort Catechiſme, neither preferring it before other the like briefes of Religion, neither yet equalling it to any, but I willingly ſubmit it to thy iudgement, to place it in what ranke thou wilt. Onely this, if thou art diſpoſed after thou haſt viewed the Title, to looke further into the thing it ſelfe, then I pray thee by the way to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order, it ſheweth the, firſt, what was the excellency of thy firſt making by the eternall Trinity. Secondly, it diſcouereth the depth of miſery, into which thou haſt plunged thy ſelfe, by communicating with *Adams* diſobedience, together with thy vtter diſability, ſo much as by a thought to deſire, or to deſerue thine owne recouery. Thirdly, it pointeth out Chriſt vnto thee, *whom God the Father had ſealed*[a] *to ſaue his people from their ſinnes*[b]. Fourthly, it makes knowne vnto thee the ſufficiency of his ſacrifice, and the meanes of applying it to thine owne ſoule. Fiftly, it teacheth thee whence to expect faith, what meanes to vſe for the attainement of it, and how to be aſſured that it is vnfained. Sixthly becauſe *the end of the appearing of grace is, that we ſhould deny vngodlines*[c], therefore it vrgeth vpon thee the neceſſity of good workes, *that ſo thou maieſt bee neither idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt*[d]. Seuenthly, foraſmuch as *the way of the Righteous ſhineth, as the light that ſhineth more and more vnto the perfect day*[e]; therefore alſo it calleth vpon thee *to grow in grace*[f]; and enformeth thee by what helps thou maieſt be *led forward vnto perfection*[g]. Eightly, leſt in this good courſe being encountred with vnexpected tribulations, *thou ſhouldeſt be wearied and faint in thy minde*[h], it fore-aduiſeth thee of the certenty of diuers afflictions; and teacheth thee both how to frame thy ſelfe to the taking vp of thy Croſſe, aud withall, *what quiet fruit of righteouſneſſe to expect, by being exerciſed thereby*[i]; In the middeſt of all, full *looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Ieſus Chriſt*[k]. Ninthly and laſtly, the generall direction of holines and righteouſneſſe, it applyeth to particulars, both to thy daily carriage in the vſe of things indifferent, as apparrell, meate, recreation, reſt; and to thine

a Iohn 6. 27.
b Mat. 1. 21.
c Tit. 2. 11, 12.
d 2 Pet. 1. 8.
e Prou. 4. 18.
f 2 Pet. 3. 18.
g Heb. 6. 1.
h Heb. 12. 3.
i Heb. 12. 11.
k Titus 2. 13.

thine age, quality, & calling: that so in euery respect *thy conuersation may be such, as becommeth the Gospel*[l]. *This is the course & sum of this form of* holy doctrine, whereunto my desire is to deliuer thee[m]; and in which I perswade my selfe I haue compriſed the full ſumme of true Religion.

[l] Phil. 1. 27.
[m] Rom. 6. 17.

Now for the manner of it, I haue as neere as I could possible, in each answere kept my selfe to the words of the holy Text: Thou shalt finde me to haue failed in a very few: and yet in those if thou conferre with that place to which I referre thee, thou shalt finde me not to haue erred from the meaning of the Spirit of God therein. The reason of this course is, first, to acquaint thee with the language of the Scripture. Secondly, that each point may haue the more credit, when thy conscience shall see and heare, as it were, God himselfe speaking in euery answere.

Thirdly, that thou maiest acknowledge, that (which many in their ignorance will not beleeue) the Scripture is a rich store-house, affording directions for euery particular.

Now, where I haue supposed some word or speech to bee such as might breed thee trouble, not being rightly vnderstood, I haue in the margine (as it were) reached thee a light for the cleering of all such darker places: that thou mightest both know the sense, and *acknowledge the certenty of those things*[n], wherein my desire is thou maiest be instructed. This is all, whereof I haue to admonish thee: Proceede now, in Gods name, to the perusing of the thing it selfe: *and the Lord giue thee vnderstanding in all things*[o]. All that I desire of thee (by the way of recompence) for my endeauour to doe thee good, is, *that thou wouldest striue with me by prayers to God for*[p] *me, that I may fulfill the Ministery which I haue receiued in the Lord*[q] And so *I commend thee to him, and to the Word of his grace, wishing thee an inheritance among them that are sanctified*[r].

[n] Luke 1. 4.
[o] 2 Tim. 2. 7.
[p] Rom. 15. 30.
[q] Colos. 4. 17.
[r] Act. 20. 32.

Thine in the Lord,

SAM. HIERON.

Modbury in Deuon. the fourth of *August*. 1604.

THE DOCTRINE

THE DOCTRINE OF the beginning of Christ.

Question.

WHo made man?

A. The Lord God [a], *Gen.* 2. 7.

Q. *VVhat is God?*

A. The Almighty [b], which is, which was, and which is to come [c], *Reuel.* 1. 8.

Q. *How many* [d] *Persons bee there in the God-head?*

A. Three: the Father, the Word [e], and the holy Ghost, 1 *Ioh.* 5. 7.

Q. *Are there then three Gods?*

A. To vs [f] there is but one God, [g] *Cor.* 8. 6.

Q. *Wherefore did God make man?*

A. For his owne sake [g], *Pro.* 16. 4.

Q. *VVhereof was man made?*

A. Of the dust of the ground [h], *Gen.* 2. 7.

Q. *After what fashion did God make man?*

A. In his owne Image, *Gen.* 1. 27.

Q. *VVhat was this Image especially?*

A. Righteousnesse and true holinesse. *Ephes.* 4. 24.

Q. *Doth this Image of God abide still in our nature?*

A. Wee all haue sinned, and are depriued of the glory [i] of God, *Rom.* 3. 23.

Q. *VVhat is sinne?*

A. The transgression of Gods Law, 1 *Ioh.* 3. 4.

Q. *What was the first sinne by which came this spirituall nakednesse* [k]*?*

A. *Adams* [l] eating the forbidden fruit, *Gen.* 3. 7.

Q. *VVho drew* Adam *to that sin?*

A. The old Serpent the Diuell: he was the murtherer from the beginning, *Reu.* 12. 9. *Gen.* 3. 1 *Ioh.* 8. 44.

Q. *VVhat entred into the world thereby?*

A. Death [m] came ouer all men, *Rom.* 5. 12.

Q. *VVhy? there was but one man sinned?*

A. Yet by the offence of one; the guilt came vpon all [n], *Rom.* 5. 18.

Q. *In what estate are wee then of our selues?*

A. Borne in iniquity [o], and the children of wrath, *Eph.* 2. 3. *Psal.* 51. 5.

Q. *And what is belonging to vs?*

A. Except wee repent [p], wee shall all perish, *Luke* 13. 3.

Q. *Can we by no meanes remedy this?*

A. No: for what can a man giue for recompence of his soule? *Mat.* 16. 26.

Q. *What is then the onely name* [q] *giuen vnder Heauen, whereby we must be saued?*

A. Iesus Christ, *Acts* 4. 12.

Q. *VVhat is Iesus Christ?*

A. A holy thing [r], borne of a woman, and called the Son of God, *Luke* 1. 35.

Q. *VVhat hath he done for vs?*

A. Hee hath giuen himselfe [s] for vs, *Eph.* 5. 2.

Q. *Wherefore hath God sent him to doe this for vs?*

A. That we should not perish but haue life euerlasting. *Io.* 3. 16

Q. *How doth he bring this to*

a Therefore ought we to be chearfull in the seruice of God Psal. 100. 1, 2, 3.
b Able to doe whatsoeuer he will, Psal. 135. 6.
c To this agrees Gods name, I AM, Exod. 3. 14.
d A person is a distinct substance, hauing in it the whole God-head.
e The Sonne so called Iohn 1. 1 because hee is the expresse Image of his Father, euen as a word is of the speakers mind.
f Who are Christians.
g For his owne glory sake.
h That teacheth humility, Gen. 28. 27.
i Of that glorious estate which stood in hauing fellowship with God:
k That is, this stripping of man from his first excellency.
l The nakednes which Adam then saw in himselfe was of the soule especially, which brought the shame of bodily nakednes
m Both of body and soule.
n We were all in Adams loines, and Adam was a publike person.
o Being both void of al goodnes, and apt and prone to any sin whatsoeuer.
p That is, turne from all our sins vnto God, and become new creatures, 2 Cor. 5. 17.
q Cause or meanes.
r At his birth he first became man: yet was alwaies God, ouer all blessed for euer: Rom. 9. 5.
s To be a sacrifice for our sins, which sheweth both his loue, and the sufficiency of his sacrifice.

passe for vs?

A. By being our redemption, [t] and our righteousnes [u], 1 *Cor.*1. 30.

t That saueth vs from perishing.
u Thereby we haue life euerlasting.

Q. *How is he our redemption?*

A. Because hee hath bought vs with the price of his owne blood, 1 *Cor.*6.20. 1 *Pet.*1.19.

Q. *How is he our righteousnesse?*

A. Bacause hee doth present vs without fault in Gods sight, *Col.*1.22.

Q. *How are wee made righteous through Christ?*

A. As he was made sinne for vs [x], 2 *Cor.*5.21.

x Our sinne was imputed to him, and so is his righteousnesse to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.

Q. *How come wee to the knowledge of all this?*

A. By the word of Truth, which is the Gospell, *Col.*1.5.

Q. *What is the Gospell?*

A. Glad tidings to all Gods people*, *Luke* 2.10.

So much is meant by (the people) THEIR is a word of distinction, compare Mat.1.21.

Q. *To whom doe these benefits of Christ appertaine?*

A. Euen to those which beleeue in his name [y], *Ioh.*1.12.

y Faith is the condition of the new Couenant

Q. *What is Faith?*

A. To know [z], that Iesus is the Christ [a], the Sonne of the liuing God, *Ioh* 6.69.

z By proofe of Scripture, and by comfortable experience in a mans own soule,

Q. *Is it not in our power to beleeue?*

a Besides whom no other is to be looked for.

A. No man can come [b] to Christ, except God the Father draw him [c], *Ioh.*6.44.

b That is, beleeue in him, Iohn.6.35

Q. *What is the outward meanes by which Faith commeth?*

c Worke faith in him by his Spirit, and of vnwilling make him willing.

A. The hearing of a Preacher which is sent [d], *Rom.*10.14,15.

d That is, who is endued with gifts to teach: for God sends no other.

Q. *What is the inward meanes?*

A. The opening of the heart [e], *Acts* 16.14.

e To listen, and to bee able to make a good vse of things taught.

Q. *When doth the Word preached worke best with the hearers?*

A. When it is receiued not as the word of man, but as it is indeed the Word of God, 1. *Thess.*2.13.

Q. *What is especially to be cared for by those which thinke they haue faith?*

f Because it is an easie and dangerous thing therein to be deceiued.

A. To proone [f] themselues whether they are in the faith or no. 2 *Cor.*13.5.

Q. *What is the principall fruit of Faith by which it is known?*

A. The purifying of the heart, *Acts* 15.9.

g The heart is wicked aboue all things *Ier.*17 9 & the thoghts of it are onely euill euery day, *Gen.*6.5.

Q. *What is the surest note of a purified heart?*

A. A desire in all things to liue honestly [h], *Heb.*13.18.

h A making conscience to auoid euery sinne.

Q. *What is chiefly to bee vrged vpon those which beleeue?*

A. That they bee carefull to shew forth good workes [i], *Tit.* 3.8.

i For the glory of God, & the example of others Mat.5 16. for the crediting their profession, *Tit.* 2.10. and sealing vp to themselues their election, 2 *Pet.*1. 10.

Q. *What workes be good?*

A. Such as God requireth [k], *Mich.*6.8.

k The will of God is the rule of all good:

Q. *When are our workes called good?*

A. When wee haue respect to all [l] Gods Commandements, *Psal.*119.6.

l Not seeking a dispensation for any one sinne, & doing good duties for the commanders sake.

Q. *How many bee the Commandements of God?*

A. Ten, *Exod.* 34.28.

Q. *What is the briefe summe of them all?*

A. Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy mind [m], and thy neighbour as thy selfe, *Mat.*22.37.39.

m Thus is the Law of God spirituall, binding euen the most secret thoughts, *Rom.*7.14.

Q. *Are wee of our selues sufficient to doe good workes?*

A. No: our sufficiency is of God [n], 2 Cor.3.5.

n He worketh both the wil and the deed, *Phil.*2. 13.

Q. *Are wee then saued by our workes?*

A. No: but by grace [o], *Eph.* 2.8,9.

o For euen our righteousnesse is as filthy cloutes, *Isa.*64.6.

Q. *Is not our salnation partly by workes, partly by grace?* [p]

p The Papists diuide our salnation betweene these two.

A. Then grace were no grace, *Rom.*11.6.

Q. *What is further required of a Christian?*

A. To encrease [q] more and more [r], 1 *Thess.*4.1.

q Not to go forward, is to goe backward, and he which thinke he hath grace enough, hath none at all, *Luk.* 8.18.

Q. *How many meanes bee there to further our encreasing?*

A. Three especially.

Q. *What is the first?*

r In knowledge, in faith, and in obedience.

A. The sincere milke of Gods word, 1 *Pet.*2.2.

Q. *How*

Q. *How many waies be there of vsing the word?*

A. Foure.

Q. *What is the first?*

A. A publike hearing with an honest & good heart[f], *Luk.8.15.*

Q. *What is the second?*

A. Daily searching the Scriptures, whether those things which we hear are so[t], *Ac.17.11*

Q. *What is the third?*

A. To let it be our meditation[u], *Psal.119.97.*

Q. *What is the fourth?*

A. To talke of it, *Deu.6.7.*

Q. *What is the second meanes to edifie vs in our holy Faith?*

A. Praying in the Holy Ghost[x], *Iude 20.*

Q. *What is Prayer?*

A. A pouring out of the very soule before the Lord[y], *1.Sa.1.15. Psal.62.8.*

Q. *Who is the only Mediator by whom we must pray?*

A. There is one[z] Mediator, Iesus Christ, *1 Tim.2.5.*

Q. *Know wee how to pray as we ought?*

A. No: yet Gods Spirit helpeth our infirmities[a] *Rom.8.26.*

Q. *What is the best rule of praier?*

A. That which Christ taught, *Mat.6.9.*

Q. *What is the third meanes for our spirituall increase?*

A. The vse of the seales[b] of Righteousnesse, the two Sacraments, *Rom.4.11.*

Q. *What be they?*

A. Baptisme, and the Lords Supper[c], *Ma.28.19. 1 Co.11.23:*

Q. *How doth Baptisme strengthen our faith, and further our obedience?*

A. When wee doe duly consider the nature and end of Baptisme.

Q. *What is the nature of Baptisme?*

A. It is the washing[d] of the new birth. *Tit.3.5.*

Q. *Can the washing of the flesh saue vs?*

A. Baptisme is but a figure[e]: it is the bloud of Christ which purgeth the conscience[f], *1 Pet.3.21. Heb.9.14.*

Q. *What is the end of our washing in Baptisme?*

A. That we should be holy, & without blame, zealous of good workes[g], *Eph.5.27. Tit.2.14.*

Q. *How doth the Sacrament of the Lords supper increase our faith?*

A. Because it shewes the Lords death vntil he come[h], *Co.11.26.*

Q. *How must this Sacrament be vsed?*

A. Euery man must examine himselfe[i], and so let him eate of the bread and drinke of the cup, *1 Cor.11.28.*

Q. *What must euery Christian make account of, that holdeth this course?*

A. That hee must through many afflictions enter into the Kingdome of God, *Acts 14.22.*

Q. *Is it good for vs to be afflicted?*

A. Yea, in sundry respects, *Psal.119.71.*

Q. *What is one?*

A. Before wee bee afflicted[k] we goe astray, *Psal.119.67.*

Q. *What is another?*

A. In our affliction wee will seeke God diligently, *Hos.5.15.*

Q. *What is a third?*

A. Affliction maketh our faith much more precious then gold[l], *1 Pet.1.7.*

Q. *How many sorts of afflictions be there?*

A. Two: inward and outward.

Q. *What be inward afflictions?*

A. Satans buffetings, and the drewing by our owne concupiscence[m], *2 Cor.12.7. Iam.1.14.*

Q. *How doth Satan deale with Gods children?*

A. He doth winnow them as[n] wheate, *Luk.22.31.*

Q. *What is our duty therefore?*

A. To be sober[o] & watching[p], putting on the whole armour of God, *1 Pet.5.8. Eph.6.11.*

Q. *What is our comfort herein?*

A. Christ hath prayed that our

f The outward signe doth not of it selfe bestow grace.

g The meditation hereof will stir vpto obedience.

h Christs death is the ground of our faith.

i Touching his faith and repentance.

k Affliction is a meane to reclaime vs and so to free vs from the condemnation that shall come vpon the world, 1 Cor. 11.32.

l The strength of our faith is tried, and our experience of Gods loue increased by affliction.

m The corruption and sinne that dwelleth in vs.

n Sift them by sundry tentations.

o Both in applying the inward graces of the mind. Rom.12.3 and in vsing the outward blessings of this life.

p For the preventing of assaults.

f Heare like the good ground, inwardly well seasoned, and bringing forth good fruit outwardly.

t Try all things 1 Thess.5.21.

u To know what meditation is, see these two places: Psa.77.6. Luke 2.19.

x With sobriety, reuerence, and humility.

x By the direction of Gods Spirit.

y Therefore prayer must be with humility, feeling, & faith.

z But one, as there is but one God.

a Sheweth vs our wants, and teacheth vs how to behaue our selues as we ought.

b Seeing they be seales, they doe confirme faith.

c Onely these two are Sacraments, because by these two onely it is promised, that by the right vsing of the outward signes in them, the fauour of God in Christ shall be sealed vp vnto our soules.

d A washing, which both declareth and seaseth to vs our new birth, and therefore must increase our comfort in Christ.

e Which doth shadow out our sanctification & deliuerance from sinne and death.

faith may not faile[q], *Luk.* 22.32.

Q. Yea, but the diuell is a roaring Lyon.

A. Greater is he which is in [r]vs, then he which is in the world [s], 1 *Ioh.* 4.4.

Q. How doth our inward concupiscence afflict vs?

A. When it leades vs captiue, that wee cannot doe the good which we would[t], *Rom.* 7.9.23.

Q. What is our duty hereupon?

A. To keepe our hearts with all diligence[u], *Prou.* 4.23.

Q. What is our comfort in this case?

A. Gods power is made perfect* by our weaknes, 2 *Cor.* 12.9

Q. But alasse we come far short of our duties?

A. The Lord will spare vs [x], as a man spareth his owne sonne that serueth him, *Mal.* 3.17.

Q. Put case the child of God fall into some foule euill?

A. Though he fall, yet he shal not be cut off: for the Lord puts vnder his hand [y], *Psal.* 37.24.

Q. What be outward afflictions?

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake [z] falslie [a], *Mat.* 5.11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill, may either be conuerted [b], or ashamed [c], 1 *Pet.* 2.12. *Tit.* 2.8.

Q. What is our comfort in this crosse?

A. The reward is great in [d]heauen, *Mat.* 5.12.

Q. What is affliction in goods?

A. Losses of diuers kinds.

Q. What is chiefly to be thought vpon in such an affliction?

A. That wee open not our [e] mouth, because it is the Lord that hath done it [f], *Psal.* 39.9.

Q. What is our comfort herein?

A. The Lord is able to giue vs more, 2 *Chron.* 25.9.

Q. But how if he still keepe vs low?

A. Yet a good conscience [g] is a continual feast [h], *Pro.* 15.15

Q. What is affliction in a mans person?

A. Sickenesse and death.

Q. What is the first thing to bee done in sickenesse?

A. We must confesse against [i] our selues, our wickednesse vnto the Lord, *Psal.* 32.5.

Q. What is our comfort in sickenes?

A. That the Lord will turn all our bed [k] in our sicknes, *Ps.* 41.3.

Q. How if the Lord recouer vs?

A. We must sinne no more [l], lest a worst thing come vnto vs, *Ioh.* 5.14.

Q. Is it not lawfull to vse charms for the curing of diseases?

A. Let there bee no charmer found among you, saith God, *Deut.* 18.10,11.

Q. But yet many haue been holpen by such meanes [m].

A. We may not do euil, that good may come thereby, *Ro.* 3.8.

Q. What is our principall duty in respect of death?

A. To die daily [n], 1 *Cor.* 15.31.

Q. What is the best comfort when the time of departing is at hand.

A. That wee haue kept the faith [o], 2 *Tim.* 4.7.

Q. What besides?

A. That Christ hath plucked out the sting of death, which is sinne [p], 1 *Cor.* 15.55,56.

Q. When will God wipe away all teares from the eyes of his children?

A. At the time of refreshing [q], *Rev.* 21.4. *Acts* 3.19.

Q. What time is that?

A. When that same Iesus Christ which is now preached vnto vs, shall come to iudgement, *Acts* 3.19.

Q. Is that time neere?

A. The Iudge standeth before the doore, *Iam.* 5.9.

Q. In what manner will he come?

A. In his glory, & all his holy Angels with him; *Mat.* 25.31.

Q. What will he doe when he commeth?

A. He

q The prayer for the Disciples is for all beleeuers, Ioh. 17.20.
r Christ by his Spirit.
s Satan the Prince and God of this world, 2 Cor. 4.4.

t Hence ariseth the combate betwixt the flesh and the spirit in Gods children, Galat. 5.17.
u That euill motions may either not arise, or may be soone suppressed.
* Is made more manifest.

x By accepting the will for the deed, 2 Cor. 8.12

y God performeth the good worke he hath begun, Phil. 1.6.

z For malice to our good profession.
a Let none of you suffer as an euill doer, 1 Pet. 4.15.
b By our good example.
c When they haue no iust cause of reproch
d This was Christs own comfort in the like case, Heb. 12.2.

e To murmure or repine.
f It is come to passe by his prouidence, Ioh. 5.6

g Which assureth a man of Gods fauour in Christ, and of his own care to liue vprightly.
h A continuall matter of reioycing, 2 Cor. 1.12

i Sinne is the cause of all sicknes, and therefore must first be looked to.

k Will giue patience for the present, and health after, if he see it good.
l As we did before our sickness: for God doth not visit in vain, Jer. 5.3.

m This is the cómon pretence of the ignorant, not considering that the Diuell bringing ease to the body, intendeth mischiefe to the soule.

n Still looking for death, and preparing to ascertaine it.
o Haue been stedfast in the profession of the truth.

p Sinne being pardoned death is not dangerous.

q That time is the time of full redemption, Rom. 8.23

A. He will separate the sheepe from the goates [r], *Mat.*25.32.

r He makes way to this separation daily by the preaching of the Gospel. Ma 3 21 sounding in his word.

Q. *Who be his sheepe?*

A. They which heare & know his voice [s], and follow him [t], *Ioh.* 10.4,27.

s That truth of doctrine, and manner of holy liuing, which are taught by him.

Q. *Who be the goates?*

A. They which beleeue not [u], *Ioh.*10.26.

u Not onely open infidels, but also such as make a shew of godlinesse, but denie the power thereof.

Q. *What will he say to the sheepe?*

A. Come yee blessed, inherit a Kindome, *Mat.*25.34.

They are heirs annexed with Christ Rom.8, 17.

Q. *What will he say to the goates?*

A. Depart from mee, yee cursed, *Mat.*25.41.

Q. *What shall then become of the sheepe?*

A. Where Christ is [x], there shall they be also, *Ioh.*14.3.

x In his presence is the fulnesse of ioy. Psal. 16. 12.

Q. *What shall happen to the goates?*

A. Euerlasting perdition [y], 2 *Thess.*1.9.

y They shall bee euer dying, yet neuer die.

Q. *What must we doe till that day commeth?*

A. Looke for it [z], and hasten to it, praying daily: Euen so; Come Lord Iesus, 2 *Pet.*3.12. *Reu.*22.20.

z Not putting it farre off, but still expecting it.

A direction for a mans daily cariage.

Q. *What must our worke bee in the morning?*

A. To let our prayer come before the Lord, and to praise his mercy [a], *Psalme* 88.13. *Psal.* 59.16.

a Which hee sheweth in our continuall preseruation: and thus to do, is to awake with God.

Q. *What must our apparrell bee?*

A. Such as becommeth those which professe the feare of God [b] 1 *Tim.*2.10.

b Therfore neither costly beyond ability, nor garish beyond modesty.

Q. *What is the next to bee done?*

A. We must follow our owne businesse with quietnes [c], 1 *Thess.* 4.11. 2 *Thess.*3.12.

c Euery man ought to haue an honest calling, Gen. 3.19.

Q. *What must chiefly bee cared for in our businesse?*

A. To walke with God [d], *Gen.*5.22.

d To remember his alseeing presence, and to seek to approue our selues vnto him.

Q. *What must our speech be?*

A. Gracious alwaies [e], *Col.* 4.6.

e Such as may be a witnesse of the grace of the heart.

Q. *What things must chiefly be auoided in speaking?*

A. Lying, swearing, filthines, foolish talking, iesting, railing [f], *Eph.*4.25.5.4. *Iam.*5.12. 1 *Cor.* 5.11.

f This is called rotten communication: bewraying a corrupt heart, Eph. 4.29.

Q. *What company must wee keepe?*

A. All our [g] delight must bee to the Saints [h] in earth, *Psalme* 16.3.

g Wee may and must shew to others a loue of pitty, but not of delight.

h Which make conscience of a holy life.

Q. *What must wee doe when wee come to our meate?*

A. Wee must looke [i] vp to Heauen, and giue thankes, *Mat.* 14.19.

i Lift vp our hearts.

Q. *How many things must chiefly be looked vnto in our diet?*

A. Three.

Q. *What is the first?*

A. That our hearts bee not oppressed with surfetting and drunkennesse, *Luke* 21.34.

Q. *What is the second?*

A. That wee forget not the worke [k] of the Lord, *Isa.*5.12.

k The end why the Lord giueth vs foode.

Q. *What is the third?*

A. That of that which remaineth, nothing bee loste, *Ioh.*6.12.

Q. *Ought not some time of euery day bee set apart for spirituall vses?*

A. Wee must redeeme the time becaus the daies are euill, [l] *Eph.*5.16.

l Make the best vse of our time.

Q. *May not recreation be sometime vsed?*

A. Yes, there is a time to laugh, *Eccl.*3.4.

Q. *What kind of sports may wee vse?*

A. Such as bee of good report [m], *Phil.*4.8.

m Such are none of those sports, which beget lightnesse and impudency, or stand only vpon hazard, being no exercise, either of wit or body. These haue the good report, neither of the cripture nor of the godly wise.

Q. *How many things must bee looked to in the vse of our delights?*

A. Two.

Q. *What is the first?*

A. That our reioycing hinder not better duties [n], 1 *Thess.*5 16,17.

n Paul ioyneth reioycing with prayer, to teach that mirth is euill when it hindreth prayer.

Q. *What is the second?*

A. That wee cause not our commodity [o] to be euill spoken of [p], *Rom.*14.16.

o Our Christian liberty to vse delights.

p As though it were the ground of licentiousnes.

Q. *What is the euening duty?*

A. To examine our ſelues [q] vpon our bed, and euery man to ſay to himſelf, what haue I done? *Pſal.*4.4. *Ier.*8.6.

[q] What hath been our behauiour that day.

Q. *VVhat muſt we doe elſe?*

A. Pray [r], *Pſal.*55.17.

[r] That the ſinne of the day paſt may be pardoned, and in the night following we may be preſerued.

Q. *How many things make ſleep comfortable?*

A. Two.

Q. *VVhat is the one?*

A. Honeſt labour. [ſ] *Eccl.*5.11.

[ſ] In the duties of a mans lawfull calling.

Q. *What is the other?*

A. A godly care to thriue in Religion, *Pron.*3.13.21.24 [t].

[t] Reade the place, and ſo much ſhall appeare.

Q. *How muſt ſleepe be vſed?*

A. Loue it not leſt thou come to pouerty, *Pron.*20.13.

The Magiſtrates duty.

Perſonall duties

Q. *What is the principall duty of the Magiſtrate?*

A. To beautifie the houſe of God [u], *Ezra.*7.27.

[u] To aduance true religion: and this belongs to euery one in authority according to his place, euen from the King to the loweſt officer.

Q. *How muſt he carry himſelfe among the people?*

A. As a Miniſter of God for the peoples wealth, *Romanes* 13.4.

Q. *How ſhall he procure the peoples wealth?*

A. If hee bee for the praiſe of them that doe well, and the puniſhment of euill doers: 1 *Pet.*2.14.

Q. *VVhat kind of men are fit to be Magiſtrates?*

A. Men of courage, fearing God, dealing truely, and hating couetouſneſſe, *Exod.*18.21.

The ſubiects duty.

Q. *VVhat is the Subiects duty?*

A. To bee ſubiect for conſcience ſake *, *Rom.*13.5.

* Knowing magiſtracy to bee Gods ordinance

Q. *VVhat elſe?*

A. To pray for them that are in authority [x], 1 *Tim.*2.2.

[x] If they bee good, that they may be ſtrengthened, if euill, that they may bereformed.

Q. *VVhat beſides?*

A. Not to curſe the Magiſtrate ſo much as in a thought, *Eccleſiaſtes* 10.20.

Q. *Is there any other duty?*

A. We muſt not ioine with thē that are ſedicious [y], *Pron.*24.21.

[y] Theſe three latter duties flow from the former, of ſubiection for conſcience ſake: he that is ſo will pray, wil neither in heart curſe, nor in act rebell.

The Miniſters duty.

Q. *VVhat is the Miniſters duty?*

A. To take heed to his Miniſtery which hee hath receiued, that he fulfill it, *Col.*4.17.

Q. *How may that be done?*

1 By watching continually ouer the flocke [z], *Iſa.*62.6. *Acts* 20.28.

[z] For Satan ſeeketh continually to deuoure.

2 By beeing diligent to know the eſtate of his flocke [a], *Pron.* 27.23.

[a] This rule of Salomon may be fitly applied to this matter, ſeeing euery Miniſter is a ſhepheard.

3 By giuing attendance to reading [b], 1 *Tim.*4.13.

[b] He muſt be ſtudious, that hee may be full of matter.

4 By not being intangled with the affaires of this life, 2 *Tim.*2.4

5 By beeing inſtant in preaching the word [c], 2 *Tim.*4.2.

[c] With this muſt go adminiſtring the Sacraments as occaſion ſhall require.

6 By Catechiſing [d], *Gal.*6.6.

[d] The word in the Greeke ſignifies ſo much

7 By beeing an example to them that beleeue, 1 *Tim.*4.12.

Q. *What is the puniſhment of a negligent Miniſter?*

A. God wil require the peoples bloud at his hand, *Ezech.*33.8.

Q. *How many things are chiefly neceſſary for him that is to be a Miniſter?*

A. Two.

Q. *What is one?*

A. That he hold faſt the faithfull word [e], *Tit.*1.9.

[e] He muſt be a man of ſound iudgement.

Q. *What is the other?*

A. That he be able to exhort with wholeſome doctrine, and improue them which ſay againſt it [f], *Tit.*1.10.

[f] He muſt haue alſo the gift of teaching.

The Peoples duty.

Q. *VVhat is the peoples duty in regard of ſuch a Miniſter?*

A. The peoples duty hath fiue branches.

Q. *VVhat is the firſt.*

A. To obey and ſubmit themſelues [g], *Heb.*13.17.

[g] To the ſoundnes of doctrine and power of exhortation.

Q. *What is the ſecond?*

A. To haue him in ſingular loue, and to know him [h], 1 *Theſ.* 5.13.

[h] To reuerence him.

Q. *What is the third?*

A. To

A. To make him partaker of all their goods, *Gal.6.6.*

Q. *What is the fourth?*

A. To pray for him that vtterance may bee giuen him, *Eph. 6.19.*

Q. *What is the fift?*

A. To receiue no accusation suddenly against him[i], 1 *Tim.5.19.*

i It was a direction giuen specially to Church rulers, but may be applied to priuat men.

Q. *Why must the people thus cary themselues to their Minister?*

A. For three causes.

Q. *What is the first?*

A. Because hee worketh the Lords worke[k], 1 *Cor.16.10.*

k He is imployed in the gathering together of the Saints, Eph.4.12. Therefore they are their owne foes that withstand him.

Q. *What is the second?*

A. Because he watcheth ouer their soules, and must giue account thereof[m], *Heb.13.17.*

l

Q. *What is the third?*

A. Because otherwise he shall doe his duty with griefe, which is vnprofitable for the people. [m] *Heb.13.17.*

m He is bound in conscience to doe that which hee doth. m The Lord seeing the griefe of his soule, will punish those which caused it.

Housholde duties.

Q. *What is the duty of the Master of the family for matters of Religion?*

A. To command his household to keepe the way of the Lord[n], *Gen.18.19.*

n For this end he must haue religious exercises in his house, as prayer, catechising, reading the Scriptures, and must also bring his people to the congregation.

Q. *What is his duty for outward things?*

A. To make prouision [o] for those of his owne household, 1 *Tim.5.8.*

o By honest meanes,

Q. *What is the wiues duty in these things.*

A. To be a helpe to her [p] Husband: *Gen.2.18.*

p Both in matters of Religion and in outward things.

Q. *What is the mans duty in regard of his wife?*

A. To dwell with her, and to loue her as his owne body, *Eph. 5.28.1 Pet.2.7.*

Q. *What is the womans duty to her Husband?*

A. To be subiect to him, as vnto the Lord[q], *Eph.5.22.*

q That is, willingly & cheerfully in all lawfull things: r Ioue religion, its good manners, and in an honest calling.

Q. *What is his duty whom God hath made a Father?*

A. To bring vp his children in the instruction and information of the [r] Lord, *Eph.6.4.*

Q. *What is the mothers duty?*

A. To nourish her children and instruct them: 1 *Tim.5.10. Prou.31.1* [s].

s Salomon setteth downe the lesson which his mother taught him.

Q. *What is the masters duty in respect of his seruants* [t]?

t By seruants are meant those that are imployed by vs in our busines, whither they doe dwell with vs, or otherwise.

A. To doe to them that which is iust and equall [u], *Col.4.1.*

u That which their honest seruice deserueth.

Q. *What is childrens duty to their parents?*

A. To obey them in the Lord: **Eph.6.1.*

* For pities sake, and without breach of piety.

Q. *What is childrens duty each to other?*

A. Not to fall out, *Gen.45.24.*

Q. *What is seruants dutie?*

A. In singlenesse of heart and all good faithfulnesse to please their masters, yea though they be froward, *Eph.6.5. Tit.2.10.1. Pet.2.18.*

The duty of single persons.

Q. *What is required of persons vnmarried?*

A. If they cannot abstain they must marry [x], 1 *Cor.7.9.*

x It is a general commandement appertaining to all sorts of men.

Q. *How must they marry?*

A. Onely in the Lord [y], 1 *Cor.7.39.*

y With consent of Parents, and with care had of Religion.

The duty of neighbours each to other.

Q. *What is required of neighbors that liue and conuerse together?*

A. To consider one another to prouoke vnto loue, and to good workes: *Heb.10.24.*

Q. *How must wee bee affected in respect of those things which happen to our neighbours?*

A. Wee must reioyce with them which reioyce, and weepe with them that weep [z], *Ro.12.5.*

z Be ready to relieue their miseries as wee are able, yea, and in some cases aboue ability, 2 Cor.8.3.

Q. *What is the benefit of a good neighbour?*

A. He is better then a brother a farre off [a], *Prou.27.10.*

a Either in place or in kind affection.

Q. *What is the best meanes to preserue good neighbours?*

A. He that hath friends must shew himselfe friendly, *Pro 18.24*

Q. *But how if there be iarring sometime?*

A. Let not the Sun go downe vpon your wrath, *Eph.4.26.*

Q. *Put case a man be daily prouoked?*

A. Be not ouercome with euill, but ouercome euill with goodneſſe, *Rom.* 12.21.

Q. *When a man hath many enemies, what is the beſt way to haue peace?*

A. If a mans waies pleaſe God, he will make alſo his enemies be at peace with him [b], *Prou.* 16.7.

[b] Namely, vnles the Lord in his wiſdome know it to bee better for vs to bee exerciſed with the malice of euill men.

Q. *How if a man line in a place ſo wicked that it is not ſafe for him almoſt to be familiar with any?*

A. He muſt ſtriue to ſhine like a light in a naughty and crooked generation, *Phil.* 2.15.

A direction for matters of contract.

Q. *How muſt we carry our ſelues in our dealings with men?*

A. We muſt neither oppreſſe [c] nor defraud [d] any man in any thing, 1 *Theſ.* 4.6.

[c] By hard and extreame dealing, as rackings, vſury, taking aduantages, &c.

[d] By cunning and ſubtill courſes, as falſe weights, &c.

Q. *What is the rule by which all our contracts muſt be guided?*

A. Whatſoeuer we would that men ſhould do to vs, we muſt do euen ſo to them, *Mat.* 7.12.

The rich mans duty.

Q. *What is the rich mans duty?*

A. To honour God with his riches: *Prou.* 3.9.

Q. *How is that done principally?*

A. If he be rich in good works, and ready to diſtribute [e]: 1 *Tim.* 6.18.

[e] By giuing or lending freely, Deut. 15. 8. and ſometime by forgiuing debts, Neh. 5.9. &c.

Q. *How many things muſt a rich man take heed of?*

A. Two: high mindedneſſe, and confidence in his wealth [f]: 1 *Tim.* 6.17.

[f] A conceit that he is in Gods fauour, and ſuch a man as hee ought to be, becauſe he is rich.

Q. *What muſt be the rich mans ioy?*

A. That hee is made low [g], *Iam.* 1.10.

[g] By ſeeing the vanity and danger of Riches.

The poore mans duty.

Q. *What is the poore mans duty?*

A. To learne to know how to be abaſed, and to haue want, *Phil.* 4.12.

Q. *What is the beſt meanes by which a man may be aſſured, while he liueth neuer to fall into extremity?*

A. To ſeek firſt the kingdome of God and the righteouſneſſe thereof [h], *Mat.* 6.33.

[h] That newnes of life which becommeth the heires of Gods kingdome.

Q. *When muſt be the poore mans ioy?*

A. That he is exalted (to bee the childe of God by grace [i],) *Iam.* 1.9.

[i] That is the meaning of the holy Ghoſt in that place.

The duty of aged perſons.

Q. *What is the duty of the aged man?*

A. To be ſober, honeſt, diſcreete, ſound in faith, in loue, and patience [k], *Tit.* 2.2.

[k] Theſe duties are required of all, but ſpecially of the aged.

Q. *When is age a crown of [l] glory?*

A. When it is found in the way of righteouſnes. *Prou.* 16.31.

[l] That is, when it doth truly deſerue reuerence.

Q. *What is required of Elder Women?*

A. To bee of ſuch behauiour as becommeth holineſſe, and to inſtruct the yonger women: *Tit.* 2.3,4.

The young mens duty.

Q. *How many bee the duties of young folkes?*

A. Three eſpecially.

Q. *What is the firſt?*

A. To remember their [m] Creator, *Eccleſ.* 12.1.

[m] To conſecrate their freſh yeers to the knowledge and ſeruice of God.

Q. *What is the ſecond?*

A. To be ſober minded, and to flee the luſts of youth, *Tit.* 2.6. 2 *Tim.* 2.22.

Q. *What is the third?*

A. To honour the perſon of the aged, *Leuit.* 19.32.

Q. *Wherewithall ſhall a young man redreſſe his way?*

A. In taking heede thereto according to Gods word, *Pſal.* 119.9.

The ſumme of all.

Q. *What is the briefe ſumme of the whole duty of man?*

A. To feare God [n] and keepe his commandements [o], *Eccleſ.* 12.13.

[n] To be carefull not to offend God.

[o] To haue an eye to his reuealed will, and to make it our counſeller in the way of ſaluation. Pſal. 119.24.

Q. *What is the reward of all?*

A. He that doth theſe things ſhall neuer bee moued. *Pſalme* 15.5.

Let God alone haue the glory.

A

HELPE VNTO DEVOTION.

¶ Containing certaine Moulds or Formes of *Prayer, fitted to ſeuerall occaſions, and penned for* the furtherance of thoſe, who haue more deſire *then skill, to poure out their Soules by* Petition vnto God.

By *Samuel Hieron.*

The thirteenth Edition.

PHIL. 4. 6.
In all things let your requeſts be ſhewed vnto God, in Prayer and ſupplication, with giuing of thanks.

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HELPE UNTO DEVOTION.

To the Right Worshipfull, the Lady *Mary Stode, of Newingham in Deuonshire.*

Madam, if I should vndertake a discourse of the worth and excellency of Prayer, it would bee much harder for me to keepe measure, then to be furnished with matter. How it is commanded by God, and commended by the frequent practise of all the faithfull, there is no man reading the Scripture can be ignorant: and what sweetnesse it brings to the Soule and Conscience, by hauing such a continuall entercourse and communion with the Lord, I hope your Ladishipcan witnes from your owne experience. This is all I will say on the behalfe of Prayer, that as it is one of Gods titles of honour to be stiled, *The hearer of Prayers* [a], so *to call vpon the name of the Lord*, is put for the whole duty, and as it were the life and substance of a Christian [b]. Prayer is that which seasoneth all other seruices which wee offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlinesse, it is a thing which the persecutors of the Saints, when they violently cause all publike acts of worshipping God to be intermitted, cannot abridge vntill life it selfe be extinguished. Much talking there is of prayer in the World: but if, setting aside mens lip-deuotion, enquiry be made into them, what apprehension they haue of their owne wants, what conceit of the Maiesty and presence of God, what knowledge and vnderstanding of his promises, what care (when they come to pray) to watch ouer their owne stragling thoughts, and to tie their hearts to that businesse of deuotion, wee shall finde such an vniuersall scarcity of these things, that it may bee safely affirmed, that albeit there be many kneelers and speakers, and repeaters of words, yet there are few true Petioners vnto God. Now among those few which make conscience to performe this duty as they ought, I haue obserued a great defect: namely, that for want of exercised wits of knowledge in the Scriptures, and especially of experience in the power of Godlinesse, and of a liuely sense and distinct conceiuing of their owne personall necessities, they are not able to be their owne messengers, not to doe their owne errand, in presenting the sacrifice of prayer before the Lord. They would pray with their Families, but they know not how: they haue a willingnesse vpon other occasions to become suters vnto God, but they cannot deuise which way to beginne. To helpe these, I haue lately taken a little paines: not with an intent to binde their deuotions to my words, (for who am I, that I should take vpon mee to limit the motions of another mans heart to a forme of my deuising?) neither yet to cherish any in this their insufficiency, to deliuer their owne apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting themselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themselues, and with comfort also to others vpon occasion.

[a] Psal. 65. 2.
[b] 1 Cor. 1. 2. 2 Tim. 2. 19.

Hauing

Having ended this little labour; I emboldened my selfe to offer it to your Ladiship: not so much for your owne need (who I hope are able with *Hannah*, *out of the abundance* of inward feeling, to *powre out your Soule before the Lord*[c]:) but as a pledge of my loue, and as a witnesse of my thankfulnesse vnto God for his graces in you. And so leauing this *Manuel* with you, as a memoriall of that respect which your Ladiship may many wayes challenge from me, I pray God in Christ to keepe you by his mighty power, through faith, vnto saluation.

c 1 Sam. 1. 15, 16.

Medbury, the tenth of October. 1608.

Your Ladiships in all

Christian duty.

SAM. HIERON.

TO

TO THE CHRISTIAN READER.

I Am not ignorant (good Reader) that set formes of prayer are very distastfull vnto many: they are adiudged to be kinde of confining & limiting of Gods Spirit. And some which do allow them a lawfull vse in the Congregation, doe yet not so well approue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse, who scarce account it praying, vnlesse it be by a Booke; nor their carelesnesse, who labour not to attaine to an ability of commending their personall occasions (euen in words of their owne conceiuing) vnto God: so I could neuer see good reason, why platformes of direction for those, who are yet but beginners in this spirituall exercise of Prayer, should be thought any way conuenient or needlesse amongst Christians. There is a great deale more art in the carriage of a sute to bee put vp vnto God (especially when a man is to bee the mouth of others, as in a Family, or in visiting the sicke, or the like occasion) then euery one, though perhaps he haue some good feeling and vnderstanding in Religion, can at the first attaine vnto. Neither is it (as is pretended) any straightning or bounding of Gods Spirit; but a meanes rather of quickning and stirring vp of the Spirit of him that prayeth, when he shall see the necessity of of bemoning some corruptions, or of crauing some graces, or of giuing thankes for some blessings receiued, which himselfe did not so much as thinke vpon before. Besides, that we may, according as his spirituall feeling shall encrease, enlarge any particular request, if it be not so full to his present case, or insert his owne more personall concernements, which he who went about onely to giue him some generall directions, was not able to coniecture.

And touching that which I doe here offer to the World, I professe sincerely, that in my first vndertaking it, I had no meaning to take vpon mee to set downe lawes for other mens deuotions, or to prescribe any man in his particular occasions of going to the Lord, to speake so or so, and no otherwise, as though I would reduce all supplications to be put vp into the high Court of Heauen, vnto a proportion, and scantling of my conceiuing: He shall wrong me very much, whosoeuer shall so imagine: Onely this was it I intended and thought; I saw the ignorance of that place, where I liued: I had often and earnestly commended Prayer: I had many times, with the best reasons I could, perswaded the vse of it in priuate Families: I perceiued withall in some, a better inclination to it, then power to performe it. Hereupon I thought with my selfe, that as familiar Catechismes and plaine Treatises haue their vse, being ioyned to the publike Ministry, to bring those, which are yet but Babes in Christ [a], *vnto knowledge; so also some helpe in this kind might be good, to beget feeling, and to be a guide to those which haue as yet but stammering and lisping tongues, vntill they shall bee able,* hauing tongues as fined filuer [b], *plainly and distinctly* to speake the language of Canaan [c]. *For this cause I gaue my Booke no greater title then* A Helpe vnto Deuotion, *because I would not be mistaken, or thought to intend any thing else, but onely to further their religious purpose, who would faine learne to pray orderly and effectually vnto God. And in this course I am sure, that I am not without exam-*

[a] 1 Cor. 3. 1.
[b] Prou. 10. 20
[c] Esay 19. 18.

ples. Worthie Diuines in these latter times haue bestowed their pains this way: Master Iohn Bradford, *Master* Edward Dearing, *Master* Henry Smith, *Master* R. Rogers, *(page 431. of his seuen Treatises)* Master Brinsley *(in the second part of* The true *Watch) and others whom I need not name.*

I might tell thee of the words of prayer: *which the Prophet bade the people* to take vpon them, and to say vnto the Lord, *of the forme which* Habakuck *was wont to vse for the ignorances of the people: Of the many Psalmes which are stiled;* Psalmes of instruction, *not only because the matter was of vse to instruct Christians, but also because the very mould it self might remaine as a help in Praier for those, who should at any time fal into the like occasion, which the Enditer of the particular Psalmes was exercised with. These and other things I might insist vpon: But I find a title giuen to one Psalme, which shall be vnto me in stead of many proofes:* Ps. 102. *It is this:* A praier of the afflicted when he shall be in distresse, and poure forth his meditation before the Lord. *Which Psalme, though ayming perhaps at some more speciall affliction, in which the seruants of God then were; yet inasmuch as it is reported in the title to be for the generall vse of an afflicted person (as indeed it is excellent for such an occasion) it seemeth to me abundantly to satisfie all those who shall doubt of the conueniencie of such set directions.*

Thus hauing acquainted thee with my whole intent, and laboured (least thou shouldest be forestalled by any mis-opinion) to shew warrant for my doing, I commend my endeauours to thee, and thee to the Lord, praying him to furnish thee with the Spirit of supplication, that thou maiest be ful of holy matter, *and so abounding with* gracious speech, *that thine ability to vtter thine owne feeling vnto God, may bring much sweetnesse to thy soule, and no lesse comfort to others, if thou be at any time occasioned to speak in the name of others, to his Maiesty: Adding this withall, that if thou ayme not at this grace, but content thy selfe still to speake no other words but such as are put into thy mouth, thou wrongest thy selfe greatly, and all those who haue laboured to bring thee vnto more perfection. Farewell.*

Thine in the Lord,

Sam. Hieron.

A ſhort Aduertiſement touching Preparation *before Prayer.*

In which is ſhewed { 1. The neceſsity of it. 2. The manner of it.

THE *neceſſity of Preparation may appeare many wayes.*

1 By our Sauiours platforme, *in which the Petitions are not ſet downe abruptly, but a ſolemne Preface is prefixed, like a faire porch to a beautifull houſe; to teach vs to frame our affections, and ſet them in due order, before we draw neere to ſpeake vnto the Lord.*

2 By expreſſe commandement. Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God. *It is a dangerous thing, ſo babble out vndigeſted and vnadviſed words in his eares.* [a] Eccleſ. 5.1.

3 By example. *O God* (ſaith Dauid) *my heart is prepared, ſo is my tongue,* [b] *&c. It was the difference betwixt him and hypocrites, that he waſhed his hands in innocency, before he would compaſſe the Altar* [c].

[b] Pſal. 108.1.

4 By due proportion from outward things. *If a man goe before a Prince, or a man of authority, he will thinke vpon his carriage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould we prepare when we come to ſpeake to God, who is higher then the Kings of the earth?* [c] Pſal. 26.6.

2. The manner of preparation ſtands, in { *Praying.* *Meditating.*

1 Praying. *Maruell not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomacke, and ſetteth an edge vpon the appetite to eate more; ſo in Prayer: Therefore* Dauid *before prayer, prayed*; Let my praier be directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keep the doore of my lips [d]. *A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.*

2 Meditating *vpon three things:* 1 *Gods Maieſty.* 2 *Gods promiſes.* 3 *Our owne vileneſſe. The reaſon is this: There are three things chiefly requiſite in praier, which are helped by this threefold meditation.* 1 *Humility and lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſty;* 2 *Confidence and aſſurance to be heard, bred by the knowledge of Gods promiſes:* 3 *Feruencie of affection ſpringing from the apprehenſion of our owne vileneſſe.* [d] Pſ. 141.2,3.

That the Maieſtie of God muſt be thought vpon, is proued. Eccl. 5. He that ſpeakes to God, is bidden to remember, that God is in Heauen.

That the promiſes muſt be muſed vpon, appeares, 2 Sam. 7.27. Thou haſt reuealed vnto thy ſeruant, *&c.* Therefore hath thy ſeruant been bold to pray, *&c. Geneſis* 32.11, 12. I pray thee deliuer me, *&c.* for thou ſayedſt, I will ſurelie doe thee good. *What courage can wee haue to goe to the throne of grace, without the warrant of promiſe?*

That our owne vileneſſe muſt be remembred, it is euident, Gen. 32.10. I am leſſe then the leaſt of thy mercies, *Ezra* 9.6. O my God, I am aſhamed and confounded to lift vp mine eyes, *&c.* for our iniquities are increaſed, &c. *Thus then prepare thy ſelfe to pray: Exerciſe thy thoughts before hand vpon theſe three things:* 1. *what a preſence*

full of maieſtie thou muſt come into: 2. What ſweet promiſes he hath made to encourage thee: 3. What need thou haſt to flie to his mercie. This will furniſh thee with humility tempered with cheerefulneſſe, and both whetted on and quickned by the feeling of thy owne neceſsity.

To helpe thy meditations of Gods Maieſty, remember Pſalme 104. 1. O Lord my God, thou art exceeding great, thou art clothed with glory and honour,&c. 1 *Tim.*6.16. Who onely hath immortality,and dwelleth in a light that none can attaine vnto,&c. *and ſuch like places.*

To ſupply thee with words of promiſe, conſider Pſalme 50.15. Call vpon me,&c.ſo will I deliuer thee,&c. *Iſa.*65. 24. Yea, before they call, I will anſwer, and whiles they ſpeake,I will heare. *Iohn* 14.13. Whatſoeuer you aske in my name, that will I doe: *and many ſuch teſtimonies.*

*To bring thee to ſee thine owne vileneſſe, ponder Iob.*15.16. Man drinkes iniquity like water. *Chap.*25.4. He cannot be cleane that is borne of a woman. *Pſal.*51.5. I was borne in iniquity, *&c. Rom.*7.18. I know that in my fleſh there dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob *did, Chap.*9.3. *View thy ſelfe often in the glaſſe of the Law*

A

A Prayer to be prepared and *enabled to pray.*

Almightie and eternall God, the alone giuer and bestower of all good, without whose speciall enabling, no man hath power to performe any spirituall duty as hee ought: I beseech thee bee pleased to prepare my heart, and to quicken my affections to this holy seruice of calling vpon thy Name: Make me to remember both who thou art, into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glorie and honour: and what I my selfe am, euen dust and ashes, and a most vile and vnworthy sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good heed to my behauiour here before thee, lest my presumption and want of due respect vnto thy Maiesty, should turne my prayers into sinne. Giue mee a liuely sense of mine owne personall wants, and a distinct vnderstanding, both of those good things which I haue receiued from thee, and of those rich mercies which in thy word thou hast promised to bestow: that so I may bee furnished with matter, both for request, and for thankefulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantly before thee. Alwaies let thy Spirit of supplication bee with mee, to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Indue mee with faith in thy promises, that I may come boldly vnto thy throne of grace, and may learne both to trust vnto, and awaite for thy saluation: not daring to limit thy Maiesty, or to prescribe vnto thee, how or when to supply me,

Let this exercise of praying be a delight vnto mee, make mee constant in the vse of it, knowing what speedy accesse the prayers of Faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue free liberty of vnfolding his wants, and laying open his desires and griefes before the immortall God. Euer (O Lord) let the end of my praying bee thy glorie, and let me make conscience to bee still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing for those good things I stand in need of. Grant me these graces, for my only Sauiour and Mediators sake Iesus Christ. *Amen.*

A morning Prayer for priuate Families.

MOst gracious God and louing Father, in all humility of soule, and vnfained acknowledgment of our bounden duty, we present our selues here before thy throne of Maiesty and glory, desiring in some measure to shew our thankfulnesse for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first we were fearefully and wonderfully made, thou couerdst vs in our Mothers wombe, thou gauest vs the shape of men and women, when it was free for thee to haue equalled vs vnto thy basest creatures: since, it hath pleased thee to preserue vs, to watch ouer vs, and to gard vs by thy prouidence, to open thy hand, and to repleniish vs with good things, to giue vs food and raiment, health, liberty and peace. O Lord, thy compassions faile not, but they are renewed euery morning: euen in this night past we haue

receiued an apparant euidence of thy loue. For whereas, for the ſinnes committed the day before, thou mighteſt euen in the dead of ſleepe haue taken our ſoules from vs, and ſo ſuddenlie haue brought vs to our account, it hath been thy pleaſure yet to ſpare vs: and not onely ſo, but to refreſh vs with quiet reſt, and to bring vs in ſafetie to the beginning of this day. Grant (O Lord) we pray thee, that the ordinarie vſe of theſe thy kindneſſes, may not make vs the leſſe to eſteeme them: but to affect our hearts with the apprehenſion of them; that wee may learne to admire thy mercie, which dealeſt ſo graciouſlie which ſuch vnthankfull perſons as wee haue alwaies been, and may euen binde our ſelues to ſtriue to ſhew all obedience and dutie to thee, which doſt ſo enlarge thy goodneſſe vnto vs. But chiefly (O Lord) raiſe vp (wee beſeech thee) our hearts and our affections from theſe outward fauours (the leaſt of which notwithſtanding is greater then the beſt of our deſeruings) and draw vs to the ſerious conſideration of thoſe bleſſings, which doe more directly concerne a better life. Make vs thankfullie mindfull of the grace of election, by which thou freely chooſeſt vs in Chriſt to bee veſſels of mercie, before wee were: of thy ſending thy Sonne out of thine own boſome, being in thine own forme, to take on him the forme of a ſeruant, and to become obedient vnto the death, euen the death of the croſſe for our ſakes: of thy calling vs out of the kingdome of darknes by the power of the Goſpell preached: of thy ſhining in our hearts by the enlightning of thy Spirit: of quickning vs when we were dead in treſpaſſes and ſinnes: of thy begetting vs againe vnto a liuely hope: of the firſt fruits of the Spirit, and of that earneſt of our inheritance which thou haſt giuen vs: of the daily free vſe and liberty of thy word, whereby that great myſterie of godlineſſe, yea euen thy whole counſell is clearly reuealed to vs.

O Lord teach vs to conſider what miſerable creatures wee were in our ſelues, and what a feareful caſe we had yet been in, if thou hadſt left vs to our ſelues: that ſo the view of theſe vnſpeakable and vndeſerued fauors may euen rauiſh our ſpirits, and ſo poſſeſſe our hearts, that we may conſtantly reſolue, henceforth to giue vp our ſelues as a liuing ſacrifice, holy and acceptable vnto thee, and to deuote all our powers both of ſoule and body to the glory and honour of thy Name.

And (Lord) enable vs heereunto we pray thee: for we are not ſufficient of our ſelues to thinke any thing, as of our ſelues, we are naturally reprobate to euery good worke. Open therefore the eies of our mind, that we may ſee what is good, and what thou requireſt of vs: teach vs to make thy word our delight and counſellor: that by it wee may be informed in thy paths: put thy ſpirit within vs, and cauſe vs to walke in thy ſtatutes: let our eares continuallie heare a word behind vs, ſaying, *This is the way*: giue vs hearts of fleſh, yeelding, and pliable affections: ſubdue the crookednes of our nature, and bring it vnder the obedience of Chriſt. And when thou haſt entred vs into a good courſe, vphold vs therein, by thy all-ſufficient grace, ſtabliſh vs in euery word and good worke, fill vs with the fruits of righteouſneſſe, let vs not bee idle nor vnfruitfull in our profeſsion: but grant that wee may be euen rich in good workes, and ſo may adorne the doctrine of thee our Sauiour in all things, making the aduerſaries of thy truth aſhamed, when they ſhall haue nothing concerning vs to ſpeake euill of. And ſhield vs (O Lord) we earneſtlie intreat thee, againſt the malice rage and furie of the Diuell: giue vs wiſdome to diſcerne his policies, and courage to reſiſt euen his moſt firie aſſaults: make vs wiſe againſt the beguiling entiſements of this ſinfull world: let vs not be carried away with the ſtreame of theſe corrupt times: harden our faces againſt the reproches and enmities of euill men: ſuffer vs not to bee wearied, nor to faint in our mindes for any tribulations; ſanctifie vnto vs euery affliction, that it may be

a meanes

a meanes to purge out our corruptions. Draw our minds from the loue of this preſent World, teach vs to vſe it as if we vſed it not, grant that we may euer remember, that we haue here no continuing City: that ſo wee may ſeeke for that Kingdome that cannot bee ſhaken, but is eternall in the Heauens: Cauſe vs to depend vpon thy prouidence, and to caſt our care and burden vpon thee: aſſuring our ſelues that thou which haſt giuen vs Chriſt, canſt not but with him giue vs all things alſo.

And (Lord) if at any time wee fall by occaſion into a fault (as who are we that wee ſhould preſume? put vnder thy hand we beſeech thee, deliuer vs out of the mire that wee ſinke not, let not ſinne ſwallow vs vp, let it not grow ſtrong vpon vs, leſt wee periſh.

Enable vs vnto diligence, and faithfulneſſe in our ſeuerall callings, teach vs to lift vp our hearts to thee for a bleſsing vpon our endeauours, and to remember that we are alwaies in thy preſence: that ſo wee may ſtudy to walke with thee, and to approue our very thoughts vnto thee. Giue vs a ſober vſe of thy Creatures: make vs readie to reach out our hands vnto the wants of others: beget in vs a godly iealouſie ouer our ſelues, that we walke circumſpectly, taking heed to our ſelues in our eatings, in our apparrell, in our company, in our recreations, often conſidering our waies, and labouring quickly after euery errour, to turne our feete into thy Teſtimonies. And (Lord) cauſe vs to bee earneſtly mindefull of the eſtate of thy whole Church; bleſſe all Kingdomes and States profeſsing thy truth, bee gracious, eſpecially to this our Kingdome, forgiue the crying ſinnes of the times, continue thy Goſpell, diſappoint the hope and expectation of all Papiſts, let them periſh as many as haue euill will at Sion, diſcouer Antichriſt more and more, enlarge the territories of thy Church, ſtabliſh thy kingdome of grace, haſten the Kingdome of glory.

Heape thy bleſsings vpon our gracious King, make him a further Inſtrument of much good vnto thy choſen: proſper the worke of thine owne hands begun in the young Prince: ſhew mercy to the reſt of the royall Progenie. Bee gracious to the Councell, to the Court, the Nobles, the Gentrie of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongſt men. Be with the Magiſtracy and Miniſtry of the Realme; make thy word to grow by the labors of thoſe whom thou haſt appointed to the ſeruice of thy Church: Containe the ſubiects in their due obedience to authority, bring to nought all tumultuous and rebellious practiſes: comfort all thine afflicted ſeruants, refreſh them with a ſweet feeling of thy fauour.

Giue vs compaſsionate hearts, and a fellow-feeling of others miſeries: prepare vs vnto the day of triall: and keepe vs by thy mighty power, thorow Faith vnto ſaluation. Grant vs theſe good things, for Chriſtes ſake: in whoſe name we commend our ſelues and our ſutes vnto thee, ſaying as hee hath taught vs.

Our Father &c.

An Euening Prayer for priuate Families.

O Lord our God moſt mercifull and gracious in Ieſus Chriſt, among other thy mercies, with which thou doeſt euen follow vs thy moſt vnthankfull ſeruants, wee acknowledge this to bee none of the leaſt, that wee haue this comfortable freedome of comming into thy preſence, there to powre out our ſoules before thee, and to lay open our neceſsities vnto thee.

Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this dutie with glad hearts and cheerfull Spirits, reioycing in it that wee haue opportunitie giuen vs, to teſtifie

ſome part of that great duty, which in many reſpects wee owe vnto thy Maieſty.

And now (Lord) being come before thee, wee cannot but confeſſe the vileneſſe of our eſtate, wee were conceiued in ſinne, and in ſinne we haue continued all our dayes, wee haue euen drunke iniquity like water, wee haue drawne it after vs, and tied it vnto vs as with cart-ropes; wickedneſſe hath been ſweet in our mouth, wee haue fauoured it, and would not forſake it: wee haue euen made a mocke of ſinne, and it hath been a paſtime to vs to doe wickedly. Thou haſt often called vs, but we haue ſtill refuſed: thou haſt againe and againe ſtretched out thine hand, but wee haue not regarded: thou haſt ſought to reclaime vs, but wee haue hardned our neckes, as it were Iron ſinewes, and haue hated to be reformed. Thou haſt waited to haue mercy vpon vs, thy Spirit hath ſtriuen with vs, thy very bowels haue been troubled for vs; and how graciouſly haſt thou called vpon vs by thy word? ſaying, *Returne yee Sonnes of Adam: why will yee dye? Come vnto me, and yee ſhall find reſt for your ſoules.* Yet we notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodneſſe, wee haue turned thy graces into wantonnes, and haue giuen thee cauſe to heape vpon vs all thoſe fearefull plagues and puniſhments, which in the extremity of thy law are belonging to the wicked.

When we looke into our hearts, we ſee nothing but a confuſed heape of groſſe corruptions, vanity, ignorance, frowardneſſe, vnteachableneſſe, dulneſſe, vnwillingneſſe, and vnaptneſſe vnto good, proneneſſe and readineſſe to any manner of euill; ſecure, irreligious, profane, vncleane, enuious, couetous, and greedie thoughts, peruerſe and diſordered affections, all theſe (as it were) marching together to rebell againſt thee, and leading vs captiue vnto ſinne. The very wiſdome of our fleſh is death, and the ſpirits of our mindes are defiled: when wee looke forth into our liues, wee behold ſinnes more in number then the haires of our head: when we take view of our ſelues in the Glaſſe of thy law, wee can ſee in our bodies and ſoules, in our outward and inward man, nothing but vglineſſe and deformity. Yea, the ſinnes of this one day are ſufficient to bring downe vpon vs the eternall weight of thy diſpleaſure. How negligent haue wee been in our callings? How haue we yeelded to our vnbirdled luſts in the vſe of thy Creatures? How haue wee cheriſhed in our ſelues worldlie, carnall, and voluptuous thoughts? How many bleſsings haue we vnthankfully enioyed, neuer thinking vpon thee which dideſt beſtow them? How haue wee miſſpent this precious time which thou vouchſafeſt vs? How many good opportunities haue wee let ſlip, by which we might haue edified our ſelues, and done good to others? How negligently haue we kept our hearts? By meanes whereof, Satan hath got great vantage againſt vs: how ſlenderly haue wee bewailed the iniquities of the times? how poorely haue wee ſtriuen againſt our owne corruptions?

O Lord, if thou ſhouldeſt ſtraightly marke our iniquities, O Lord, how ſhall we ſtand, where ſhall we appeare, what ſhall become of vs? What anſwere ſhall we be able to make thee to one of a thouſand? And yet (moſt gracious God) which is worſt of all, cuſtome in euill hath bred ſuch a hardneſſe in vs, and hath brought ſuch a cruſt vpon our conſciences, that wee cannot bee perſwaded that thy wrath is ſo terrible, or our ſinne ſo grieuous, or our eſtate ſo wofull, as indeed it is. Hence it commeth, that wee doe not ſtand in ſuch awe of thy Maieſty as wee ſhould; we doe not ſo tremble at thy Iuſtice, nor eſteeme thy promiſes and mercies as we ought to doe: Wee beſeech thee therefore to take the ſtonie hearts out of our bodies, and to put new ſpirits into our bowels, that we may with feeling, and with a liuely and ſenſible apprehenſion confeſſe our ſelues to be, as we are, poore, and wretched, and miſerable, and blind, and

and naked, ſuch as in whom there is no goodneſſe, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And here (Lord) according to that meaſure of ſpirituall feeling which by thy grace we haue attained to, wee doe vtterly renounce our ſelues, we doe wholie diſclaime all hope of helpe by our ſelues, wee account all that is in vs but as droſſe and dung, and doe moſt earneſtly entreat thee to looke vpon vs in thy Sonne Ieſus Chriſt: Accepting his death and paſsion as a ſufficient, abſolute and compleat diſcharge for all our ſinnes whatſoeuer. O Lord, let the chaſtiſement of our peace be vpon him, and let vs be healed with his ſtripes: we haue no other name vnder heauen in which we can be ſaued: and wee know that thou haſt ſealed him, and ſent him into the world, to ſaue thy people from their ſinnes: we beſeech thee therefore for his ſake to be at peace with vs, put away our tranſgreſsions like a cloud, and our ſinnes as a myſt, forgiue our iniquities, and remember our offences no more. And withall ſeale vp to our ſoules and conſciences the feeling of this thy loue by the gracious teſtimonie of thy Spirit, that we may know that there is peace in Heauen for vs, and that Chriſt is made of thee vnto vs Wiſdome, Righteouſneſſe, Sanctification, and Redemption, and that nothing ſhall euer bee able to ſeparate vs from thy loue in him. We doe beg this at thy hands, ſo much the rather, becauſe we ſee the vanitie of all things in this world: all things in it are ſubiect to vncertaintie: they are all lighter then vanity it ſelfe: But thy loue in Chriſt is firme and perpetual. For with thee there is no ſhadow of change, thy calling and gifts are without repentance: and therefore we pray thee ſettle vs in the aſſured perſwaſion of thy loue, to the end that we may haue ſome comfortable vnderſtanding, that whatſoeuer doth befall vs here, howſoeuer we be tried, yet after al, we ſhall lay down our heads in thy peace, and bee made partakers of thy glory. In the meane ſpace, ſo long as thou ſhalt bee pleaſed to reſpite the dayes of our pilgrimage vpon this earth, we pray thee doe not leaue vs to our ſelues, neither forſake vs: but giue vs as pledges of thy loue, thoſe ſpirituall bleſsings in heauenlie things, wherewith thou art wont to furniſh thy choſen: that ſo we may make our conuerſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſsion, or bee a ſcandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beſeech thee, againſt our manifold infirmities, againſt thoſe euils to which our natures doe moſt incline, enable vs to ſhake off that ſinne that hangeth ſo faſt on, ſtrengthen vs to euery good and honeſt duty, make vs perfect in good workes, ſanctifie vs throughout, and keepe our whole ſpirits, ſoules and bodies blameleſſe vnto the comming of Ieſus Chriſt.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preſeruation which thou affordeſt vs, for the comforts of this day, both to our ſoules and bodies, for thy enlarging our time and opportunitie to repent: grant, wee pray thee, that our thankfulnes may not ſtand onely in outward ſhewes, but that wee may bee thankfull indeed and in truth, labouring to be dutifull vnto thee, which art ſo mercifull vnto vs.

And inaſmuch as, O Lord, we doe profeſſe to beleeue the Communion of Saints, therefore it becommeth vs to be mindfull of others in our prayers beſides our ſelues: wee are ſuters to thee in the behalfe of all thy people, ſperſed ouer the face of the earth: thou (O Lord) art priuy to their ſeuerall wants: thou art only able to make a gracious ſupply: we beſeech thee for them as for our own ſoules. More particularly, we poure out our ſoules before thee, for thoſe Churches which amongſt vs thou haſt planted and vnited vnder one gouernement: Our ſinnes (O Lord) chiefly our contempt of thy glorious Goſpell, doe deſerue a curſe

a curſe, euen that thou ſhouldeſt remooue our candleſticke, and clean put out the light of thy holie word; withal make vs a by-word to the world, by ſome extraordinary iudgement: But, wee pray thee in Chriſt vouchſafe to reuerſe thoſe plagues which wee haue deſerued, continue thoſe fauours which wee haue hitherto enioyed, continue and enlarge the freedome of thy word, ſtabliſh the truth of religion amongſt vs by a perpetuall decree, both for vs, and for our poſterity after vs: To this end bleſſe all good meanes: aboue others our Soueraign and King, enable him euerie day more & more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, defeat his enemies: giue him and vs ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulnes in his ſeruants, loyaltie and true-heartedneſſe in his Subiects. Stir vp Magiſtrates and men in authority, to ſeeke the aduancement of thy glorie, and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of thy Goſpell, water their endeauours with the dewe of heauen, that dailie ſuch as belong vnto life eternall may bee added to the Church: And ſeeing thou art pleaſed to exerciſe diuers of thy ſeruants with the croſſe, ſome with ſickneſſe of bodie, ſome with perplexitie of ſpirit, ſome with loſſe of goods, ſome with reſtraint of libertie, ſome in one kind, ſome in another, we pray thee to ſweeten their afflictions, and to ſeaſon their ſorrowes with the comfort of thy Spirit: furniſh them with a meaſure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou ſhalt ſee it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that we muſt through many tribulations enter into thy bleſſed Kingdome. In our health, make vs mindfull of ſickneſſe, of death, and of our laſt account: that theſe things may not come vpon vs as a ſnare, but that we may be prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weaknes and coldnes of our praiers. Take vs this night into thy bleſſed tuition: we know that thou doſt neither ſlumber nor ſleepe, keep vs from euill, keep vs from the malice of Satan, from ſecurity and careleſnes, from dulnes, and drowſines of ſpirit, that if it ſhall bee thy pleaſure to let vs liue vntill the morning, we may become ſo much the fitter to ſerue thee in our ſeuerall callings, ſo as may be moſt for the glorie of thy great Name, through Ieſus Chriſt: in whoſe name wee commend our ſelues and our vnworthie praiers vnto thee, ſaying as he hath directed vs in the Goſpell, *Our Father, &c.*

A Morning Prayer for a priuate Perſon.

O Almightie Father, the Father of our Lord Ieſus Chriſt, and in him my Father alſo, how vnworthie and wretched a creature were I, if receiuing ſo many bleſsings from thee, I ſhould not ſtirre vp my ſelfe to returne ſome thankfulneſſe vnto thee for the ſame? It is euen thou (O Lord) which from my firſt being vntill now, haſt couered me vnder thy wings, and vnder thy feathers I haue been ſure. My body and ſoule, my health, my ſtrength, my maintenance, whence haue I theſe things but from thee? The ſafety of this night, the quiet reſt wherewith I haue been refreſhed, to whom can I aſcribe it but onely vnto thee? That I haue liued hitherto, that I haue not been ſwallowed vp with ſome ſuddaine iudgement, that Satan hath not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am deliuered from the power of darkenes, and tranſlated into the kingdome of thy deare Sonne, that I haue daylie acceſſe into thy glorious preſence: Whence are all theſe, but from the freedome of thy grace? If thou hadſt giuen mee my deſert, I ſhould haue

periſhed

periſhed long agoe: it is from thy mercie alone that I am not conſumed.

O Lord make mee aſhamed of my vnthankfulneſſe, wound my heart with the conſideration of my owne dulneſſe, whom ſo many kindneſſes haue not wrought vnto more obedience. And vouchſafe, I pray thee, notwithſtanding the ſmalneſſe of my deſeruing, yet to looke graciouſlie vpon this my morning ſacrifice of praiſe, which I doe here tender vnto thy Maieſtie: let not I beſeech thee, the ſcantneſſe and barrenneſſe of my ſeruice, make thee to turne away thine eies, and to haue no regard vnto mine offering. But as thou art wont to ſpare thy Seruants, euen as a man ſpareth his owne Sonne that ſerueth him, and in them to accept the will for the full performance: ſo bee pleaſed to looke vpon mee in Ieſus Chriſt, and for his ſake to remit my former vngratefulneſſe, and to ſtrengthen mee by thy grace for the time to come, in ſome good meaſure to reforme the ſame: And to the end (O Lord) that I may manifeſt the truth of my deſire to bee thankfull, I beſeech thee to beget in me a holie care both this day and for euer, to walke worthy of that calling whereunto I am called, to ſtudie to pleaſe thee with reuerence and feare, and by a blameleſſe, pure, and vnrebukeable conuerſation, to ſhine as a light amongſt men. I cannot, I confeſſe doe this of my ſelfe, I haue in me the ſame corruption of nature which the moſt wicked hath: I intreate thee therefore to work in me that which is pleaſant in thy ſight: Giue me a cleane heart and a right ſpirit: make mee to vnderſtand aright the way of thy precepts, direct mee in the path of thy commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay me and ſtabliſh me, that my foote-ſteppes may not ſlide. Crucifie my fleſh with the affections and luſts: mortifie my members, which are on earth: ſuppreſſe and ſubdue the law in my members, which leades me captiue vnto the law of ſinne.

Grant that I may ſenſiblie feele the power of Chriſts death, killing corruption in me; and the power of his reſurrection, raiſing me vp into newneſſe of life: make me to reſolue to renounce euen my ſweeteſt and beſt-pleaſing ſins, and not to take liberty to my ſelfe to continue in any knowne vngodlineſſe.

Let it be enough that I haue hitherto giuen the raines vnto my own luſts: grant that hereafter I may take no thought for the fleſh, to content it, but may ſtriue rather to curbe and ſubdue obedience. And (good Lord) increaſe my faith, and better my feeling and apprehenſion of thy loue, that I may with courage and cheerfulnes run the race which is ſet before mee: Bleſſe me alſo this day in the duties of my calling.

Idleneſſe and godlineſſe cannot agree: and it is thy will, that in the ſweat of my face I ſhould eate my bread: preſerue me from all fraudulent, guilefull, oppreſsing, greedie courſes: Draw my affections from the loue of the world: Fixe my heart vpon the things which are aboue; if things ſucceed according to my minde, make mee thankfull to thee which haſt giuen the bleſsing: if any croſſe come, make me patient and carefull to profit by euerie chaſtiſement.

And becauſe the daily occaſions of danger to my ſoule are infinite, teach me to put on thy whole Armor, and to keepe my heart with all diligence, to furniſh my ſelf with holy meditations to make a couenant with mine eies, to keepe my mouth with a bridle for the auoiding of all filthie communication, to vſe ſuch words as may miniſter grace vnto the hearers, to be ſober in diet, wary in diſports, moderate in apparell, choiſe in my company, and euer to practiſe that continuall feare which hath a promiſe of bleſſednes. Finally (Lord) ſo guide me through the courſe of this whole day, both in my priuate and more publike imployments, that if I liue by thy ſufferance vntill night, I may haue much comfort in the taking notice of thy grace and

and goodneſſe towards mee: and all this for Chriſt Ieſus ſake, thy onely Sonne, and my alone Sauiour.

An Euening Prayer for a priuate perſon.

MOſt mercifull God and gracious Father in Ieſus Chriſt, were it not that thou haſt made a gracious promiſe in thy word, that whatſoeuer is asked of thee in the name of thy Sonne, ſhall be beſtowed, I ſhould not dare to preſſe into thy preſence, being guilty to my ſelf of ſo many ſinnes which I haue heaped vp in thy ſight, from the beginning of my daies vntill this preſent.

I am by nature (O Lord) the childe of wrath, a vaſſall of Satan, no better then a very fierbrand of Hell. It is thy great mercy that I eſcaped the fury of thy wrath, due vnto mee at the very inſtant of my birth, in reſpect of that maſſe of corruption which I brought with mee from my mothers wombe. Neither haue I, ſince I am come to vnderſtanding, any whit amended or bettered my firſt eſtate: but I haue added to it a numberleſſe number of tranſgreſsions, breaking euery of thy commandements, by thought, word, and deed, ſinning in many things againſt knowledge, againſt conſcience, and againſt that light which thou haſt giuen mee: yea, cleane againſt many vowes and promiſes of better obedience. I haue no colour of excuſe, nothing haue I to plead in the defence of my many ſlippes: If I diſpute with thee, I muſt needes lay my hand vpon my mouth, and learne to abhorre my ſelfe in duſt and aſhes. And (Lord) giue me, I beſeech thee, a fleſhy and melting heart, that nothing may more affect mee, or touch mee more deepely, then to ſee my owne vileneſſe, and how diſſobedient and ſtubborne I haue been towards thee, which haſt euen heaped vpon me ſo many fauours.

Make mee aſhamed of my barrenneſſe and vnfruitfulneſſe in my profeſsion, who haue giuen thee iuſt cauſe to range mee among theſe hypocrites which make a ſhew of godlineſſe, but yet deny the power thereof. Beget in mee that godly ſorrow which cauſeth true repentance neuer to be repented of: that I may bee grieued in my very ſoule for my ſins, not ſo much becauſe of the danger of Hell that followeth, as becauſe I haue offended thee, the loue of whoſe Maieſty ought to bee a ſufficient motiue to obedience. And for the furtherance of my humiliation and ſorrow, cauſe me O Lord, to ſearch and to trie my waies, to call my ſelfe to a ſtraight account, that I may ſee my ſins in particular, the vanity of my heart, my extreame deadneſſe and ſecurity, my pride and haughtineſſe of ſpirit, my backwardnes to al good ſeruices, my worldly mindedneſſe, my ambitious riſing & crauing thoughts, my want of charity and mercy to others, my miſcarriage in my place and calling, my idle and vnbeſeeming ſpeeches, my offenſiue and ſcandalous behauiour: thus (O Lord) make mee careful to rip vp my heart and life, that ſo I may ſet my ſinnes in order before mee, and may thereby become the more humble and the more forward to caſt down my ſelfe before thee, and to iudge my ſelfe, that I may not bee iudged of thee. Yet withall (moſt gracious God) make me able in the midſt of all this, to reach out the hand of Faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to bee the reconciliation of my ſinnes. I know (O Lord) the vertue of his bloud, that it can make my ſinnes, though they were as crimſon, yet to become as white as ſnow. O then (I beſeech thee) couer my filthy nakednes with his glorious righteouſneſſe: cloath mee with the garments of his ſaluation, that ſo thereby I may bee holy and vnblameable, and without fault in thy ſight. Speake peace vnto my conſcience by thy holy Spirit. Say vnto my ſoule, *I am thy ſaluation.* My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, and bring it forward by thy mighty working vnto more perfection.

Thou

Thou haſt promiſed, not to quench the ſmoaking flaxe, nor to breake the bruſed reede: beare then, I pray thee, with my ſcantnes, and helpe my vnbeleefe, perfit the worke of thy owne hands, performe it vntill the day of Ieſus Chriſt. My faith is that I muſt liue by: it is my victory: thou (O Lord) in mercy haſt begun it: cheriſh it (I beſeech thee) together with all thoſe graces which accompany ſaluation, that they may be in me, as a well of water, ſpringing vp into euerlaſting life. And grant that I may not be preſumingly ſecure touching mine owne eſtate, but may euer and anon bee prooving and examining my ſelfe, whether I am in the faith or no: and that I may alſo ſtudy and ſtriue to giue euidence of my faith, by ſhewing forth good workes, and by bringing forth good fruit, euen fruit worthy amendment of life. I am compaſſed about with many weakeneſſes, and (as I haue found by the experience of this one day) Satan is full of malicious cunning to worke vpon all aduantages: O Lord, ſtrengthen me to reſiſt him, giue me holy wiſdome to diſcouer his ſleights, & grace to withſtand his moſt ſharpe aſſaults. Arme me alſo againſt the reproaches and obloquies of the world. I haue learned in thy word, that if I ſerue thee in ſincerity, my name ſhall be put out as euill amongſt men: giue mee both care to carry my ſelfe out of the reach of iuſt exception, and reſolution alſo to ſacrifice my credit and eſtimation, yea, euen my life it ſelfe if need bee, to thy glory.

Teach mee to learne of the Author and finiſher of my faith, to deſpiſe the ſhame, and to endure the ſpeaking againſt of ſinners, in reſpect of that eternall weight of ioy and glory which is ſet before me. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this dayes preſeruation. How many euils haue I eſcaped, to which I was ſubiect by nature, and to which I had made my ſelfe ſubiect through ſinne? It is thou (Lord) onely which makeſt me to dwel in ſafety. Stretch out the wings of thy grace and protection ouer mee this night: though ſleep ſeize vpon the eies of my body, yet let not ſecurity oppreſſe my ſoule: keep me from idle fancies, and from vaine dreames: giue me a ſober and ſanctified vſe of all outward refreſhings, that I may alwaies in all things aime at this one thing, namely, how I may be the better fitted to ſerue thee faithfully in my place and calling: and that for Chriſt Ieſus his ſake, thy only Sonne, and through thy mercy, my louing Sauiour, *Amen*.

A more particular Morning Prayer on the beginning of a Sabbath day.

MAnifold (O Lord) are thy mercies, and thy goodneſſe is infinite. In euery particular which befalleth mee, I haue abundant experience of thy loue. It is much (moſt gracious God) that I, which haue ſo many wayes prouoked thee, ſhould bee let to liue to behold the light and comfort of the day: But much more is it, that hauing beene heretofore a prophaner of thy holie day, a barren and an hypocriticall Profeſſour of thy Word, a fruitleſſe and vnprofitable hearer, I ſhould yet enioy the bleſſed opportunity of another Sabbath. How iuſtly mighteſt thou long ſince haue fatted vp my heart, and giuen mee ouer vnto a reprobate minde, taking from mee the comfortable and happy freedome of going into thy houſe, & of giuing attendance vpon the poſtes of thy doores? O teach me (I pray thee) to value thy mercy in this behalfe, according to the true worth thereof: Suffer mee not ſleightly to entertaine either this or any other of thy fauours. And, as thou haſt brought mee to the beginning of this holy reſt, ſo inable mee (I beſeech thee) to the ſanctifying it, and to ſuch a kinde of ſpending the ſame as thou requireſt. Teach me to remember that it is thine owne ordinance, euen one of thoſe vnchangeable lawes, which thou wroteſt with thine owne finger, that this day ſhould after

a more speciall maner be diuerted and deuoted to thy seruice, and that thou hast not therefore restrained outward imploiments in our callings because idlenesse pleaseth thee, or because ease giuen to the flesh, is a part of thy worshipbut that thou hast in thy infinite wisdome so appointed it, that being freed from all other incumbrances, we might wholy apply our selues either to the publike or priuate exercises of godlinesse. Giue me therefore grace (I most humbly intreate thee) that I may call thy Sabbath a delight, to consecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of seeking mine owne will, or of speaking vaine words, and may euen bind my selfe to a serious and a continued course of seruing thee in the practise of such duties as belong to the halowing of this day. I know, O Lord, that herein I shal meet with many lets: mine own corrupt nature wil repine and think this a yoake and burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy day a day of carnall pleasure, I shall be derided and scorned, if I refuse to do as others doe. I shall meete also with many cunning perswaders, which will seeke by plausible reasons to draw mee from diligence and constancy in this course. O Lord (I beseech thee) with the bowing of my heart, to make mee strong against all these withdrawmēts: grant that I may more esteeme obedience to thee, then either the contenting of mine owne sensuall affections, or the auoiding of reproach among profane persons, or the satisfying of men, bee their pretences what they may bee. I am taught (O Lord) and I doe beleeue it, that thy yoke is easie, and that thy commandements are not grieuous: and I know that by a holy vse in these religious seruices, I shal make them so familiar vnto me, and shall also finde that exceeding sweetnes in them, that I shall euen long for thy Sabbath before it comes, and the time will seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto mee the particular businesse therof. In praying giue me reuerence to thy Maiesty, sense of mine own wants, faith in thy promises, fresh remembrance of thy former kindnesses, charitable & compassionate, and yeelding affections towards others. In hearing, vouchsafe mee an vnlocked and an vnderstanding heart, a right iudgement, meekenesse of spirit, liuelinesse of affection, fastnesse of memory. In communicating at thy table, bestow on mee an humbled soule, a hungring heart, a conscience purged from dead workes, power of sweet meditation vpon the death of Christ.

In looking vpon the administration of Baptisme, afford mee mindfulnesse of mine owne vow, remorse for my often failing in that solemne promise, earnestnesse of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take from mee all both dulnesse and vanity, make me to sing with a grace in my heart, still striuing to lift vp my soule vnto thee. Enlarge my heart towards other, as occasion shall be offered, that I may bee ready to giue to those that want, forward in euery good worke, comfortable to the sick, tender-hearted to those whom thou hast humbled, apt to make peace where discord is. Let al works of mercy bee a delight vnto mee, and make mee carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate on good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shew the fruit of it in al my conuersation. Finally, I humbly pray thee, so to guide mee both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge too be encreased, my faith strengthened, my soule and conscience abundantly refreshed, and all this for Christ Iesus his sake, and for thine owne Names sake. *Amen.*

Another

Another Prayer, something more speciall, respecting the hearing of Gods Word.

ETernall God, most gracious and mercifull in Iesus Christ, euerie good giuing and euerie perfect gift commeth downe from thee: thou hast commaunded that if anie man lacke wisedome, hee should aske of thee, and thou hast promised to denie nothing that is asked of thee in thy Sonnes name: In obedience vnto this thy commandement, and in assurance of thy readinesse to make good thy promise, I doe here cast down my selfe before thee, praying thee, as at all other times, so now especially to bee good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holie word, the preaching whereof is the ordinarie meanes appointed by thee to saue my soule, and to draw me out of the power of Satan vnto thine owne selfe. I for my part, am vnworthy of so great a fauour as to be admitted to heare it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnesse and ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dull of hearing, slow of conceit, backward to entertaine, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working of thy spirit, to reform within mee these corruptions: Make mee as a new borne babe, to desire the sincere milke of thy most sacred Word: Grant that I may reioyce at it, as one that findeth a great spoile, let it bee better vnto mee, then thousands of gold and siluer: Open my heart, as thou didst the heart of *Lydea*, that I may euen with a kind of hunger and greedinesse attend vnto the things which are deliuered: cleere the eies of my minde, and annoint them with that precious salue of thy Spirit, that the scales of ignorance may fall from them, and that I may see the wonders of thy Law, euen thy hid wisedome, which my nature of it selfe is not able to discerne. And because thou hast promised to guide the humble in thy way, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a foole in my selfe, that I may be wise in thee: Suffer me not to measure the mysteries of thy kingdome by mine owne blind reason and corrupt affection: but giue me grace to deny my selfe, and to labour to bring mine owne thoughts into captiuity vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the Maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher, a doore of vtterance, that he may open his mouth boldly to publish the secret of thy Gospell. Direct his tongue that hee may speake vnto my conscience, and that if there bee any close corruption lurking in me (as Lord, Who can vnderstand his faults?) the searching power of thy word may discouer it, & rippe it vp euen to the very bottome. And vouchsafe vnto mee that meekenes of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, & may take it, as a speciall fauour from thee that I am not suffered to goe on in sin, nor giuen ouer to mine own corruptions. In euery point of holy Doctrine taught me, make me to remember who it is that speaketh by the mouth of man, that I may receiue the word as a messenger from thee, whether it bee comfort, or reproofe or instruction. and so may giue it that reuerence and that awefull respect which is due vnto thy holy oracles. And because O Lord as I am naturally forgetfull, so the Diuell watcheth to catch away the word as soone as it is deliuered, therefore I pray thee to establish my memory, that I may holde fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this end, make mee carefull in the vse of all good priuate meanes, such as are Prayer, Meditation,

Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligentlie search the Scriptures, whether the things I heare, are so, and may try all things: neither rashly reiecting, nor suddenly believing whatsoeuer is deliuered. And whē I haue found thy truth, so stablish my heart, that I may not wauer nor be caried about with euery wind of doctrin, but may cōtinue in the things which I haue learned, labouring daily to be led forward vnto more perfection. And sith hearing and knowing without practise, do but increase vnto more condemnation, therefore (O Lord) do thou so water that which I heare, with thy heauenlie dew, that it may bring forth much fruit in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sonnes sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe all honour and glorie, now and for euer, *Amen.*

After the hearing of the Word.

STirre mee vp (O Lord) I humbly pray thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now been pleased, notwithstanding my former vnprofitablenes, and sleight estimation of thy holy Word, yet to vouchsafe mee the comfortable libertie of inioying it. How iustly mightest thou long since for my great contempt, haue made my heart fat, giuing mee ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time been such an vnreuerent, negligent, and careless hearer? Yea (Lord) euen my last carriage in that holy exercise which I haue now been at, hath been so farre different from that became mee, that thou maiest iustly make thy Word to be a sauour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to see my owne defects, be mercifull also in giuing mee a heart to lament them, and suffer thy selfe in Iesus Christ to be intreated of mee freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt me and thy blessing: but vouchsafe to water the seed of thy Word cast into my heart, with the deaw of thy heauenlie blessing, that it may not bee made vnfruitful, but may worke mightily in mee, to the inlightning of my minde, to the setling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more and more perfection.

To that end, make me both mindfull and carefull to vse all those good helpes, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections: such as are busie and serious meditation in the closet of mine owne heart, humble conference with others, diligent searching the Scriptures, to find out the ground and certen proofe of things deliuered.

And when matters are made plaine vnto mee, and proued to mee to bee thy expresse reuealed will, grant that I may yeeld my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, & may likewise binde my selfe to the speedie and constant practise of them: that so I may not bee in the number of those which make a shew of godlinesse, but deny the power therof, & which beare much, but reforme nothing, and so doe but disgrace Religion, and heape vp wrath against themselues: but that I may haue my fruit in holinesse, beeing both an ornament to my profession, & a means of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will bee a seruice of no little difficultie. My flesh which is euer lusting against thy Spirit, will rebell, I shall bee apt to grow weary of weldoing, euill

euill men will deride me, and I ſhall be a matter of ſcorne to the vngodly: Sathan will find out manie hinderances, and manie meanes by which to make good duties irkeſome vnto mee. I beſeech thee therfore to furniſh me with that holie reſolution & with that ſpirit of courage, that I may neither delay to begin, when thou commandeſt to ſet forward, nor yet may breake of where thou requireſt continuance of obedience: but that my courſe may bee like the way of the righteous, which like the light, ſhineth more and more vnto the perfect day: ſo ſhal thy Name be glorified, mine owne ſoule comforted, and others edefied by my good example, and I more and more occaſioned to bleſſe and praiſe thy Name in Ieſus Chriſt thy Sonne, and my Sauiour, *Amen.*

Another of the like nature, reſpecting the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy bleſsing. In due regard whereof, I am become an humble ſuter vnto thy Maieſty, that thou wouldeſt bee pleaſed to proſper and to direct my preſent purpoſe of communicating at thy Table. It is thy will that I ſhould often come vnto this holie banquet, for the ſtrengthening of my Faith, and for the preſeruation of the memorie of Chriſts death. O Lord, ſtrike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feaſt to which thou haſt tied thy more eſpeciall preſence, that I may not dare to preſſe in before thee vnprepared. Before I come, teach me to grow into a very ſtrict examination of mine owne ſoule, that I may ſee how I haue liued, and in what meaſure I am furniſhed for ſo waightie a ſeruice. And becauſe I know that the more I looke into my ſelfe, the more I ſhall ſee mine owne nakedneſſe and deformitie, therefore I pray thee to ſupply me from thy infinite fulneſſe: Giue mee a thorow vnderſtanding of the miſery of my eſtate, who am by nature a childe of wrath as well as others. Make mee to ſee the hainouſneſſe of thoſe innumerable euils, and groſſe ſinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into ſince my laſt preſenting my ſelfe before thee at thy board, when I promiſed better obedience. O cauſe my ſtonie heart to bleede within mee, when I thinke vpon mine owne ſcantneſſe in good duties; and vpon my delight and forwardneſſe to tranſgreſſe. Make mee to bee aſhamed and euen confounded in my ſelfe, for thoſe manie enormities which from my corrupt and vnreformed heart, doe continually breake forth into my outward man, euery member beeing a very weapon of vnrighteouſneſſe to doe ſeruice vnto Sathan. Thus (O Lord) ſhall thy mercies in Chriſt be ſweet vnto mee, and I ſhall come with an hungring and thirſting ſoule vnto thy Table. And I pray thee to increaſe in mee that gift of faith, that I may both come to this thine ordinance with a deſire to inlarge it, and may alſo feele it to receiue ſtrength and growth of aſſurance of mine owne perſonall and particular intereſt into the death of Chriſt. Remoue far from me all ſwelling, diſdainfull, and vncharitable affections: O Lord this is a feaſt of loue, and to it a malicious & reuengefull heart can bee no welcome gueſt. And when I haue preſented my ſelfe at thy Table, I beſeech thee to reſtraine my idle and gadding thoughts, draw them to the earneſt and ſerious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauiſh my ſoule with the admiration of his loue, that ſhuld giue himſelfe to die for me a moſt vile vnworthie, & ſinful creature. Stir me vp euen to vow and conſecrate my ſelfe for euer vnto him, that hath vouchſafed himſelfe to bee a ſacrifice for mee. And after I haue receiued theſe pledges of thy loue, and ſeales of thy fauour in thy deareſt Sonne, O make

me truly thankfull to thy maieſtie, and carefull both at the preſent, and euer after, to ſhew forth the fruits of thankfulneſſe in an holy and religious conuerſation, to thy glorie, the good of others, and mine own eternall comfort, in Ieſus Chriſt my Sauiour. *Amen.*

Preſently after Receiuing, before the Thankeſgiuing of the whole Congregation, a man may ſecretly lift vp his ſoule on this faſhion.

AFfect my heart (O Lord) with this euidence of thy loue, teach me in it to ſee the riches of thy grace, who art pleaſed for my weakeneſſe ſake, by ſuch familiar meanes to figure out before mee, and to ſeale vp vnto my ſoule a treaſure of that infinite worth, as is thy fauour in Ieſus Chriſt. Oh that I may as ſenſibly feele his death to be ſweete vnto my ſoule, as I doe theſe creatures of bread and wine to afford a pleaſing taſt and refreſhing to my bodie. O Lord, euermore giue me ſuch a feeling. And now (Oh heauenly Father) ſuffer me not to depart hence forgetfull of thy kindneſſe: But grant that I may now at this inſtant, euen couenant with mine owne ſoule, to walke in a better courſe of holie obedience then heretofore, reſpecting all thy commandements, and endeauouring alwaies to haue a cleare conſcience before thee, and before all men: that ſo, glorifying thee in this life, I may bee glorified with thee in thy kingdome, through Ieſus Chriſt, *Amen.*

Before a Iourney.

O LORD, thou haſt graciouſly promiſed in thy Word, to bee with mee whither ſoeuer I goe, and that thoſe miniſtring ſpirits, thy holy Angels, ſhall pitch round about mee, and beare mee in their hands. A glorious and a comfortable priuiledge I confeſſe this is, that I who am by nature a childe of wrath, and a very vaſſall of Sathan, ſhould be aſſured of ſo high a hand of heauenly protection. I pray thee now at this time to make good this thy mercie to mee, being by neceſſarie buſineſſe to trauell from mine owne place. Marke bee the perils, to which both by nature and by deſert, I am ſubiect: no man is able to number them, or by his own ſtrength and policy to auoid them. Compaſſe thou mee with thy fauour as with a ſhield, goe before me as thou didſt of old before thy people in the wildernesſe; it is onlie thou which canſt make mee to goe and come in ſafetie. Some put their truſt in outward helps: but cauſe thou mee to remember thy Name, and to make thy truth to be my ſhield and buckler. A horſe is a vaine helpe, and ſhall not deliuer anie by his great ſtrength, neither is the mightie man ſaued by his power. It is better to truſt in the Lord, then to haue confidence euen in Princes.

If thou (O Lord) bee my light and my ſaluation, whom ſhall I feare? If thou bee the ſtrength of my life, of whom ſhall I bee afraid? Let this (I pray thee) be the Anchor of my ſoule, both ſure and ſtedfaſt: ſuffer no power of Sathan to remoue my faith from this foundation. Howbeit (moſt holie Father) if it ſhall be thy pleaſure, in this my iournie, to bring ſome croſſe vpon mee, either by making mee a prey to ſpoilers, or by ſome other hazard: I beſeech thee prepare me to it, giue me patience and comfort in it, and an holie aſſurance, that no outward inconuenience can ſeparate mee from thy loue in Chriſt Ieſus.

Make me alwaies mindfull of this, that thy fauour muſt not be meaſured by theſe outward accidents: and cauſe mee euer to hold faſt this rule, that, All things ſhall work together for the beſt vnto thy ſeruants. And (Oh good God) as in my trauels, I am deſirous of thy fauour, ſo teach mee (I deſire thee) to make conſcience of thy feare: that as I expect and craue protection from thee, ſo I may applie my ſelfe to yeeld obedience to thee. Wherefore when I am alone, graunt that I may poſſeſſe my heart with holy thoughts, and may diligentlie watch

watch ouer my ſelfe, for the preuenting of all corrupt and vncleane cogitations. Let me neuer preſume vpon the aduantage of ſecrecie, or of my being not knowne by face, in the places where I come, to doe any thing that ſhall bee contrarie to the profeſsion of a Chriſtian.

And if I light into the companie of others, make mee carefull to ſeeke opportunities of doing good, and that I may neuer frame my ſelfe to the humors of prophane perſons; but in a godlie diſcretion may ſo carie my ſelf, as that I may neither wilfullie make my ſelfe a ſcorne vnto the wicked, neither yet may for any reſpects do ought which may either wound mine owne ſoule, or make them thinke that I am of the ſame vnreformed diſpoſition with themſelues.

Thus (Lord) in an aſſured expectation of thy gracious guidance, I betake my ſelfe to mine intended courſe, and commend both it, and theſe my requeſts vnto thee, in the name and worthineſſe of Ieſus Chriſt, my onelie Mediatour and redeemer, *Amen.*

After a Iourney.

FArre be it from mee (O Lord) that I ſhould craue Mercies of thee in my neceſsities, and then forget to ſhew my thankfulneſſe for them when they are beſtowed. Gracious haſt thou been vnto mee, from the beginning of my life euen vntill now. As ſoone may I number the ſand of the ſea, as make an exact rehearſall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy bleſſings are not renewed towards me. Oh that I could be ſo trulie and effectualie thankfull as becomes me: Oh that my heart within mee might euen melt for grief, that I haue paſſed ouer ſo manie of thy kindneſſes without regard. Beholde, how now alſo thou prouokeſt me to this dutie, O quicken me (I humblie pray thee) thereunto. Make mee diligentlie to looke backe into the courſe & order of this whole iournie, and to obſerue by degrees, how thou haſt been good vnto mee: how thou haſt bleſſed my going out, & my coming in, and brought mee in peace to mine own home. Manie dangers might haue ſwallowed mee vp, which yet (through thy goodneſſe) I haue eſcaped. Sundrie times hath there been (ſuch is the bitterneſſe of this houſe of clay, which I beare about me) but euen a ſteppe betwixt me and death, out of the iawes whereof, thy right hand and thine arme hath ſaued mee. I can aſcribe nothing to mine owne prouidence, neither can I ſay that my ſafetie is the reward of mine own deſeruing. Not vnto mee, O Lord, not vnto mee, but to thy name doth the glorie belong And now grant (I beſeech thee) that the ſenſe of thy loue, may beget in me ſuch a loue of thee, and of that which thou commandeſt, that I may willinglie and chearefullie, and with full purpoſe of heart, deuote my ſelfe to thy ſeruice, accounting (as my dutie is) euerie new kindneſſe to be (as it were) a new bond, and a freſh encouragement thereunto. Grant mee both this and all other needfull mercies, for Chriſt Ieſus ſake, *Amen.*

The Chriſtians ſuite for grace to liue vprightly in his perſonall calling.

IT is thine ordinance, O thou the wiſeſt God, that euery Son of *Adam* in the ſweate of his face ſhould eate his bread: thou haſt fitted euerie man to glorifie thee in ſome ſpeciall calling, thou wouldeſt not that any ſhould liue like an vnprofitable burden of the earth, miſſpending his gracious time, and waſting away the creatures, doing no good to humane ſocietie. Herein thou haſt giuen vs thine own example: for euen thou worke ſt hitherto: and albeit that thy great buſineſſe of creating all things, ended with thoſe ſixe firſt daies, in which euery particular was brought forth by thee in his proper kinde, yet thy prouidence is neuer intermitted; in it neither ſleepe nor ſlumber ouertaketh thee: And thy Sonne Chriſt Ieſus, whiles in the daies of his fleſh, hee humbled himſelfe to

liue as a man vpon this earth, both in his priuate life attended vpon a painfull Trade, and when the time came of his publishing himselfe to the World, went about doing good, yea, and with that chearfulnesse, that it was meate vnto him, to doe the will, and to finish the worke of him that sent him. And are not thy holie Angels also in continuall action? obeying the voice of thy Word, and ministering for their sakes which shall be heires of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke mee amongst other thy seruants, and to set mee (as it were) my propper taske, vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some vneasie burden put vpon mee, but that I may contentedly and comfortably vndergo it, euē like that glorious creature the sun, who haning his tabernacle set him in the heauens, reioyceth like a mighty man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publike and common benefit, giue me such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seek, no nor yet willingly to receiue that gaine which comes by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: whatsoeuer I would that men should doe to me, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken bag, and that as the good man shall giue inheritance vnto childrens children, so the riches of vanity shall diminish, and that thou wilt draw euen out of the bellie of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperity shal destroy him. Let me therefore I pray thee, choose rather a little with thy blessing, then great reuenews with thy curse and iudgement attending thereupon.

And if so bee it shall be thy pleasure to blesse my basket and my store, and to encrease my portion by my honest industry, O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wal in my imagination: but grant that as my lot is enlarged, so I may be more and more afraid of my selfe, lest the care of this world and the deceitfulnesse of riches, should choake in mee the seeds of grace, and steale away my minde from better things. And therefore make it my care good Lord I beseech thee, to follow my calling with that holy measure, as that I may not so far ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of conuenient opportunities for heauenly & spirituall purposes: and as I shall feele thy hand to be opened toward me, so open my heart & my hand towards others, knowing, that as he which scattereth shall be more encreased, so he that spareth more then is right, shall surelie come to pouertie. Euer make mee to consider thy all-beholding presence, that all things are naked in thy sight, & that thou wilt surelie bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to al my courses, my care may be to walke as in thy sight, and to approue my selfe vnto thee by an euen and vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies, and afford vnto mee both these, and all other conuenient and needfull graces, in and for Christ Iesus sake, *Amen.*

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holie Word, which thou hast left vnto mee to be my counsellor, and to make me wise vnto saluation, that I must through manie afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holie ones, which haue now ended the daies of their pilgrimage, and are entred into rest, I finde that

that they all paſſed through gueat tribulation: Nay, Chriſt himſelf the Author and finiſher of my Faith, did firſt ſuffer before he entred into glory.

Of this bitter Cup therefore muſt I alſo drinke, O Lord, if I belong to the number of thy choſen.

Thoſe whom thou haſt ordained to bee veſſels of honour for thine owne vſe, thou wilt purge and ſcoure, and make cleane by varietie of croſſes.

This I know (O my God) and am perſwaded of. But now, when I looke into mine owne heart, and conſider mine owne ſtrength, I find ſuch a baſe ſpirit of fearfulneſſe, ſuch a ſtrong affection vnto peace and quietnes, and ſuch a lothneſſe and willingneſſe to beare the yoke, that I cannot but euen doubt with my ſelf, what will become of me in the day of triall: when I heare of reproaches in good name, loſſes in goods, paines and tortures in bodie, vexations, and horrors and perplexities in minde, tentations by Sathan, combats and conflicts with the feare of death and of iudgement, my fleſh doth euen tremble therat, and O Lord (thinke I) who or what am I, that I ſhould endure the very leaſt of theſe? Whither now ſhall I go to gather hart and courage, but vnto thee O thou preſeruer of man? and how happy were I if I could rightly eſteeme this happineſſe of hauing ſuch a freedome of acceſſe vnto thy throne of grace? Heere therefore doe I proſtrate my ſoule before thee, earneſtly beſeeching thee, in the name of Chtiſt, to be mercifull vnto me in this behalfe. And firſt of all, O moſt tender Father, becauſe ſudden euils do bring with them ſo much the greater griefe, grant that I may often (and that ſeriouſly) think vpon the certenty of afflictions, and how vaine a thing it is for mee, in the ſurging waues of this worldly ſea, to promiſe vnto my ſelfe continuall peace.

Thus (thou bleſsing this meditation vnto mee) the croſſe ſhall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then O Lord, when hou haſt thus framed me to liue as a man alwaies waiting for ſome trial, let it be thy pleaſure alſo, to furniſh & to ſupplie me with ſuch graces as belong to the comfortable enduring it.

Giue me a readineſſe of heart, to ſubmit my ſelf alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings; giue me a portion of ſtrength proportionably to that weight which thou wilt lay vpon mee, that I droup not vnder the burthen, that I faint not in my minde: Giue me feeling of thy loue in Chriſt, that that may preuaile againſt all diſcouragements, and that I may interpret it to bee a fruit of thy loue that thou doeſt afflict me.

Giue me faith in thy promiſes, ſo firme that it may not be ſhaken by the ſtorme, nor I grow weary or wauering in waiting for thy mercy to releaſe me. Giue me wiſedome to iudge aright of the reaſons of thy trying me, and to make a holy vſe of euery chaſtiſement: giue mee care to ſtore vp in the middeſt of my heart, ſuch comforts as thou in thy Word haſt reuealed for ſeuerall viſitations, that I may not be then to ſeeke for comfort, when I ſhal chiefly want it: finally, giue mee a ſtedfaſtneſſe of reſolution to caſt my burden vpon thee, and to hold this faſt that thou art bound by thine own promiſe, neuer to forſake me. Being O Lord, thus armed, out of the ſtore-houſe of thy rich grace, I ſhall enter the combate with courage, I ſhall goe through it with conſtancy, and end it with ioy, looking for that crowne of life which thou haſt promiſed to thoſe that loue thee, and whom it was thy good pleaſure, before all worlds, freely to loue in Chriſt Ieſus, to whom be praiſe for euer, *Amen.*

A Prayer for the afflicted in what kinde ſoeuer.

O Gracious GOD, how happie am I, who haue ſo ſtrong a tower as thy great Name to runne vnto, eſpecially now in this ſad and heauy day of tribulation? I ſee (O Lord) by continuall experience, that the help of

of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will runne into his hand and pierce it. If I turne me to my ancient louers and friends, it may be they will stand aside from my plague, and mine old acquaintance wil hide themselues, and I shall bee euen as a stranger in the sight of my familiars. If I seeke to my neighbours, alasse, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men haue forsaken the feare of the Almightie: So that hee which is ready to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters, and Physitians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I goe but vnto thee, O most gracious and tender Father? Thou art a pittifull God, thy compassions are great, thou art the father of mercies; & the God of all comfort; thou makest the wound, and bindest it vp; thou smitest, and thy hands doe make whole: thou hast commanded to call vpon thee in the day of trouble, and thou art a helpe ready to be found. To thee therefore doe I lift vp my soule: Encline thine eare, O Lord, and heare; open thine eies, O Lord, and see, looke mercifully vpon thine afflicted seruant: the daies of sorrow are come vpon me, euen changes and armies of miseries are against me. If my grief were weighed, it would be heauier then the sand of the Sea: I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointment, that so I may be dumbe, and not open my mouth to murmure or repine. Open mine eies that I may see mine own deseruings, and what cause I haue giuen thee euen to crush mee to peeces with thy heauy iudgements, yea, to cause the pittie of thy eternall vengeance to shut her mouth vpon me. What cause haue I left vnto me to complain when I am lesse then thy smallest mercy, and my sinnes greater then the greatest sorrow thou hast laid vpon mee? It is thy loue, O Lord, from whence this proceedeth. In this course thou doest offer thy selfe vnto mee as to a sonne: thou knowest my corruptions, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before some great euill that I am like to fall into, if I be left vnto mine owne course: thou findest me to be forgetfull of my duty to thee, cold in praier, backward and lumpish in holy seruices, well-neere lulled a sleep in the common security of the times: it is thy wisdome to rouse me vp, and to put thy hooke of affliction into my nostrils, to bring me back into that good way from which I am falling. I know thou doest therefore chasten me, that I may not bee condemned with the World. O teach mee (I pray thee) to learne to iudge my selfe, to search and to try my waies, to pry into my course by-past, that I may finde out those euils which beare in mee the greatest sway, and may in some measure vnderstand what it is which thou aimest at in afflicting me. And enable me withal to reforme mine errors, to recouer my wandring, and to get a happy victory ouer my rebellious flesh: That I may be able to say hereafter, It is good for me that I was in trouble, blessed be the time that the Lord afflicted me: and how sweet is the quiet fruit of righteousnesse, which springeth forth from the bitter root of tribulation?

In the meane space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach mee, not to make haste, or to seeke by vile and vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarry thy leisure with patience, not daring to prescribe vnto thee what to do. And when this storme is over, and the sorrow past, O keepe me from securitie,

curity, make mee to remember the vows & promiſes of obedience which I now make vnto thee, prepare me to a freſh triall, that my care may be to be prouided for whatſoeuer thy pleaſure ſhall be to lay vpon me. Heare me in this, and in all other my ſuits, for his ſake in whom thou art beſt pleaſed, euen Ieſus Chriſt the righteous, *Amen.*

A Prayer in reſpect of ſome loſſe receiued, as of honour, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the diſpoſer of all things both in heauen and earth: be ready (I beſeech thee) to heare the praier of thy diſtreſſed ſeruant. Helpe my weakneſſe, I entreate thee, and to quicken mee to the performance of this duty of calling vpon thy Name. I am euen aſhamed of my ſelfe to ſee mine owne faintneſſe, how ſoone I am caſt down vpon euery occaſion. O raiſe mee vp (I pray thee) & make me to lift vp my hart towards thee, according to whoſe good pleaſure all things come to paſſe. It is not thou (O Lord) which haſt laide theſe things vpon me? Art not thou he who both giueſt and takeſt at thy will? art not thou the Iudge which makeſt lowe, and which makeſt high? Shall I murmure againſt thee, which haſt ſuch an abſolute and vncontrolable ſouereignty ouer all? Shall I receiue good at thy hand, and not euill? O keepe down my repining, and mutinous, and diſcontented thoghts, allay the height and hautineſſe of my ſpirit, teach mee how to be abaſed, and to haue want, make mee to ſee the vanity of that which I was wont euen to admire, and to ſet my heart vpon. Let this abridgment bee a ſchoole-maſter vnto mee, that I may learne by it to draw mine affections from theſe fading and tranſitory commodities. O Lord, what is honour? Is it not a blaſt, or a ſmoake which quickly vaniſheth? What is wealth? Is it not lighter then vanity it ſelfe? Doth it not take her to her wings as an Eagle, and flie into the heauen? O knit my heart hence forth vnto thee: O bleſſed Father, faſten my affections on the things which are aboue, where Chriſt ſitteth at thy right hand: make mee to lay vp treaſure in Heauen, and to ſeeke after that kingdome of thine, which cannot bee ſhaken: frame my heart to the choice of the better part, of which I can neuer be depriued. Let me affect the true honor which ſtands in the faithfull ſeruice of my Sauiour. Let me labour for that enduring and durable riches, which conſiſts in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not (I pray thee) ſo to limit thy power, as to thinke that thou art not now able to ſupply me, ſith the means which I was wont to enioy, is taken from me: but make mee faithfully to cõſider, that thy hand is not ſhortned, but that thou haſt enough in ſtore for thoſe that loue thee. Thou art able to giue me a great deale more, and after thou haſt exerciſed me a while, to bleſs my laſt dayes with more abundance then the firſt; thou canſt make the little meale in the barrel not to waſte, & the ſmall quantity of oyle not to diminiſh: thou canſt cauſe a ſmall thing to be better vnto me then great riches to the mighty, and a dinner of greene hearbs to be more ſauory to me, then a ſtalled Oxe to them. O therefore, I beſeech thee reſtrain my deſires, make me willingly to ſubmit my ſelfe to thy wiſdome: Let thy prouidence & promiſe be my ſtore-houſe, and the ſtocke that I relie vnto: let this ſatisfie mee, that though I loſe all that I haue, yet in as much as thou haſt once loued mee in Chriſt, I ſhall neuer loſe thy fauour. And let not the beholding of my children & family diſhearten me, or make me to caſt perils, and to ſay, *Wherewith ſhall I feed them? How ſhall I cloath them?* O Lord, they are better then many ſparrows, & dearer vnto thee then the lillies of the field: thy promiſe of mercy is entailed to my poſterity: O let my faith reſt vpon this foundation. Prepare me (I pray thee) to further trials, make mee ready by degrees to loſe euen my life it ſelf, if it may be for thy glory. And thus, O Lord, deſiring

to

to reckon euen this crosse (though my vnreformed nature doth gaine-say it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee, in Christ Iesus thy beloued Sonne, and my beloued Sauiour, *Amen.*

A Prayer, fitted to the losse of an especiall friend, as a Father, or Husband, &c.

O Almighty LORD God, whose Glorie is aboue the Heauens, and which hast thy dwelling on high, but yet abasest thy self to behold the things in the earth, be pleased, euen for thy deerest Sons sake, to cast down thy cõpassionate eye vpon my afflicted and grieued case. Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer me not to bee swallowed vp of discouragement. Thou hast taken from mee the very staffe of mine estate, one, vpon whom (in the eye of flesh and bloud) al my comfort did depend: He is now gone the way of all flesh, and hath made his bed in the darke: yet thou, O Lord, still liuest, thou art alwaies the same, and thy yeeres shall not faile. O raise vp, I beseech thee, my languishing and discouraged hart, my drouping thoghts: make me to looke towards thee, from whom alone all comfort comes. Hast thou done this, and shal I controll it? Is death thy messenger, & shall I murmure at his comming? Is my deerest friend, whom I loued as mine owne heart, gathered vnto thee, his appointed moneths being now expired, and shall I lament his happinesse? Doest thou still hold mee with thy hand, and euen cõpasse me about with thy gracious prouidence, and shall I distrust? Is thy purpose & promise, and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou O al-sufficient God, wert tied vnto outward meanes? Must not I also ere it bee long, make the graue my house, and lie downe with others in the dust? Is there not an assured hope that all that liue and die in the Lord Iesus shall bee ioyned together after death, and at the last day be caught vp in the cloudes, to meete the iudge in the aire, and after that to bee euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compasse: Let me not be sorrowfull like those which haue no hope, make mee to reioyce on his behalfe, whose pilgrimage is at an end, & whose Christian and holy course doth euen assure me, that thou hast receiued him into euerlasting habitations. Teach mee to haue a holy and prepared longing for the day of my dissolution: And grant me that grace and wisdome, so to loue those whom both nature and Religion bind me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraign disposings. To be without apprehension of such losses, I know by thy word, that it is impious: to be extreame & without measure in passion, is desperate. Keepe me, I beseech thee, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwaies be fixed surely vpon thee: Afford me both this and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, *Amen.*

The Orphans Lamentation.

THy Word (O Lord) which is the word of Truth, and cannot lie, hath testified of thee, that thou art *The helper of the Fatherlesse*: Hereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy mercy-seate, and (as it were) into thy lap, freely to powre out my lamentations. Left I am to the mercilesse mercy of this cruell world: and death hauing closed the eyes of my deerest Parents, in whose sight I was not a little tender, my estate in common vnderstanding is very miserable.

Some

Some there are which will ſeeme to pitty mee, and who will ſprinkle ſome common words of compaſsion on me, but no truth of comfort commeth from them. Nay, euen thoſe of neereſt acquaintance, and who during the life of my Parents, did profeſſe the greateſt loue, doe now looke ſtrangely on mee, and their behauiour and faſhion is, as if they did not know mee. Moſt true doe I find the ſaying of *Salomon*, that the friends of the rich are many, and that the poore is hated euen of his owne Neighbours, his friends will depart farre from him, and though he be inſtant with words, yet they will not regard him. When in feare of oppreſſion, I flie vnto them which are armed with authority to relieue mee, though I ſpeake with prayers, they anſwere roughly, and ſo are their hearts ſet vpon bribes, that nothing but a gift in the boſome will perſwade them. Thus is affliction added to my miſerie, but no man careth for my ſorrow. All this is through thy prouidence (O thou which ſitteſt at the ſterne, and diſpoſeſt all things:) I know that out of thy mouth, and from thy decree, proceeds both good and euill. Whither then ſhall I looke, but vnto thee that haſt ſmitten mee? Who can bind vp my wound, but onely thou that makeſt it? I lift vp therefore my heart, with mine eyes, and hands, to thee that dwelleſt in the heauens: As the eyes of ſeruants looke vnto the hand of their Maſters, ſo ſhall my eyes waite vpon thee, vntill thou haue mercy vpon me. I am ſure (becauſe thy word hath ſo aſſured me) that thou wilt not forſake for euer, but though thou ſend affliction, yet thou wilt haue compaſſion, according to the multitude of thy mercies: Thou putteſt my teares in a bottell, all my grieuances are noted in thy Regiſter: My ſoule ſhall therefore cleaue vnto thee, and vnder the ſhadow of thy wings will I reioyce. To thee doe I commit my ſelfe, vpon thee alone doe I caſt my care (O I beſeech thee) caſt not off my ſoule: Vpon thee haue I been ſtayed from the wombe, thou art he which tooke me out of my Mothers bowels: Whom haue I in Heauen but thee? and I haue deſired none in earth with thee. Thou ſhalt be the ſtrength of mine heart, and my portion for euer. I ſee more and more how good it is for mee to draw neere to thee: My friends haue deceiued me as a Brooke, and as the riſing of the Riuers they paſſe away, but with thee there is no ſhadow of change. No man did euer truſt vpon thee, and was deceiued.

Friends may die, and returne to their earth, but thy yeeres indure from generation to generation. Thou giueſt to beaſts their food, and to the yong Rauens that cry: Thou clotheſt the graſſe of the field, the very ſparrowes are reſpected by thee. Am not I (O Lord) much better then they? O make me to depend vpon thy goodneſſe, and to know that if I ſeeke thee, I ſhall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that truſt in thy mercy. The hearts of all men are in thy hands, thou madeſt euen the Egyptians to fauour thy people: and as thou cauſedſt the very rock to yeeld water for the thirſty, and the deuourer to affoord food for *Sampſon*; ſo thou canſt turne the hearts of thoſe that moſt neglect mee, and make euen ſtrangers and men vnknowne to become kind vnto me.

Let it be my care to ſerue thee, and to walke before thee in vprightneſſe, and then I am ſure with thee there is enough in ſtore, and thy prouiding cannot faile me. Stirre me vp to ſeeke thy Kingdome, and the righteouſneſſe thereof, and all things elſe ſhall be ſupplied to my comfort. Aſſure my ſoule that thou art my Father in Ieſus Chriſt, then ſhall I be ſure that thou hauing prouided for mee a better inheritance, wilt not forſake mee for theſe outward things. Hearken (I beſeech thee) to theſe deſires of my ſoule, and breed in mee a ſtedfaſt expectation both of theſe, and all other needfull graces, for the merits of Ieſus Chriſt my Sauiour, *Amen.*

The captiues Prayer, taken by a forraine Enemy, or otherwiſe impriſoned for debt, or vpon any like occaſion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voyce of my prayers. Behold here I dwell in darkneſſe and in the ſhadow of death, being bound in miſery & iron, and feeding vpon the bread and water of affliction. Cloſed I am in priſon, and cannot get forth; I doe know and confeſſe that thy iudgements are aright, and that thou haſt afflicted me iuſtly. Full idlely and vainely did I ſpend my precious time in the day of my liberty, walking in the way of mine owne heart, ſeruing luſts and diuers pleaſures. To be tied to the duties of my calling, or otherwiſe earneſtly and buſily to follow any courſe that might be for thy glory, it was a burthen and a griefe vnto me. Many other ſinnes there are, of which I am guilty before thee, which haue deſerued both this, and a farre greater puniſhment, yea, euen to bee held vnder darkneſſe in euerlaſting chaines, and to bee plunged with Sathan and his Angels into the lake which burneth with fire and brimſtone world without end. But (Lord) there is plenty of mercy with thee, and thy compaſsions faile not, thou art good and gracious, and of great kindneſſe vnto all them that call vpon thee. Giue eare (I beſeech thee) to my prayer, and hearken to the voyce of my ſupplication: Let the beames of thy fauour ſhine into this deſolate and comfortleſſe place, with which I am encloſed: Refreſh and reioyce my diſtreſſed and grieued ſoule, for vnto thee doe I lift vp my ſoule. Looke down from the height of thy Sanctuary, and heare the mourning of the priſoner. Sanctifie this great croſſe vnto me, that it may be a meanes to humble mee, and to bring mee to a through ſight and ſenſe of mine owne deſeruings: Sweeten it alſo with the comfortable taſte of thy fauour and loue in Chriſt. And although my body be ſtraitned, yet enlarge my ſpirit, that I may now bee more feruent in prayer, more ſtrong in the deſire and longing for thy grace then heretofore. Suffer mee not to grow weary with waiting vpon thee, or with looking or expecting for thy mercifull goodneſſe in my deliuery.

Let mee not preſume ſo farre as to take vpon mee to preſcribe thee how to deale with me, or when & by what meanes to enlarge me: But grant that I may both contentedly & buietly tarry thy appointment, aſſuring my ſelfe that when thou ſeeſt me to be more fit for liberty then for reſtraint, thou wilt beſtow it on mee. In the meane time, proportion (I pray thee) my deſires & affections to my preſent meanes: As I haue but little, ſo make mee contented with a little, & as my diet is but courſe, my lodging but vneaſie, and the aire not ſo ſweete as I was wont to enioy, ſo frame my minde and body to a patient bearing of all theſe vnpleaſing inconueniences: Make me often to meditate and thinke with my ſelfe, that if ſuch a priſon as this, in which a man may find ſome intermiſsion of ſorrow, and out of which hee may conceiue hope of deliuery, be ſo irkſome to me, then how woefull is that dungeon of hell, whereof the Prince of darkneſſe is the Keeper; and where, as the torment is eaſeleſſe, without all intercourſe of any refreſhing, ſo it is endleſſe, without all poſsibility of getting from it; And then, O Lord, let this meditation worke with mee, both to the humbling of my ſoule, whoſe deſert it is to be eternally ſhut vp in that loathſome pit, aud to the enlarging of my thankefulneſſe vnto thee the God of mercy, who haſt ſent thy Son to free mee from that intollerable captiuity. Cauſe me withall (I beſeech thee) to bee as ſenſible of my bondage vnder the tyranny of ſinne and Sathan, as I am of my detainement in this preſent thraldome, and as deſirous to bee drawne out of it into the glorious liberty of thy children, as I now am, to bee freed from this impriſonment: and if it ſhall hereafter bee thy pleaſure to reſtore mee to my deſired freedome

freedome, O make me euer mindfull of the vowes and promises of good things, with which I am now readie to binde my selfe vnto thee: that so thy mercie may neuer be forgotten by me, but may bee euer fresh in memorie to quicken me to the diligent and faithfull seruice of thee, who art the onelie God, in three persons, the Father, the Sonne and the holie Ghost, to whom be honour and glorie, might, maiestie, and dominion, world without end, *Amen.*

The slandered person, laden with vniust reproches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpened their tongues against mee. They doe shoote out bitter words like arrowes, and wound me with their multiplied lies, as with a razour that cutteth deceitfullie: and as dead flies doe cause to stinke and putrifie the ointment of the Apothecarie, so doe they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall, and how doth my soule euen pine away within mee to consider it? Yet (O gracious God) why should my spirit be so perplexed in me, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, these clouds and mysts of foule reproaches, cannot hide the truth of my cause from thy all-seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou me according to thy righteousnesse, and according to mine innocencie that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answer thee one of a thousand. Therefore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhorre my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue these things are which they put vpon me. And indeed this witnesse of my conscience is my chiefe reioycing, and with it I doe secretlie solace my selfe against all their most bitter and poysonfull accusations.

This maketh mee to haue boldnesse toward thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouer-passe. Send thou from Heauen, and saue me from the reproofe of these that would swallow mee vp: Keepe mee secretlie in thy Tabernacle from the strife of tongues.

Furnish me with patience (I beseech thee) vntill thou pleade my cause, and execute iudgement for me; represse my tumultuous and swelling spirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may be sorrie for their bitternesse: Otherwise, if they be such, whom thou who vnderstandest all things) doest know to be incurable, represse their rage (I pray thee) let their lying lippes be made dumbe, which cruelie, proudlie, and spightfullie speake against the righteous. As for me, vphold me in my integritie, stablish mee in euerie word and good worke, enable me to such an holie and blameless conuersation, that those which reproach mee as an euill doer, may be either wonne vnto thee by my good example, or else may be made ashamed when they bee not able to blame my behauiour in Christ. Teach mee to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onelie, but euen my life it selfe for thy glorie.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruants, that I here pow-

poured out my ſoule before thee, beſeeching thee to vouchſafe a gracious audience, both to theſe and all other my humble ſutes, not for mine owne ſake, but for thy Sonne and my Sauiours ſake, Chriſt Ieſus, *Amen.*

The Proſecuted for a good and righteous Cauſe, and brought into hazard, both of his liberty and life, is directed thus.

I See now, O moſt gracious God, and in Ieſus Chriſt moſt kinde and louing Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed Word, euen that all that will liue godly in Chriſt, ſhall ſuffer perſecution: Thy beloued Son told his Diſciples, that they ſhould haue in the world much trouble, and be vexed and hated, and continuallie moleſted for his ſake. And now (Lord) it is thy good pleaſure to call me vnto this ſeruice, euen to beare witnes to thy truth by my ſuffering. Much weakeneſſe I acknowledge, that I finde in my ſelfe, to ſtand out in ſo iuſt a quarrell, much vnworthineſſe to be aduanced to ſuch an honour. Before thee therefore doe I caſt downe my ſelfe (for from thee is euery perfect gift) beſeeching thee to make thy power apparant in mine infirmitie, and to ſtrengthen me poore wretch, that I may cheerfullie take vp my croſſe, and follow thee.

Breathe into mee, by thy Spirit, the ſauing knowledge of thine vndoubted truth, that I may bee firmelie ſetled therein, and fullie aſſured of the goodneſſe of that cauſe, which I am called to maintaine.

Out of the mouth of babes thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake, to the aſtoniſhing and amazement of the mightie: It is thy inſpiration that giueth vnderſtanding. Endue mee with courage, that I may ſpeake of thy teſtimonies before Kings, and may not be aſhamed: Season withall, my zeale and boldneſſe, with ſuch meekeneſſe and reuerence, that there may bee in my behauiour no appearance of vaine glorie, but that all may ſee, that it is the honour of thy Name, and the defence of thy truth which I ſeeke for. Ground me ſo ſure vpon the rocke of truth, ſhed ſo abroad thy loue, and the feeling thereof into my inward parts, giue me that earneſt of my future inheritance, and the taſte of the powers of the world to come, that no winds, or ſtormes, either of plauſible perſwaſions, or of a hard and cruell vſage, or of varietie of torments ſet before me, may bee of any force or power to remooue me.

Draw my meditations often, vnto the Prince of my ſaluation, Ieſus Chriſt, who was alſo conſecrated through afflictions. Enable mee to learne by his example, to endure the croſſe, and to deſpiſe the ſhame for the ioy which is ſet before mee. Let mee neuer forget it, that if I ſuffer as a chriſtian, I am a partaker of his ſufferings, I beare his marke vpon mee, and that this light affliction which is but for a moment, ſhall cauſe vnto me (it being the way which thou haſt ſanded out to heauen) a farre moſt excellent, and an eternall weight of glorie. And when I feele any cowardlie feare to ſurpriſe mee, and my ſelfe almoſt readie to faint in my minde, then bring it to my remembrance, that if I denie thee, thou wilt denie mee alſo; if I caſt away my confidence, thou wilt alſo caſt me off at the laſt day. And ſeeing without thee I can doe nothing, make me earneſt in Praier, and a continuall petitioner to thy Maieſtie, from thee to be ſupplyed with all neceſſarie graces, ſuch as thou knoweſt to bee fit for my preſent caſe. Take from me all truſting to mine own ſufficiency: open mine eies, that I may more and more ſee mine owne ſcantneſſe, and the weakeneſſe that is in me for weightie ſeruices: Make mee to know that my full dependance vpon thee, ſhall bee my chiefe ſtay: and that as without thee, I cannot ſtand, ſo being vpheld by thee, I cannot miſcarie. And if it ſhall be thy pleaſure to deliuer me from this queſtion which I am now come

into,

into, and to restore me to my wonted peace, preserue mee, I pray thee, from security, stirre me vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is no hope to receiue the Crowne of life. All these mercies, and whatsoeuer else thou knowest to be needfull, reach out vnto me, I humbly pray thee, euen by those promises of grace which thou hast made, and offered in the Mediatour of grace and glory, Iesus Christ, *Amen.*

Some barren Hannah, or childlesse Elizabeth, desiring to be blessed with fruit of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued vnto thee for comfort in such an occasion, and haue been heard also of thee in that they desired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus be chastened, and yet be deare and precious in thy sight: so I doe also thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisdome to be conuenient for me. To thee therfore doe I make my moane (O Father of mercies, and God of comfort) bee not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath hitherto bin thy pleasure to shut vp my womb, and to denie me that comfort by children which thou hast vouchsafed vnto others. Humble mee (I pray thee) vnder thy hand, and grant that I may trulie, and sincerelie, and feelinglie acknowledge, that though this bee no little crosse, yet it is nothing to that wich I haue deserued: It is iust, I confesse, with thee, to punish my barrennesse in grace, and my fruitlesnesse in holy things, with this want of outward encrease.

Make mee (O good God) as sensible of my spirituall defects, as I am of these bodilie inflictions. And as it is reported of thee in thy Word, that thou makest the barren woman to dwell with a familie, and to be a ioyfull mother of children, so make me (I humbly craue of thee in Iesus Christ) an example of thy mercie heerein. Let mee bee as the fruitfull Vine on the walles of my husbands house, and let (at the least) one Oliue plant spring out from mee, to stand about his table. The fruit of the womb is thy reward, of thee alone doe I desire it, from thy mercy onely doe I expect it.

And good Lord bee pleased so to order and to direct my desire herein, as that I may not in this seeke some outward contentment onelie, but that my chiefe respect may bee, that by mee thy Church may bee encreased, and that out of mee, may proceede such an one by whom thy glorie may be furthered, and the honour of thy Name aduanced amongst men.

Teach mee withall, so to referre my desires to thy wisdome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my request, I may not murmure against thee, but may patientlie and quietlie beare whatsoeuer either in this, or in any other kind thou shalt lay vpon mee. Let mee consider that though this which I now craue, bee a fauour not to bee despised, yet that thou hast in store better blessings for thy seruants, euen spirituall blessings in heauenlie things: stirre mee vp to seeke these especiallie, and with *Marie*, to chuse the better part, which shall neuer bee taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine own particular, to vse all good meanes by which I may encrease in grace, and touching others also to labour the encrease of thy Kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being (by

reason of this crosse) a woman troubled in Spirit, out of the abundance of my complaint I haue poured out my soule before thee, submitting my selfe in all humility to thy appointment, who makest all things to worke together for the good of those whom thou doest loue in Iesus Christ, to whom be praise both now and euer, *Amen.*

A Prayer applied to the state of a man inwardly perplexed with the horror of sinne, with doubtings of Gods fauour, and with the tentations of Satan, tending to despaire.

O Thou most pitifull God, and to those whom thou louest in Iesus Christ, most tender Father, neuer did there any poore chased Hart bray after the riuers of water, so as my distressed and amazed soule panteth after thee. Oh that I had faith to lay hold vpon that most sweet promise, by which thou calleſt all that are wearie and laden to come vnto thee. Faine I would, O Lord approach into thy gracious presence, and happy seeme I to my selfe, if I might taste, though but (as it were) some crummes of thy rich mercie. Me thinks that all things which I see in the world, and which the sonnes of men doe dote vpon so exceedingly, are but dung and drosse in comparison of thy fauour: O that I might bee but one of the lowest of thy Saints, or (as it were) a seruitor or doore-keeper among thy holie ones. Thus I see thy mercie, I admire it, I preferre it in my choice before the greatest treasure: but when I would applie it to mine owne particular case, Oh what a world of discouragements doe I meet with? My sinnes doe take such hold vpon me, that I am not able to looke vp: they are so many, yea, more in number then the haires of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted & defiled euen with whole millions of profane, hardned, secure, vicious, worldlie, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath been abused by mee, how I haue been a reproach and slander to thy Gospell, how dead and lumpish and false-hearted I haue been in thy seruice, how barren in good works, and what little proceedings I haue made, going rather backward, then striuing vnto more perfection, how I haue contented my selfe with shews of godlines: when (I say) I think vpon these and other my grosse and palpable enormities, I cannot but vtterlie condemne my selfe, neither can I beleeue that it is possible for so vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue some little hope, and I seeme to my selfe to haue some taste of thy fauor, and some kind of assurance, that I am deare vnto thee in thy Sonne: but suddenlie my comfort vanisheth, my hope is ouerclouded with perplexed doubtings, and I am well neere swallowed vp with meere despaire. Can any mortall man (think I) know the mind of God: or if some holie person may be so farre graced, as to vnderstand Gods purpose touching himselfe; is it possible that so vile a creature as I should come to such a high prerogatiue?

Can the Lords Spirit dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mee an assurance of Gods fauour? Or if I might know now that I am in the state of grace, what assurance can I haue, that I shall so continue, beeing beset with manie imperfections? Thus, O Lord, mine owne thoughts oppresse me, and mine owne soule doth pleade the case against it selfe; Neither is Satan, the ancient enemie of thine elect, waiting to adde afflictions to my miserie.

Heretofore his manner hath been, to incite and to prouoke me vnto sin, by hiding and couering the vglie and most loathsome face thereof, and to beare me in hand, that it was a very easie thing to repent, and that also thy fauour (O Lord) might bee procured by and by.

Now

Now hee enlargeth my euils, and makes my ſins to appeare before my conſcience in moſt terrible and hideous ſhapes: he telleth me, that my hypocriſie is apparant, that the guile of my heart is written in great letters and cannot be denied, that it is now in vaine for me to ſue for grace, there being no hope of mercie left for ſuch offenders; that it is to no purpoſe for me to pray: for as I cannot pray as I ſhould, otherwiſe then in hypocriſie, ſo neither (if I could pray aright) can there bee any acceſſe vnto the throne of grace for the requeſts of ſuch a treſpaſſer.

Notwithſtanding (O moſt gracious God) euen in deſpite of his ſuggeſtions, and amidſt all thoſe diſcouragements which mine owne heart muſtereth againſt me, I doe here aduenture my ſelf to thy moſt glorious preſence. If I ſhall finde fauour in thine eyes, ſhew me the light of thy countenance and I ſhall be ſafe. If thou ſay, *I haue no delight in thee*, behold, here I am, doe to mee as ſeemeth good in thine owne eies. I know what thou haſt ſpoken in thy word, namely, that if I draw neer vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the deſires, and accept the vnexpreſſable groanes and ſighings of thy ſeruants: Truth it is, O Lord, I dare not ſay that I draw neere vnto thee as I ſhould, or that my deſires are ſuch as they ought to be, or that I groane vnder my ſins with ſuch an effectuall and piercing feeling as is fit.

All that I am able to doe, and that in much weakeneſſe, is to cry faintlie vnto thee, *Oh draw mee, and I will runne after thee*, make me to deſire thy mercie in ſinceritie, bruiſe my heart, that I may yeeld out manie vndiſſembled ſighings after thee. Yet (O Lord) though there be in mee but ſuch poore beginnings of grace, ſuffer me not (I beſeech thee) to caſt away my confidence. I am well aſſured that thou haſt not forgotten thy promiſe of not breking the bruiſed reede, nor putting out the ſmoaking flaxe, and of giuing a bleſsing vnto thoſe which hunger after righteouſneſſe.

It is poſsible, O Lord, that thou ſhouldeſt leaue off to be gracious, and ſhut vp thy tender mercies in diſpleaſure? Didſt not thou ſend thy Sonne into the world, to die euen for chiefe ſinners? Is it not true, that where ſin abounds, there thy grace aboundeth much more? Could I euer ſo much as truelie deſire reconciliation with thee, vnleſſe thou didſt worke it in mee?

Is not this requeſt, *Lord helpe my vnbeliefe*, the verie voice of thy Spirit within me? Could I complaine of the hardnes of my hart, or ſincerely loath mine owne corruptions, as being diſpleaſing to thy Maieſtie, if thine owne finger had not effected it? Should I feele ſuch a combat in my ſoule, and ſuch a tumult within me, if thou hadſt not trulie begun to draw mee to thy ſelfe? Would Satan ſo continuallie moleſt me, and ſo eagerlie purſue me with varietie of moſt malicious and ſharpe aſſaults, if I were ſtill held captiue by him at his will?

Raiſe mee vp therefore (O Lord) I pray thee, refreſh my deiected and caſt-downe ſoule, perfect the work of grace which thou haſt begun within me, make me to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce. Thou haſt ſet me as a marke vnto thy ſelfe, thou haſt written bitter things againſt mee, and made mee to poſſeſſe my former iniquities; thou haſt hidden thy face from mee, and taken me for thine enemie: comfort mee now according to the daies that thou haſt afflicted mee, let mee behold thy face in righteouſnes, and reſtore vnto mee the ioy of thy ſaluation. Rebuke Satan, I moſt humblie beſeech thee: though thou pleaſe to buffet me with his meſſengers, yet let thy grace be ſufficient for me, and make thine owne power in reuiuing me, perfect and manifeſt by my weakneſſe, which of it ſelfe is readie to bee preſſed downe with euerie tentation. Giue me that holie wiſedome, not to beleeue Satan, no, though he ſpeake the truth; inaſmuch as he is the Father

of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withall encreaſe my care, that I may not fall from perplexitie to ſecuritie, but that I may alwaies keep my hart with all diligence, prouing my faith, & ſearching may waies, and exerciſing my ſelfe vnto godlineſſe. Make me a carefull and an vnderſtanding hearer of thy word, ſith it is the word of life, a quickening word, a word which doth reioyce the heart: and becauſe except that be my delight, I ſhall vtterlie periſh in mine afflictions.

Make mee circumſpect to preuent ſinne, and fearefull ouer my ſelfe, that ſinne may not grow ſtrong vpon mee: and grant that I may ſtudie to preſerue the peace of my conſcience aboue all things, taking heed of wounding it with preſumptuous ſins. And, O Lord, ſtabliſh me with thy free ſpirit, that albeit Satan ſeeke to ſift mee, and to winnow me as Wheat, yet my faith may neuer faile, but may bee as mount Zion which cannot be remooued, but remaineth for euermore.

Thus, O my gracious God, hauing through thy mercie, peace in beleeuing, and ioy in thy holy ſpirit, I ſhall finiſh my courſe in comfort: which I pray thee grant me for his ſake who is the Prince of peace, euen Ieſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glorie, now and for euer, *Amen.*

A Prayer, then needfull, when a man hath ſome ſpeciall combate with ſome one or moe ſpeciall ſinnes, againſt which hee deſireth victorie.

O Louing Father in Ieſus Chriſt, it hath pleaſed thee of thine abundant mercie to giue leaue to euery humbled and diſtreſſed ſinner, to poure out his ſoule before thee, and thou haſt bound thy ſelfe by a promiſe, both to heare and to helpe all thoſe which ſeeke thee with an vnfained heart: The confident aſſurance hereof hath giuen me courage (albeit moſt vnworthie) to preſent my ſelfe here before thee, and to conceiue hope that thou wilt not ſend me empty away.

Wounded, O Lord, I am with mine owne hainous ſinnes, my vntamed fleſh doth alwaies rebell and luſt againſt my ſpirit: ſome good motions and purpoſes I ſometimes haue, but (alas) they are quickly quenched, and the law of my members ſo preuaileth, that I cannot doe the good which I would. I haue in mee (I confeſſe) the ſeed of euerie ſinne, and my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are ſome principall corruptions which do beare in me the greateſt ſway, and they doe ſo euen raigne in my mortall bodie, that I am forced to obey them in the luſts thereof: The diuell alſo is full of moſt malicious policie, and hee ſtill worketh vpon all aduantages, and out of all things almoſt taketh occaſion to adde fuell to my wicked deſires, and by pleaſing and delightfull baites to leade them on vnto helliſh perfection. The more I ſtriue, the ſtronger (mee thinketh) theſe corruptions grow: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holie Spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted ſweetnes, my hearing and reading of thy word is made vnprofitable: my faith is encountred with grieuous doubtings, becauſe I cannot feele that ſtrength and power of thy Spirit which I would. O Lord, if thy mercie bee not my ſtay, I muſt needs be ouercome: whom haue I in heauen but thee? Whither ſhall I flie but to thy gracious aſſiſtance? I beſeech thee to haue compaſſion on mee, crucifie and kill theſe vnrulie luſts, abate the ſtrength of theſe violent and wicked deſires: weaken them I pray thee, and ſuffer them not to haue dominion ouer me. Let thy Spirit guide me, and lead me into the land of righteouſnes. Or if it be thy pleaſure, O Lord, ſtill to exerciſe mee, yet leaue mee not deſtitute

ſtitute of thy grace: but encreaſe it in mee, that I may grow vnto a larger meaſure of ſanctification: make mee hereby the more feruent and frequent in Prayer, the more ſtrait to preuent all occaſions leading vnto euill, the more iealous ouer my waies, the more humble and vile in mine owne ſight: That ſo euen out of euill there may ſpring good vnto mee, and that I may ſee the fulfilling of that holie promiſe, that all things worke together for the beſt vnto thy Seruants. Heare mee (I intreat thee) in this, and in all other my requeſts, for Chriſt Ieſus ſake thy beſt beloued Sonne, and the onelie Sauiour of thy choſen, *Amen.*

A Prayer againſt worldly-mindedneſſe, diſtruſt of Gods prouidence, and the too cloſe cleauing of the affections vnto earthly things.

MAnifold are the corruptions (O moſt gracious God) with which my heart is fullie fraughted, and ſundrie are the euils, which (like ſtreames) doe flow from this hidden ſpring into my outward man. Among others, I ſtill ſee (and bleſſed bee thy name, who haſt made mee to ſee) how my ſoule is altogether enſnared, and my affections, as it were taken captiue with the immoderate loue of earthlie things. Oh how am I bewitched with the ſeeming ſweetneſſe of them, who am I euen with a kind of violence caried away to the ſetting of my minde and all the powers of it thereupon? When I am to pray either priuatelie by my ſelfe, or with others in common, when I am called to heare thy Word, or am otherwiſe to bee buſied in any godlie exerciſe, my heart is roiling, and my affections wandring here and there about the matters of the world; ſo that in theſe diuine imployments, it ſeemeth to mee that I finde no contentment, but all the time is too long in my conceit which is ſo beſtowed. Thus my ſpirits are quite dulled, and mee thinkes I haue no life within me, when matters of Religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promiſes which thou haſt made, to with-hold no good thing from thoſe that feare thee: neither can I denie, but that I my ſelfe of mine owne particular haue had great experience of thy goodneſſe: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holie reſting and relying vpon thee, Oh what ſtubbornneſſe doe I meet with, what infidelity, what woefull diſtreſtfulneſſe? What a combat haue I with my tumultuous thoughts, how do they reſiſt and gainſay, and euen ſmother and ſuppreſſe euerie motion in mee, which tendeth to waiting vpon thee? What feares are by and by raiſed vp, of future want, what perils am I taught to caſt, and what plauſible reaſons doth my heart frame, by which to make it ſeeme a vaine and idle, yea, and a ridiculous thing vpon mee, to truſt to thy prouiding? Thus doe I nothing but euen vexe and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My very ſleepe, with theſe immoderate cares, is oft times taken from mee, and ſo doubtfull am I for the time to come, that I dare not vſe that portion which I haue, for my preſent comfort. Euen the moſt behouefull expences to thoſe of my familie, to the poore that dwell about mee, to the maintenance of the Miniſterie, are a death vnto me. And albeit thou bleſſeſt my basket and my ſtore, and encreaſeſt mine eſtate by continuall adding thereunto, yet ſtill I ſeeme to heare within, the voice of the horſeleaches daughter, *Giue, Giue,* neither can I perſwade my inſatiable heart to ſay, *It is enough.*

Now (Lord) I beſeech thee to be mercifull vnto me in this thing: Heale in mee this dangerous and increaſing ſickneſſe; bridle theſe vnruhie and miſguided paſſions; Suppreſſe theſe tormenting and heart-dividing cares; diſſolue this glue, by which my affections

are,

are ſo cloſe faſtened vnto thoſe earthly things. Open mine eies, that I may plainelie ſee the true nature of thoſe things which I ſo much deſire: how fickle they are, and how vncertein, what hinderances, yea, what enemies, to the good and proſperity of my ſoule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach me then to ſay to my ſelfe; *Oh why doe I weary my ſelf for that, which when I haue, I cannot keepe, which ſooner or later, I am ſure I muſt forgoe: why doe I ſo loue that, which is ſo great an aduerſary to my ſoule, which will choake good things in me, and make it a matter of ſo much the more difficulty for me to be ſaued?* And to the end the heat of my affections after this baſer traſh, may bee the ſooner and the more throughlie allaied, make me to feele the ſweetnes of the things which are aboue: enlighten mine vnderſtanding, that I may know what the hope is of thy calling, and what the riches of thy glorious inheritance is in the Saints, and what a ſurpaſsing, exceeding, eternall weight of glorie it is, which ſhall bee ſhewed vnto vs: that the meditation thereof may make all things elſe become euen as vile as dung before me. Worke my euill and vnbeleeuing heart, to a ſtedfaſt faith in thy promiſes, and to a firme perſwaſion of the certaintie of that which thy word hath teſtified, namelie, that if I delight my ſelfe in thee, I ſhall be fed aſſuredlie, and thou ſhalt giue my hearts deſire. Oh, why ſhould I doubt of this through vnbeleefe? why ſhould I not be fully aſſured, that thou which haſt promiſed art able alſo to doe it? and that as a father hath compaſsion on his children, euen ſo haſt thou alſo vpon them that feare thee: Thou keepeſt their bones, thou numberſt their hairs, thou obſerueſt their groanings, thou putteſt their teares into a bottell: though a Mother ſhould forget the fruit of her wombe, yet thou canſt not forſake them. O thou the Father of lights, from whom commeth euerie perfit gift, make mee to beleeue this: ſo ſhall my care hereafter bee more for the light of thy countenance, for ioy in the holie Ghoſt, and for peace in beleeuing, then for any of theſe fading commodities: ſo ſhall I be more ſtudious how to grow in grace, then to encreaſe in wealth, more earneſt for ſpirituall bleſsings, then for outward things.

O then I beſeech thee, denie mee not this requeſt, ſend mee not away emptie from thy throne of grace: I aske not ſo importunatelie, in any opinion of mine owne deſeruing, I renounce my ſelfe, I flie to the promiſes, I looke for nothing but for thy wordes ſake, for thy names ſake, for Chriſt Ieſus ſake, in whom thy ſoule is pleaſed, to whom with thee and thine eternall Spirit, with the bowing of my heart, I yeeld all honour and glorie, world without end, *Amen.*

Againſt Hypocriſie.

I Remember O LORD, the ſaying of thy Seruant *Dauid* touching the bleſſedneſſe of that man in whoſe ſpirit there is no guile: and that alſo which thy Son, my Sauior ſpake, that the Hypocrites portion ſhall bee weeping and gnaſhing of teeth. In due regard whereof, Oh moſt gracious God, being in ſome meaſure priuie to my ſelfe of mine owne corruption, I am become an humble ſuter to thy Maieſtie, vtterlie to purge mee from the ſowre leauen of hypocriſie.

A ſinne I finde it to bee which hanged faſt on, and which cleaueth ſo cloſe, that it is a matter of no little difficultie to ſhake it off. When I examine my ſelfe touching it, I ſee plainelie that I am not able to cleere my ſelfe thereof before thee. Manie a time haue I in religious ſeruices, ſought more to gaine an opinion of holineſſe with men, then to approue the ſinceritie of my heart in thy ſight: and full often haue I made a ſhew of zeale and feruencie in things that concerne thy worſhip and glorie, when my ſoule hath been euen deaded in mee, and without all life of affection thereunto. How haue I ſeemed to others to heare with reuerent attention, and to pray

with

with no ſmall meaſure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly ſtraying, or at leaſt farre from all ſerious thinking vpon the preſent buſineſſe?

How many duties of godlineſſe haue I vndertaken, more with a deſire to be ſeene of men, and to be well eſteemed in the world, then for any truth of loue to the things themſelues, or for any ſtrength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocriſie of my heart, and that whole body of guile, which lyeth lurking in me. Euen now, me thinketh, I faile, neither is this acknowledgement which I make, ſo ſincere, and ſo free from fraud as it ought to be: neither doe I feele my ſelfe ſo deeply affected with my preſent caſe as I deſire: Loth is my ſtout heart to yeeld ſo much to the accuſing and debaſing of it ſelfe: faine would it ſhift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taſte of thy goodneſſe, who haſt not giuen me ouer to mine owne hypocriſie, but haſt made me both to ſee it, and in ſome little meaſure alſo to lament it, hath emboldned mee to caſt my ſelfe downe here before thee.

Let it be thy pleaſure, I beſeech thee, to create in mee a new and an vpright ſpirit, pluck vp euen all the very ſmalleſt ſprigs of this poiſoned root of ſecret hypocriſie: Make me to become a true Iſraelite, a perfit *Nathanael*. Thou art the God of truth, thou takeſt no delight in lying: O ſtirre vp in me an vnfained deteſtation of all doubling, and an earneſt loue of inward ſinceritie.

Let mee neuer forget, how vnpoſſible it is to blinde thine eies with outward ſhewes, or to delude thee with faire pretences: thou ſeeſt not as man ſeeth, for man looketh on the outward appearance, but thou beholdeſt the heart. Suffer me not to content my ſelfe with a profeſſion of godlineſſe, and to neglect the power thereof, or to be like a whited Tombe, which appeareth beautifull outward, but within is full of all filthineſſe: but circumciſe my heart (I pray thee) and renew it by the purging Spirit, that what good thing ſoeuer I make ſhew of, the ſame my ſoule within may loue vnfainedly: and that in all exerciſes of pietie, I may not onely draw neere vnto thee with my lips and eares, and outward man: but aboue all, with all the ſtrength and power of my minde, deſiring more to approue the ſingleneſſe and ſinceritie of my heart vnto thee, who ſeeſt in ſecret, then to purchaſe an opinion with men, who can ſee but the out-ſide alone, and may ſoone be deceiued with ſhewes. This inward truth vouchſafe vnto mee (O holy Father) not for mine owne ſake, but for his ſake, who both is *Truth*, and came alſo into the world to beare witneſſe to the Truth, euen Ieſus Chriſt, thy Sonne and my gracious Sauiour, *Amen*.

Againſt backe ſliding in Religion, and for increaſe of Faith.

O Eternall and Almightie God, thou haſt in thy Word commanded, that we ſhould take heede of falling from thy grace; and thou haſt there teſtified alſo, that the end of thoſe which go backe from their ſtedfaſtneſſe, after they haue once knowne and profeſſed the way of righteouſneſſe, will be exceeding fearefull.

Be mercifull therefore vnto me (O Lord) I moſt humbly pray thee, concerning this. I finde in my ſelfe great weakneſſe, no power haue I of my ſelfe to perſiſt in goodneſſe: Many meanes alſo doe theſe euill daies afford, by which to draw me backward: corruption in opinion, wickedneſſe of example, all manner of reproach and ſcorne caſt vpon ſinceritie, ſubtile perſwaſions of politicke and carnall friends.

By theſe and the like, me thinkes I feele in my ſelfe a great ſlaking and an abatement of that zeale and care which I was wont to haue. I begin to waxe in my iudgement, and to grow doubt-

doubtfull euen of thoſe things which I ſometimes imbraced with fulneſſe of perſwaſion: The exerciſes of godlineſſe, hearing, praying, receiuing, meditation, conference, are not ſo ſweet vnto me as they haue beene. A ſtrange kinde of dulneſſe creepeth vpon mee, and I haue no ſuch life and ſpirit in matters of Religion, as formerly I haue had: and to what a wofull paſſe theſe things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare when I look into my ſelfe. Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite me for theſe things, and doeſt not ſuffer me to runne without ſtay into that helliſh downefall, in which I ſhould be ſoone plunged, if thou ſhouldeſt once forſake me. Goe on, I beſeech thee, in thy goodneſſe towards me. Quicken vp my dull heart, enliue my too much decaying and deaded affections, re-enkindle thoſe ſparkes which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to reuiue them. Settle my iudgment, ſtabliſh my thoughts, make firme my conſcience. Enable me more and more to ſee the truth in matters of Religion, and to diſcerne things that differ: giue me an exerciſed wit, to know both good and euill.

And together with an increaſe of knowledge, giue mee alſo an increaſe of zeale, that I may grow in grace, and thriue in godlineſſe, and goe from ſtrength to ſtrength, vntill I come to that meaſure which thou haſt appointed mee to come in Chriſt Ieſus.

Let me not in theſe halting and decaying times, be carried away with euery wind of doctrine, through the craftineſſe of thoſe which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in me, nor vaine pleaſures to inſnare me, nor euill examples to miſleade mee, nor plauſible perſwaſions to enchant mee, nor the contempt of the times to diſcourage mee, nor mine owne ſlothfull and ſluggiſh nature to make me grow weary of well doing: but cauſe mee ſo to be in loue with heauenly things, that I may neuer ſatisfie my ſelfe with any meaſure either of knowledge, or of practiſe, but may rather ſtill be aſhamed of my ſelfe, that I make no better proceedings, and ſo may euer aime and ſtriue vnto more perfection.

To this end beget in me a holy care of vſing all good meanes, by which to be eſtabliſhed in iudgement, and more and more enkindled in affection: ſuch as are the hearing and reading of thy bleſſed Word, earneſt praying, intentiue and buſie Meditation, carefull watching ouer mine owne ſoule; marking and obſeruing thoſe who walke as becommeth the Goſpell, following their faith, and imitating their holy and gracious conuerſation.

And when I looke vpon worldlie Men, ſuch as minde onely earthly things, and behold how they trauaile to increaſe in wealth, and to adde more & more to their outward ſtate: and vpon godleſſe perſons, and ſee how they fall away more and more, waxing worſe & worſe, adding drunkenneſſe vnto thirſt; let euen this be a ſpurre vnto me, to egge me onward in the wayes of godlineſſe, that I may thinke it a ſhame for mee, that carnall men ſhould bee more in loue with the World, then I with Heauen, and profane ones more eager in the ſeruice of the diuell, then I in the aduancing and promoting of thy glory. As thy promiſes O Lord haue encouraged mee thus to praie, ſo let it be thy gracious pleaſure to accept my ſute, ſo ſhal my ſoule praiſe thee, and my tongue exalt thy Name with ioyful lips, and that in Ieſus Chriſt, thy Sonne and my Sauiour, *Amen.*

Againſt hardneſſe of heart.

WHen I recount with my ſelfe (O God of all grace) the ſundrie puniſhments wherewith thou haſt in thy moſt bleſſed Word threatned to afflict the children of diſobedience: among them all, a hardned heart, a ſeared conſcience, ſeemeth

vnto

vnto mee the moſt wofull. Surely, not all the plagues of Egypt, not all the botches of *Iob*, are worthy therewith to be compared. Who can tremble at thy iudgements, or value thy mercies, who is able to profit by the vſe of thy word, or to reape any benefit by the exerciſes of thy ſeruice, if this fearefull cruſt be growne vpon his ſecret parts? Take away from a man, a tender and an apprehenſiue ſoule, a ſoft and a yeelding hart, wherein is he better then the Horſe or the Mule, which haue no vnderſtanding? Lamentable is the ſtate of theſe euill times, and miſerable the condition of the greateſt part now-adaies, ouer whom this dreadfull ſickneſſe hath ſpread it ſelfe ſo vniuerſally: and wretched, O Lord, ſhould I become, if thou ſhouldſt leaue me to my ſelfe, and giue me ouer to this raging euil. Weak I am in mine owne nature, and cannot withſtand it: nay, my heart is in it ſelfe prone vnto it, and many, no ſmall touches of it haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke what a miſery it were, if thou ſhouldeſt (as thou iuſtly mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to increaſe, and this curſe of inward hardneſſe, in the extremity thereof to haue dominion ouer mee. To thee therefore, O heauenly Father, who only canſt know, and who alone canſt ſupply thy Childrens wants, doe I lift vp my ſoule, to thee in this needfull time doe I make my prayer. Thou art my ſtrong rocke, to whom I may in Chriſt Ieſus boldly reſort, heare the voyce of my petition, and be not deafe towards mee. Preſerue mee by thy mighty power, as from all euils, ſo from this eſpecially: put it to my bowels, a fleſhly and melting hart, giue me a tender and a feeling Spirit. When I heare of the power of thy wrath, let it ſtrike an awe in me: when thy great mercies, and the fulneſſe of thy grace are made mention of, ſtirre me vp to affect them, to hunger after them, and euen to long to enioy them. When I commit any ſinne againſt thee, though it be neuer ſo ſmall, let my conſcience ſmite mee, let it bee a cauſe of ſorrow and griefe vnto me: when I conſider and behold the ſins of the times, and ſee what ſwarmes of people will needs be damned, O let it make my ſoule to weepe in ſecret, and my ſpirit within me to be full of heauineſſe.

When thy word is preached, make it vnto mee a word of power, that I may feele how it entreth through, euen to the diuiding of the ioynts and the marrow, and how it is a diſcerner of the thoughts and intents of the heart: and ſo that I may receiue it with all reuerence, and with meekneſſe, and may perceiue my naturall ſtubborneneſſe to bee more and more beaten downe and ſubdued by it. Suffer mee not ſlightly to paſſe ouer any euidences either of thy iuſtice or of thy grace, but grant mee to endeuour to make vnto my ſelfe a holy vſe of euery accident.

Let me neuer ſtop my eares to the words of holy aduice, nor harden my necke when I am reproued: rather let me deſire to be admoniſhed, knowing that if the righteous ſmite, it ſhall be a benefit vnto mee: make mee to feare and reſiſt euen the beginnings of ſinne, remembring how ſuddenly a hardned heart will creepe vpon me, if euill be wilfully giuen way to.

Euery ſmall taſte of grace, cauſe me to make much of it, and to labour to increaſe it: let me euer feare my ſelfe, leſt I ſhould be hardned through the deceitfulneſſe of ſin, and ſtill pray vnto thee, to bee ſhielded and preſerued from it. There is not ſo great an enemy to the ſoule, as is ſecurity; neither is a reprobate ſenſe at any time ſo neere, as when it is leaſt ſuſpected, or leaſt thought on. Oh then I beſeech thee, remooue farre away from me this ſpirit of neglect, and grant that I may ſtand vpon a continuall watch, for the preuenting of this pleaſing, but yet killing miſery: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and in the deſire and taſte and apprehenſion of thy heauenly mercies?

and that in and for Christ Iesus sake, whose bloud is the alone purger of the conscience, and the principall softner of the heart: to whom, Oh thou my soule, doe thou striue with thy selfe to giue praise and glory, now and for euer, *Amen.*

Against vncleane lusts, and for the suppressing of all vicious and vnchaste affections.

MOst true, O Lord, doe I finde that by continuall experience, which thy word hath said, namely, that the heart of man is wicked aboue all things, and that the imaginations thereof are onely euill: out of it doe proceede many defilements of the outward man. This haue I felt, and doe yet feele in many particulars, euen how the Law in my members, rebelling against the law of my mind, leadeth me captiue vnto the Law of sinne, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhorre. Neither haue I in any one thing more cause to acknowledge and complaine of this, then in those inordinate and vnruly motions, which are directly contrary to that holinesse and honour in which euery one of vs is bound by thy sacred word to possesse his vessell. The lusts of concupiscence are exceeding violent, and do euen consume and waite within me (like some raging fire) all religious and holy motions.

Much adoe haue I to temper my selfe from actuall filthinesse: many a time hath the diuel, who knoweth my weakenesse, and lieth in waite to deuoure, much endangered mee: nay, O my most gracious God, had it not been for thy restraining hand, doubtlesse this sinne, euen in the extremity thereof, had long since preuailed ouer me. It is thy great mercy, which haue stopped mee, when I haue beene almost foiled in the combate, with this loathsome sinne. And great cause I yet haue, to bee iealous of my selfe, perceiuing such an army, and euen a very legion of vncleane desires to fight against my Soule. But, in thee is my hope. O thou most holy Lord, to thee doe I cry, and from thee doe I expect releefe in this great necessity.

Mortifie my flesh (I humbly pray thee) by thy mighty Spirit, crucifie my lusts, suppresse my boiling and vnruly motions, slake and quench in me this vnlawfull heate, sanctifie mee throughout; that my whole spirit, and soule, and body, may be kept blamelesse to the end. Plant in mee a deepe detestation of this abominable euill: let me euer remember that thou seest in secret, and that all things, though neuer so closely carried before Men, are naked in thy sight, and that according to thy Word) Whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue some times in my priuate thoughts emboldened my selfe to this sinne, in a hope of liberty and opportunity for repentance after it, restraine in me this intollerable presumption, and cause mee to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, and to leade a man on who is once ensnared, like an oxe that goeth to the slaughter, & as a foole to the stockes of correction, without any knowledge or thought that he is in danger. Make mee also carefull and diligent, and constant in the vse of all good meanes, for the preuenting of this inticing wickednesse: let me be industrious and painfull in the place and calling wherein thou hast set me, idlenesse being such a breeder of vncleannesse.

Teach me to make a couenant with my eyes, that lust may not creepe in by those windowes into my inner man: to be gracious in my speech; forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pampering of the flesh, choice of my company, watchfull ouer mine

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owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignity it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedy against this shamelesse iniquity. And aboue all, let my soule neuer cease to cry vnto thee, who art ready to be found, and who neuer deniest the sutes of those, who present their prayers vnto thee, in the mediation of that vndefiled and spotlesse Lambe Christ Iesus, to whom with thee and thy all-sanctifying Spirit, bee glory and praise throughout all generations for euer, *Amen.*

Against malicious sufferance, hardnesse to bee reconciled, and desire of reuenge.

O Almighty Lord God, when I looke into thy word, I therein doe plainely see it to bee thy will, that in as much as lieth in vs, wee should haue peace with all men, and that vnity should bee so deare vnto vs, and so precious in our eyes, that wee ought to seeke it, and to ensue it, and euen to vndergoe some hard conditions to obtaine it: but when I returne backe to the view and beholding of mine owne heart, I find there an absolute, and a very stiffe resistance hereunto, I cannot perswade my selfe to passe by offences, or to breake off strife or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweete vnto me, and it seemeth to me, that I could be content to be at any charge, or to endure any paines for the wreaking of my displeasure vpon my aduersaries. My very sleepe departeth from mee, and I forget euen my profit and ease, while I am casting and studying with my selfe how to reuenge. The offers of peace are loathsome vnto mee, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable and reuengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus I am much distracted: Religion vrgeth mee to suppresse it, corruption eggeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I againe consult with flesh and blood, me thinketh I see many reasons to maintaine it. One while I thinke, *Oh how shall I answere the Lord if I doe not forgiue?* Another while againe, imagine, *How shall I liue among Men, if I shew my selfe so easie to put vp wrongs? Let not the Sunne goe downe vpon thy wrath,* Saith the Spirit: *Suffer not thy selfe to be abused,* saith the flesh. *Forgiue, and thou shalt be forgiuen,* saith the Lord: *Requite one wrong, and be sure of many,* saith the World. Whither now shall I turne mee, being thus tossed vpon the waues of such contradicting thoughts? Where should I hope to finde succour, but with thee (O Lord) who art the God of peace, and whose spirit is the spirit of peace? Doe thou, I beseech thee, determine this combate, giue victory to thy truth: and let the loue of peace be strong, and preuaile against the desire of contention. Let mee euer looke more what thou commaundest, then what my own corrupted heart affecteth: what mine owne offences are against thee, then what the trespasses of others are against my selfe: what shall be acceptable in thy sight, then what shall vphold my supposed credit before men. Enable mee to serious meditation of the freedome of thy great loue in Christ Iesus. Wee, O Lord, had offended thy Maiesty, and thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to bee re-

conciled, and to tarry and wait for our repentance, and to beare with our ſtubbornnes, though we haue often euen with ſcorne reiected thy kindnes.

Who am I then (O moſt gracious God) that I ſhould be ſo ſtiffe towards men, hauing found in thee towards mine owne ſoule, ſuch an vnſpeakeable readineſſe to forgiue? What bed all the iniuries that man can doe to mee, in reſpect of one of my ſmalleſt ſinnes againſt thy Maieſty? Or, how can I come vnto thee with a hope of mercy, to mine owne ſoule, when I find ſuch an implacable diſpoſition in me towards my brother?

Oh then, I beſeech thee, abate in me theſe ſwelling ſpirits, repreſſe theſe motions and inclinations tending to reuenge, ſtay mee from encroaching vpon thy office, to whom onely vengeance doth belong: giue me a calme, a courteous, and a gentle heart. Let the ſame minde be in me, which was in Chriſt, who when he was reuiled, reuiled not againe, but prayed for his Perſecutors, and laid downe his life for his enemies: ſo teach mee, I pray thee, to beware of rendring euill for euill: make me rather to ſeeke how to ouercome euill with goodneſſe, knowing and perſwading my ſelfe, that howſoeuer the world may thinke it baſeneſſe or ſimplicity in mee, to bee thus eaſie to forgiue, and patient to endure, yet it ſhall bee a pledge to my ſoule, that my ſins are pardoned with thee, and that I am made like to the Image of Chriſt.

And among other things, neuer let me forget, how odious all my prayers and deuotions, of what kind ſoeuer, will be in thy ſight, ſo long as my hart is full of vnreconciled thoughts againſt my Neighbour: that ſo, euen in loue to my ſelfe, and in deſire of my owne good, I may put on the bowels of mercy, chuſing rather to be a loſer heere among men, then to make my prayers lothſome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beſeech thee, the deſire of my Soule both in this, and in all other needfull things, euen for his ſake, who gaue himſelfe to be the propitiation for our ſinnes, and to make peace betwixt thee and our ſoules, Ieſus Chriſt thy Sonne, and my Sauiour, *Amen.*

Againſt Pride, and the affectation of exceſſe and nouelties in Apparell.

INfinite, O Lord, are the beguiling inticements of this exceſſiue Age, and many be the bewitchings of theſe wanton times: diuers things are there very effectuall and powerable to corrupt; but hard it is to finde whom to follow, or in whoſe ſteps to tread, for ones better furtherance vnto godlineſſe. Among other the farre-ſpreading euils of theſe ſinfull dayes, Oh intollerable is the pride and vanity of all eſtates? How exceſſiue and how toyiſh are the habit and the apparrell of the greateſt part? Who keepeth himſelfe within the liſts of his ability, or within the limits of his calling? How are our men, as it were transformed into women, by their laciuious and effeminate attire? and how be our women quite degenerate from their ſexe, and from the modeſty thereof, by their manniſh complements? This thou ſeeſt, O Lord, and forbeareſt, not becauſe thou art ſlacke, but becauſe thou art patient.

Doubtleſſe, thy ſoule ſhall in time be auenged on this ſin, and thou wilt puniſh it, euen as of old thou didſt the pride of Sodom, and the haughtineſſe and vanity of Ieruſalem. How much then the more wofull is my caſe, and the more abominable my ſinne, who knowing the lothſomnes of this ſoule diſeaſe, doe yet ioyne with the times therein, and run into the ſame exceſſe that others doe?

O Lord, how apt am I to faſhion my ſelfe to the common courſe? how eaſily am I ouer-caried with this humour of new-fangledneſſe? How much haue I waſted vpon the ſuperfluous decking of this earthly Tabernacle, by which the bowels of many of thy poore diſtreſſed ſaints might haue

haue been greatly comforted?

How many good houres haue I spent in trimming this outward sheath, which might haue been much better bestowed vpon the adorning and beautifying of my soule? How often haue I been more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest be straight to marke, and to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with me, as not to giue me ouer to this vanity, or to leaue me to the practise of it without remorse. I beseech thee humble mee with beholding it, make my heart to mourne within me, that being a Professor of godlinesse, I should yet liue and take delight in such a grosse enormity. Make me to vow against it, and to cast it from me euen with indignation, as a menstruous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of verity, the shooes of the preparation of the Gospell of peace, and that holy instruction which shall bee a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse. Make mee to remember, that the shame of sinne did first beget the necessitie of clothes, and that therefore apparell should rather be a matter of humiliation, then an occasion of pride.

Draw my eies from looking vpon my selfe, to the serious beholding of others wants, and let it be my practise to clothe the naked, and to giue their loines occasion to blesse mee, because they haue been warmed by my charitie.

Let me euer, not cast mine eie vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their grauity, and framing my selfe to their example.

Cause me to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bed in the darke, vpon my naked standing before the tribunall seat of Christ; that so my minde may more and more bee estranged from these outward garnishings, and may chiefely seeke for that white raiment, the innocency of thy Sonne, by which the filthy nakednesse of my soule may be couered, and I presented without spot before thee.

Oh lift vp my soule to affect this happinesse, and that for his onely sake, who being the brightnesse of thy glory, was yet pleased to become without beauty, and to hang naked on the Crosse, to the end that he might hide our sinnes from thy sight, euen Iesus Christ, *Amen.*

A Prayer of humiliation and sorrow, after some speciall sinne committed.

O My God, I am ashamed and confounded to lift vp mine eies vnto thee: mine iniquities are increased ouer my head, and my trespasses are growne vp vnto the heauen. I must needs wonder at thy great forbearance, that I am not euen swallowed vp, or swept away with some extraordinary iudgement.

And now, O Lord, especially hauing so grossely sinned against thee, and done so great an euill in thy sight: How haue I (vile Wretch that I am) wounded mine owne conscience? How haue I laid my selfe open to the malice and mischiefe of the Diuell? What a disgrace and slander haue I brought vpon my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten something to speake euill of? But (aboue all, O Lord) how haue I dishonoured thee, whose

fauours haue been ſo many, and ſo continuall towards mee? I know not with what names and termes to ſet out my ſinne, ſufficient to expreſſe the hainous and hideous nature thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou haſt affoorded mee, vpon the light of knowledge which thou haſt giuen me, vpon the good motions (as it were ſo many gracious aduertiſements) which thou haſt from time to time ſtirred vp in mee, vpon the profeſsion which I make, vpon the ſundry promiſes and vowes of better obedience, with which I haue tied my ſelfe vnto thy Maieſtie, vpon the diuers admonitions which (by thy prouidence I know) haue been vſed to mee by thy Seruants, purpoſely to preuent and to ſtop this euill in mee: mee thinketh I may call it rebellion (which is as the ſinne of witch-craft) or preſumption in the higheſt degree. And yet (O Lord) I feele ſuch a benummednesſe to creepe vpon mee, ſuch a hardned cruſt to grow vpon my ſecret parts, that albeit I ſee my ſinne, and know it to bee exceeding great, neuertheleſſe, I cannot bemoane it, ſo lament it, ſo grieue for it, ſo deteſt and abhorre it as I ſhould.

Smite (O gracious God) ſmite, I beſeech thee, my flinty hearty, make it euen to melt within me, at the ſight of mine owne tranſgreſsions: Settle in it that godly ſorrow, which cauſeth repentance vnto ſaluation: Humble my Soule vnder thy mighty hand, and ſuffer mee not to freeze in the Dregges of mine owne corruptions.

Make mine head full of water, and mine eies a fountaine of teares, which may runne downe like a Riuer day and night. Oh let mee take no reſt, nor ſuffer the apple of mine eye to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes, teſtifie the vnfained griefe of my ſoule, that I haue ſo diſpleaſed thee. And grant (O Lord) that I may not ſorrow ſo much, becauſe of hell and condemnation, which I haue made to be due vnto me: but that my chiefe vexation may bee to thinke how I haue abuſed thy mercy, and requited thy exceeding loue with ſo foule a treſpaſſe.

Withall (O moſt gracious Father) ſeeing there is mercy with thee, and that thou haſt no deſire that the wicked ſhould die, giue me leaue to become a ſuter vnto thy grace, not in mine owne name (for what am I that I ſhould preſſe into thy preſence?) but in the name of thy deareſt Sonne, the alone Mediatour, and the onely Peace-maker of his choſen. I moſt humbly beſeech thee for his ſake to haue mercy on me, O Lord, a plaiſter of his bloud ſhall be a moſt ſoueraigne medicine to cure my running and rotten and feſtered ſore. His ſtripes and wounds are of an healing nature: no Sope nor Nitre of mine owne tempering can purge away my filthineſſe; onely his bloud hath that ſcouring force, that it can make Scarlet and Crimſon ſin as white as wooll. O then, I pray thee, waſh mee thorowly from mine iniquitie, and according to the multitude of thy compaſsions, cleanſe me from my ſinne.

Turne thy face from me, and from my hatefull and enormious courſe, and looke vpon the perfect and vnſpotted righteouſneſſe of thy Sonne. Supply my emptineſſe out of his infinite fulneſſe, the depth whereof cannot be ſadomed, nor the ſtore thereof conſumed. Couer my vncleanneſſe with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and tireſt thine Elect. And albeit I am of all others which either haue bin, are, or ſhall be, the moſt vnworthy: yet vouchſafe to certifie my ſoule of thy grace and fauour: by the ſecret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy ſaluation, reſtore to mee that ſweet taſte of thy loue, which I was wont to haue, and which I now haue robbed my ſelfe of, by this my diſobedience towards thee.

Let the apprehenſion of my ſinne be tempered with a comfortable application

plication of thy mercy, that I may hold an euen course betwixt feareleſſe ſecurity and faithleſſe deſpaire: beholding at once, both my vileneſſe to humble mee, and the riches of thy grace to reuiue me.

And, as an euidence of thy loue in this behalfe, ſtrengthen mee by thy grace, to the making of the beſt vſe of mine owne corruptions. Grant that the thought of them may kill in me all pride of heart, and may make me to abaſe my ſelfe; and to become euen vile in mine owne ſight. Grant mee to bee hereupon the more watchfull ouer my courſe, the more diligent to auoide all inducements, and intiſements vnto theſe or the like euils, the more apt to be taught, the more willing to be admoniſhed, the more forward to begge thy aſsiſtance, and the more charitably compaſsionate towards others, rather pitying and bemoning and praying for, then cenſuring their infirmities.

And, Lord, ſuffer me not, I beſeech thee, to ſatisfie my ſelfe with this, that I haue once made ſome ſhew of humiliation and ſorrow for my falles: but grant I may increaſe in the performance of theſe duties, and may euery day renue and enlarge my repentance for particular ſlips, growing ſtill into a deeper deteſtation of my ſinnes, and deſiring with more and more earneſtnes, and ſtriuing to be renewed in the ſpirit of my minde: that ſo being cleanſed from all filthineſſe both of the fleſh and ſpirit, I may grow vp vnto full holineſſe in thy feare, through Chriſt Ieſus. In whoſe name onely I commend vnto thee my requeſts, and for whoſe ſake thou haſt promiſed to deny nothing to thy Seruants. So bee it.

A Praier in reſpect of Death, needfull at all times, but eſpecially in ſickneſſe.

O God, the God of the Spirits of all fleſh, and which haſt the keyes of Hell and of Death: thou haſt prepared them both, and thou ruleſt them both at thine owne pleaſure: I beſeech thee bee mercifull to a poore trembling and weake hearted ſinner, and vouchſafe to preſerue mee from the horror and extreamity of dread, into which I am euen now ready to fall.

When I conſider (O Lord) how that I dwell in a houſe of Clay, my foundation being in the Duſt, and that I muſt ere long make my bed in the darke, ſaying to corruption, *Thou art my Father*; and to the Worme, *Thou art my Mother and my Sister*: O how my belly trembleth, and what a kinde of rottenneſſe commeth into my bones? My ſpirit ſeemeth to faile me, and my heart within me being filled with diſmaiedneſſe. Eſpecially, when I thinke vpon the iudgement that commeth after it, and the ſtraitneſſe of that account which I am inſtantly to be called to, and vpon thoſe euerlaſting chaines vnder darkneſſe, in which the wicked are reſerued vnto the laſt Seſsions, I am then ſo euen ouerwhelmed with amazednes, that I ſeeme to my ſelfe for the preſent, not to know where to finde any true refreſhing. I am told by thy bleſſed and not deceiuing Word, that the ſting of death is mine owne ſinne, and with it I daily feele my ſelfe goared and galled, and wounded ſo exceedingly, that (me thinketh) to me (poore wretch) there can be no hope of recouery, but death muſt needs bee as a paſſage to leade me into the bottomleſſe priſon of hell.

Raiſe vp (O Lord, I beſeech thee) theſe my ſad and vnquiet thoughts, teach me how to ouercome theſe diſcouraging and killing perplexities, that death may not be vnto mee as a king of feare: nor I, as one of the wicked, whoſe hope doth periſh with their breath, and the Candle of whoſe comfort is put out, when thou art pleſed to take away their ſoule. Reuiue my memory, that I may call to minde, and comfortably ponder thoſe things which thy ſacred Word hath taught me, namely, how the nature of death is cleane altered to thy Seruants, the

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ſting is plucked out, and it ſelf is ſwallowed vp in victory. To them the comming thereof ſhall bee a time of diſcharge, they ſhall by it bee freed from ſickneſſes of body, from anguiſhes of ſpirit, from all poſsibility of ſinning againſt their God, from the tedious and diſcontenting ſociety of the vngodly: their fleſh ſhall reſt in hope, their graues ſhall be vnto them as beds of eaſe, being ſweetned and ſeaſoned by the buriall of their Sauiour: the Angels ſhall giue attendance vpon their ſoules, to conuey them into *Abrahams* boſome, to the fellowſhip of beleeuers, to the Spirits of iuſt and perfit men: ſo ſhall they bee with Chriſt, which is beſt of all.

This (O Lord) is the happineſſe which commeth by death vnto thy choſen: Oh what are all the moſt tormenting ſickneſſes, the bitter pangs and ſorrowes of the graue, vnto ſuch a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteouſneſſe? What is a momentany yeelding of the body to conſumption in the duſt, in compariſon of the euerlaſting preſeruation of the ſoule, with aſſurance alſo, that in the time appointed, theſe vile bodies ſhall by the mighty working of thy beloued Sonne, be faſhioned like vnto his owne glorious body, and ſo both bodies and ſoules be for euer with him in his Kingdome?

Teach me, O Lord, effectually to apply theſe things to mine owne comfort, that ſo this timorouſneſſe proceeding from the guilt of ſin, may be turned into a cheerefull expectation, and euen a longing for the day of my diſſolution.

And, leſt I ſhould beguile my owne ſoule, in laying claime to that ſpirituall refreſhing which belongs not to me, make me to labour for thoſe aſſured euidences and vndeceiuing forerunners of a happy departure.

I know, O Lord, that if I liue here without conſcience, I ſhall ſurely die without comfort. Holineſſe heere is the way and path to future happineſſe. I muſt ſeeke to glorifie thee, if I deſire to be glorified with thee. I muſt fight the good fight againſt Satan, againſt the World, againſt mine owne corruption; I muſt faithfully fulfill my courſe, and performe the ſeruice to which thou haſt appointed me; I muſt know thy truth, and keepe the faith in ſoundneſſe and ſinceritie to the end: otherwiſe it will be in vaine to expect a crowne of righteouſneſſe.

I muſt come to the firſt reſurrection, or elſe I ſhall neuer eſcape the ſecond death. Grant me therefore grace (I humbly pray thee) to ſerue thee in holineſſe and righteouſneſſe all my daies, and to endeauour alwaies to haue a cleere conſcience towards thee, and towards all men. Kill my corruption in me, that I may be euen dead to ſin, but aliue to thee in Ieſus Chriſt.

And becauſe if I liue after the fleſh, taking thought for it to fulfill it, I ſhall die: therefore, I beſeech thee, to mortifie the deeds of the body by thy ſpirit, that ſo I may haue my fruit in holineſſe, and my end eternall life.

Teach mee often to number my daies, and to conſider the vncertaine certainty of my end, that I may die euen euery day, ſtill looking and ſtill preparing for my change, and making account that each day may bee the day of my diſſolution.

Strengthen alſo my weak and faint faith, make me ſtrong in thee, and in the power of thy might; ſeale me with the holy Spirit of promiſe, as with the earneſt of my heauenly inheritance: that ſo no anguiſh of ſickneſſe may diſcourage me, no pangs of death diſmay me, no aſſault of Satan ouercome me: but that, come death when it wil, or in what manner it ſhall pleaſe thee, I may boldly (through Chriſt) commit my ſoule to thee as vnto a faithfull Creator. Grant me this comfortable bleſsing, for his ſake, who died to free me from death, and from him that had the power of death, euen for Chriſt Ieſus ſake, *Amen.*

A Prayer more ſpecially fitted to the ſtate and occaſions of a ſicke perſon.

OMoſt mercifull and gracious God, thou, whoſe prouidence reacheth into the moſt with-drawne and ſolitary places, and which cauſeſt the beames of thy fauour to ſhine euen vpon chiefe ſinners, vouchſafe to caſt thy compaſsionate eye vpon thine afflicted creature, whom thou haſt laid vpon this bed of ſickneſs. Iuſt, O Lord, it is with thee thus to chaſten me: nay, if thou ſhouldeſt cruſh my body into many peeces, and ſuddenly plunge me into hell, it were no more then my due deſert. What a ſtained ſinner am I by nature, ſtript of all goodneſſe, and eaſie to bee wrought vnto any, euen the vileſt euill?

What a world of treſpaſſes haue been ſince committed by mee, notwithſtanding the greatneſſe of thy patience, and the variety of good meanes which thou haſt vſed both to informe and guide me vnto godlineſſe? I will not therefore (O Lord) I dare not, I cannot pleade againſt thee. It is my duty rather to magnifie thy mercy, who art pleaſed ſo mildly and ſo fatherly to correct me: it being free to thy iuſtice, to cut me off as an eare of Corne, and to giue me ouer to the prince of darkeneſſe, and to leaue me for euer to that wofull kingdome of eternall miſery.

Vnworthy I am (I moſt willingly confeſſe) becauſe of my former ſlackneſſe, and coldneſſe in this duty of calling vpon thy Name, to haue any ſmall acceſſe into thy preſence. Yet ſeeing thou art wont euer more to reſpect the truth of thine owne promiſe, then the deſerts of thoſe which pray vnto thee; therefore I beſeech thee, which art pleaſed to call thy ſelfe *The hearer of Prayers*, to hearken vnto the harty and vnfained deſire of my ſoule. Sanctifie vnto mee (O Lord) this preſent ſickneſſe, let it be as thy ſchoole, in which I may truely learne to know my ſelfe more effectually then I eere tofore.

Make me to conſider ſeriouſly, that all paine and griefe is but the fruit of ſinne, and that as all ſickneſſe naturally makes way for death, ſo death (in it ſelfe) is the fore-runner of eternall condemnation. Bleſſe this thought and this meditation ſo vnto mee, that I may make it my firſt care (now in this viſitation) to ſeeke peace and aſſurance of reconcilement with thy Maieſty: To this end giue me a deepe touch and a ſenſible vnderſtanding of my ſinnes by-paſt, take from mee all guile of ſpirit, all diſpoſition to flatter or to ſooth vp my ſelfe, or to leſſen either the number or quality of mine iniquities. Cauſe me euen to break and plough vp my heart, to ſearch and to try my wayes, that ſo out of the abundance of my feeling, I may poure out a moſt plentifull and ſincere confeſsion before thee. Let mee remember it to be in vaine, to ſeeke to hide that from thee, which thou (before whom all things are naked and open) doeſt know more fully and more directly then my ſelfe; and that the diſcouery and laying open of my ſinnes, is the next way to find thy mercy in forgiuing them.

Adde withall that ſtrength vnto my ſcant and ſmoaking Faith, that I may, amid the ſight of mine owne tranſgreſsions, lay hold vpon the merit and fulneſſe of my Sauiour. Make mee heartily to diſclaime all hope of helpe by my ſelfe, or any other Creature in heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute and an all-ſufficient ſacrifice for the guilt of all beleeuers. Oh that I may feele my ſelfe knit and vnited vnto him: ſo ſhall I, in and by him, bee preſented blameleſſe to thy Maieſtie.

And becauſe (O Lord) I am full of imperfections, and there is in my nature much weakeneſſe, and a great deale of frowardneſſe and readineſſe to repine and rebell againſt thy ordinance, therefore furniſh mee with neceſſary

ceſſary graces, and with all ſuch gifts as thou knoweſt to be fit for my preſent caſe. Endue me with patience to beare whatſoeuer it ſhall bee thy pleaſure to lay vpon me, and meekely to ſubmit my ſelfe to thy moſt wiſe appointments: Aſſure mee that thou which knoweſt whereof I am made, and that I am but duſt, wilt not oppreſſe mee with more then thou ſhalt giue mee ſtrength and power to endure. Let me not deſire life, otherwiſe then for the further aduancement of thy glory. Subdue in mee all loue and liking of this preſent world, grant that the hope of the glory which ſhall bee ſhewed heereafter, may be ſo ſtrong within mee, that all things may ſeeme vile vnto mee in compariſon thereof. Make me comfortably capable of the aduice and counſell of my Chriſtian friends, which in their loue ſhall goe about to refreſh my ſoule.

Make me able alſo to ſpeake profitably and for good to thoſe that belong vnto me. Put vpon mee, and in me, charitable affections & thoughts, to, and concerning others, being ready to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare me to my laſt conflict, and ſtrengthen me againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold mee faſt by thee, and reſolue, though thou ſlay me, yet to truſt vpon thee.

And becauſe (ſuch is thy great goodneſſe to vs thy poore Creatures) ſickneſſe doth not alwayes exerciſe his full ſtrength vpon our bodies: therefore giue mee (I beſeeeh thee) that wiſedome to make vſe of euery breathing, and of euery little time of eaſe which thou doeſt afford mee, that in it I may gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from time to time learned by thy word, that thereby I may be quickned, and finde comfort in my greateſt need. And alwaies (O Lord) as the time of departure ſhal approach, ſo let my ſoule draw neerer vnto thee, my heart powerfully crying, when ſickneſſe ſhal take away the vſe of my tongue, *Into thy hands I commend my Spirit. Come Lord Ieſu, come quickly.* And when death hath parted my ſoule from my body, let thy Angels (which doe alwaies by thy appointment, pitch their Tents about thy Seruants) conuey it into that place of reſt, which the blood of thy Sonne hath prouided and purchaſed for thy choſen. To which thy Sonne, with thy ſelfe and thy bleſſed Spirit, be praiſe and thankſgiuing, now and euermore, *Amen.*

At the very point of death.

O Lord God of my ſaluation, who haſt thy dwelling on high, and yet abaſeſt thy ſelfe to behold the things in heauen and earth, vouchſafe (I moſt humbly pray thee) to take notice of the ſighes and groanes of thy poore vnworthy Seruant. The ſnares of death haue compaſſed mee, and the griefes of the graue haue caught mee. I am weakened, and ſore broken, mine eye is ſorrowfull through mine affliction, my bones are vexed, my heart panteth, my ſtrength faileth mee, and is dried vp like a pot-ſheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon mee, and haue euen drunke vp my Spirit. I am brought to the Gates of the pit, and to the duſt of death; I ſee that mine habitation is departing, and is in remoouing from mee like a Shepheards Tent, thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them.

Before thee therefore, O thou moſt gracious Father, doe I poure out my whole deſire, for to thee do I declare my paine: forſake me not, O Lord, be not thou farre from mee, my God, my hope is euen in thee. Thou makeſt the wound, and bindeſt it vp: thou ſmiteſt,

teſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Oh ponder my words, and looke vpon the ſorrowfull ſighings of mine afflicted ſoule: poure the oile of gladneſſe into my bruiſed ſpirit: as the ſtrength of my body doth decreaſe, ſo make the feeling of thy loue in Chriſt Ieſus to encreaſe: aſſure my ſoule that thou haſt caſt all my ſinnes behind thy backe; and that there is a firme and vnalterable peace made betwixt thee and me, by thy deare Son, who is the Prince of peace. Let thy ſpirit witnes to my ſpirit, that the ſting of death is puld out, and the head of him who had the dower of death, that is the diuell, ſo bruiſed, that neither of theſe ſhall bring any the leaſt annoyance to my ſoule: that I may, in a kind of holy manner, triumph ouer them both, and ſay, *O death, where is thy ſting? Oh graue, Oh hell, where is thy victory?*

Rebuke Satan, I beſeech thee, that he may not interrupt my comfort, nor ſteale from mee thoſe gracious pledges of thy loue which thou haſt giuen me. Cleare the eies of my faith, that I may euen ſee (with *Stephen*) the heauens open, and the Sonne of man ſtanding at thy right hand ready to receiue me. Giue me that inward ioy in the holy Ghoſt, and that comfortable taſte of the powers of the world to come, that I may euen forget my preſent anguiſh, and may quietly endure all, for that infinite happineſſe which is ſet before me. Let me euen long for my appointed time, as the Seruant longeth for the ſhadow, and as the Hireling looketh for the end of his worke: let this life be vile before me in compariſon of eternall life: and although the ſocietie of my friends hath beene, and yet is ſweet vnto me, yet ſo fixe my heart, I pray thee, vpon the fellowſhip of the Spirits of iuſt and perfit men, which are in heauen, that my whole deſire may be towards it. And when theſe increaſing throes and pangs, theſe faint and conſuming fits which are now come vpon mee, ſhall haue enfeebled my tongue, and depriued mee of ſpeech, yet then let thy ſpirit within me make requeſt for me with ſighes and grones, which cannot be expreſſed, euer crying, *Lord Ieſu receiue my ſoule, O Lord receiue my ſpirit.* And ſo (Lord) let death bee to me, euen as the Angell was to *Peter*, a guide to leade me out of priſon into liberty, a meſſenger ſent from thee to conuey mee from this vale of teares, into eternall bliſſe: and that for his ſake, who hath ſweetned the graue with his owne body, and deſtroyed death, by ſubiecting himſelfe vnto mortalitie, and now ſits at the right hand of thy throne, euen Ieſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope, *Amen.*

A direction for thoſe who deſire to perform the Chriſtian duty of Prayer, on the behalfe of a ſicke friend or neighbor whom they come to viſit.

WE are vnworthy (O Lord) to ſpeak vnto thy Maieſty, either for our ſelues or others: yet this duty lying vpon vs by command, and hauing a promiſe of hearing annexed thereunto, we are bold in Ieſus Chriſt to commend vnto thee the weake eſtate of this thy Seruant.

All ſickneſs is from thee, and to thee belong the iſſues of death. Thou killeſt, and thou makeſt aliue; thou bringeſt downe to the graue, and thou raiſeſt vp: to whom ſhal we go in this and other our neceſsities, but onely vnto thee? we could wiſh (O gracious God) the continuance of his Chriſtian fellowſhip, the lengthning and enlarging of his daies: but we willingly ſubiect our wills to thy determining. Thou, Lord, knoweſt what is beſt, and thereunto make vs, we beſeech thee, willingly & readily to ſubſcribe, and to deſire both his life and our owne, only ſo far forth as may bee for his and our further good in the more diligent and zealous aduancement of thy glory. Frame him alſo, we pray thee, vnto the like yeelding: and ſo bleſſe to him this

this visitation, that by it he may bee more and more humbled in the sight of his owne sinnes, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eies, that hee may know what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards all beleeuers. Stengthen his faith, that he may with it (vtterly renouncing himselfe) lay fast hold vpon the merits of our onely Sauiour.

Protect him against Satan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardned thoughts, all worldly desires, all lingring after the deceiuing sweetnes of these earthly things. Giue him patience to beare, and constancy to endure whatsoeuer it shall be thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a setled and well grounded expectation of eternall life and saluation by thy Sonne.

Grant to vs tender and feeling hearts, that both his sorrowes and the griefes of other thy Seruants, may be apprehended by vs, as if they were our owne. Let the word of grace be in our lips, that we may be able to speak holily, soundly, and cheerefully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, wee beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word: *Our Father, &c.*

A Thankesgiuing for a sicke man, if God be pleased to send recouery.

SVffer me not, O Lord, to bee in the number of those, who are forward to aske in the time of need, but careless to shew themselues thankfull when mercy is bestowed. Make mee as desirous to come vnto thee with this sacrifice of praise, as I was ready to beg ease and refreshing in the day of my great necessity.

Thou hast chastned mee (O gracious God) and corrected me, but thou hast not giuen me ouer vnto death. I looked to haue beene cleane depriued of the residue of my yeeres, and thought I should haue seene man no more among the Inhabitants of the world: but it was thy pleasure to deliuer my soule from the pit of corruption. Oh what shall I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes shall I shew my selfe thankfull to thy Maiesty?

I haue nothing (O Lord) to render thee but the calues of my lippes: accept my seruice (I beseech thee) in Iesus Christ: and let not the memory of this thy kindnesse die within mee, but grant that I may often recount thy mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience.

Make mee euer mindfull of the vowes and promises which I made in my sicknesse, to serue thee more faithfully then heretofore, that I may make conscience to performe them, knowing that thou delightest not in fooles: and that by my neglect herein, I shall lay my selfe open vnto a greater iudgement. Teach me also to remember this, that albeit thou hast now giuen vnto me some little respite, yet I must not deceiue my selfe in putting farre off the day of my death, but that I ought rather to vse my health and strength to the better fitting, and more effectuall preparing my selfe thereunto. Together, with the increase of bodily and outward strength, increase in me strength of care to walke with thee, and to approue my selfe vnto thee in all holy conuersation and godlinesse, being more zealous in Religion, more watchfull ouer my waies, more earnest in Prayer, more feruent

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in Spirit, more careful to profit by thy Word, more faithfull in my place and calling then heretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee and the holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, Maiesty and dominion, both now and for euer, *Amen.*

A Prayer for a woman in the time of her trauaile.

O Lord, I now find by experience the truth and certainty of thy Word, & the smart of the punishment which thou laidst vpon mee being in the loynes of my Grandmother *Eue* for my disobedience toward thee: Thou hast greatly increased the sorrowes of our sexe, and our bearing of children is full of paine. Teach mee by this, to see the desert of sinne, and to grow into the hatred of that which hath brought into the world such store of misery. Giue mee true repentance and pardon for my sinnes past, that they may not stand at this time, and in this my need, betwixt me and thy mercy. Giue me a comfortable feeling of thy loue in Christ, which may sweeten all other pangs, though neuer so violent or extreame: Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuery. Strengthen my weake body to the bearing of what sorrow soeuer, by which it shall seeme good vnto thee to take triall of me.

Make me to remember, that howsoeuer it be with me, yet I am alwaies in thy hand, whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make mee with a thankefull heart to consecrate both it and the residue of thy life to my seruice, through Iesus Christ my Sauiour and Redeemer, *Amen.*

A Thanksgiuing after deliuery.

Blessed be thy great name, O my most deare and louing Father, for thy large mercy to mee most weake and sinfull woman.

Thou hast shewed thy power in my frailty, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes haue left mee to perish in my great extreamity: but thou hast compassed mee about with ioyfull deliuerance. Maruailous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within me praise his holy name My soule, praise thou the Lord, and forget not all his benefits: hee hath heard thy prayers, he hath looked vpon thy sorrow, hee hath forgiuen thine iniquities, hee hath healed thine infirmities, he hath redeemed thy life from the graue, hee hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankfull heart, not onely now, while the memory and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian cariage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education; let no niceneſſe or curiositie hinder mee from those seruices to which both Nature and Religion haue appointed mee. Let me also be carefull hereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdome. Vouchsafe so to order my affections, and to bring them into obedience vnder thee, that if it

ſhould bee thy pleaſure either now or hereafter to take this infant from me, I may patiently ſubmit my ſelfe to thy appointment.

And now, O good GOD, perfit in me that ſtrength which thou haſt begun, make me to grow in care to ſerue thee faithfully, both in the duties of piety, and in other buſineſſes of my place and calling, that I may bee a comfott to my husband, an example to my neighbour, a grace to my profeſsion, and a meanes of glory to thy Name, through Ieſus Chriſt my Lord and Sauiour, *Amen.*

A Prayer for thoſe which are imployed in the aſſiſtance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy bleſsing, and our ſins are ſufficient to bring thy curſe vpon whatſoeuer we vndertake.

Be pleaſed, we pray thee, to bee reconciled to vs in the bloud of thy Son: Make vs to remember that wee are here in thy preſence, and that all our thoughts, words, and actions are open to thy ſight: proſper the buſines for which we are come together: put far from vs all ſuperſtitious conceits, and idle fancies, and teach vs to ſeeke helpe only from thy grace.

Enable vs to ſpeake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maieſty, and may bee a meanes vnder thee of her true refreſhing in her ſharpeſt fittes. Furniſh vs with skill, and her with ſtrength, patiently to waite the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name, noting and obſeruing thy Mercy and power in all thy workes, and ſtudying to giue thee praiſe and glory for the ſame, through Ieſus Chriſt our only Lord and Sauiour, *Amen.*

A Thankeſgiuing after, when God hath bleſſed their paines in the womans deliuery.

O Lord, wee haue ſeene thy goodneſſe, and haue receiued an apparant token of thy readineſſe to heare the prayers of thoſe which call vpon thee, and to ſuccour thoſe which flie vnto thee for thy helpe.

Thou haſt giuen eaſe and deliuerance to the woman, light and life to the infant, ioy and gladneſſe to vs all. The glory and praiſe is thine alone: fill our harts with thankfulnes, and make vs forward both now and hereafter to prouoke & ſtir vp one another therevnto. And let not our thankfulneſſe ſtand in words onely or outward ſhewes, but cauſe it to appeare in our whole courſe: that the obedience, the ſobriety, the modeſty, the vertue of our liues, may witneſſe the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increaſe their ſtrength, ſo as may ſerue beſt for thy glory. And as thou haſt added one vnto the number of mankinde, ſhewing thy wonderfull wiſedome and power both in the framing of him in the wombe, and in bringing him forth into this light: ſo in thy time adde him alſo to thy Church, and beget him againe vnto a liuely hope, by the immortall ſeede of thy holy Word, deliuering him from the power of darkneſſe, (in which by nature wee are all) into the glorious liberty of thy choſen.

And if it ſhall ſeeme ſo good to thee, to lay any further triall either of ſickneſſe, or death vpon this thy ſeruant, or vpon the fruit of her wombe, prepare vs al to a patient & quiet bearing of thy hand, & to a contended & comfortable reſting vpon thy gracious prouidence: aſſuring our ſelues, that all things ſhall turne to the good and benefit of thy choſen. Heare vs, O Lord, and accept vs: & forgiuing the weaknes of our prayers, grant vs all needful graces, out of the rich ſtore-houſe of thy

thy bottomleſſe bountie, and that for Ieſus Chriſt our gracious Redeemer, *Amen.*

A Prayer for a Souldier, fighting for his Countrey or the Confederates thereof.

O Lord, it is thy glory to bee called *The Lord of hoſts:* and it is thou alone, from whom, when men haue made their moſt politicke and puiſſant preparations, the victory muſt be looked for. Draw my heart, I beſeech thee from all relying vpon my owne valor, or vpon the ſtrength of the battell in which I ſtand: and teach me to looke vpward, and to waite and truſt onely vpon thee.

Thou giueſt conqueſt, and thou giueſt courage: thou deliuereſt from the perill of the ſword, or elſe makeſt death a meanes of happineſſe to thy ſeruants. Forgiue my ſinnes, I pray thee, and aſſure me of pardon by the witneſſe of thy Spirit, that the gilt thereof make not my heart to tremble in mee, and to behold death as a meſſenger to conuey me into hell. If thou (O Lord) bee on my ſide, peace being made betwixt thee and my ſoule through Chriſt, what can bee againſt me, what hazard can befall my ſoule? Nothing ſhall bee able to depriue mee of thy loue. Let not ſpoile, or bloud, or mine own aduancement bee the ends of mine attempts, but make mee to aime onely at thy glory in the defence of thy truth, and in the good and ſafety of the State wherein I liue.

The iſſue of all things to thee (Oh Lord) is knowne, but to man it is hidden: prepare me therefore indifferently to whatſoeuer ſhall befall mee. If I die, giue mee comfort in my laſt breathing, and take my ſoule into thy gracious hands: If I be taken captiue, giue mee patience, giue mee wiſedome and godly courage to doe nothing contrary to the honour of my Countrey, or preiudicial to the profeſſion of a faithfull Chriſtian. If I return with life and victory, make mee thankfull: keepe me from taking from thee any part of thy glory. Preſerue mee from thoſe riotous, laſciuious, and blaſpheming courſes, which are the vſuall fruits of good ſucceſſe: Let mee not think deuotion to be an enemy to reſolution, or that a religious feare of thy Maieſty doth abate the ſpirit that ſhould be in a Souldier: but ſettle mee in this, that the aſſurãce of a lawfull cauſe, the hope and confidence of a better life by the merits of Chriſt, the care to pleaſe the and to depend vpon thy power, are the onely true grounds of valour, which can giue a man boldnes and life in the day of battaile. Vouchſafe me theſe & all other needful fauors in and for Chriſt Ieſus ſake, *Amen.*

A Prayer for a man trauelling by Sea, about his lawfull buſineſſe.

O Heauenly Father, vnto whoſe eares the prayers of humbled ſinners haue freedome of acceſſe out of euery place: Let it pleaſe thee to encline to mee, who being prouoked by mine owne preſent neede, and taking heart vnto my ſelfe by thy liberall and large promiſes, doe deſire to poure out my ſoule before thy Maieſty: Here, O Lord, by reaſon of the calling and place, in which it hath bin thy prouidence to ranke mee, I am come downe to the ſea in a ſhip, and I doe now ſee thy works, and continually behold thy wonders in the deep. How eaſie a thing it is vnto thee, when thou raiſeſt a ſtorme, and lifteſt vp the waues, not only to toſſe vs too & fro, and to make vs ſtagget like a drunken man, but vtterly to ſwallow vs vp, and to turne vpon our heads in a moment, the bottome of theſe mooning houſes in which we are? It is thy great and exceeding mercy, that theſe ſwelling billowes, and foaming ſurges doe not drinke vs in; and ſo make our bodies to become as a prey, either to that great *Leuiathan*, the Whale, whom thou haſt made to play heere, or to ſome other of thy creatures, with infinite variety and troupes whereof this vaſt body is repleniſhed. But

it is euen thou (O mighty Lord) which laydſt the foundations of the earth, and which didſt ſhut vp the ſea with doores: thou didſt firſt gather theſe waters together as vpon an heap, and ſtoredſt vp the depths in thy treaſures: though the waues are maruailous, though the flouds lift vp their voyce, though the waters rage and be troubled, and the very mountaines ſhake at the ſurges of the ſame, yet thou art much more mighty, thou ſoone appeaſeſt the noiſe, and turneſt the ſtorme into a calme.

Looke graciouſly therefore vpon me, I beſeech thee, teach me to vnderſtand the greatneſſe of thy terrour, by that fearefulneſſe of thy Creatures which I doe ſtill behold: Cauſe mee to reſt my hope and comfort vpon the power of thy mercy, let that bee the anchor of my ſoule both ſure and ſtedfaſt. And leſt my ſins not being pardoned, ſhould be a hinderance & ſtoppage of thy fauour, I pray thee, ſettle in me a hearty and vnfained deteſtation of them, a godly griefe and ſorrow for them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtly ſue and entreate for thy grace in thy Sonne, and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſurance that thou haſt forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleaſure that I ſhould here end my dayes, I know well, that the ſoule which thou keepeſt, cannot miſcarry: To thee therefore I commend my ſpirit, forſake me not, I pray thee, in my laſt breathing. Albeit theſe waues may ouerwhelme my body, yet let them not bee able to quench my comfort, or plunge me downe into deſpaire.

Grant me euer to lay faſt hold vpon my Sauiour, that neither ſea, death, nor hell may ſeparate mee from his grace. And if it ſhall ſeeme good vnto thee, to bring me ſafe vnto that hauen where I ſhould be; O that I may neuer forget thy kindnes, but may make conſcience to performe that obedience which I am now ready to vow in my neceſsity. Make me alwaies to take as great delight to ſeru thee, as I am now forward to aske, and deſirous to receiue life and ſafety from thee. Heare me O Lord, in theſe and other my petitions, forgiuing my vnworthineſſe in the merits of Ieſus Chriſt thy bleſſed Son, and my great Redeemer, *Amen.*

A Prayer applyed to the ſtate and condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchſafe (O thou GOD of all Mercy and compaſsion) to looke with pitty vpon the moſt woefull caſe of a poore wretch, ready by the ſword of Iuſtice to be cut off, as vnworthy to liue amongſt men, and like alſo without thy ſpeedy fauour to be ſhut out of heauen, and to haue my part in the ſecond death: Truth, it is O Lord, that all this, though it bee grieuous, yet is no more then my deſert: and touching that bodily death, whereto I am adiudged, I muſt confeſs it to bee thy mercy and goodneſſe toward me, that I haue bin found out by the eye of the Magiſtrate, and ſtopped by the power of authority from going on into further euill. I beſeech thee, that my death may bee both a chaſtiſement to me, and an aduertiſement to others, to containe themſelues within the liſts of ciuill obedience.

But concerning my ſoule, which is now ere long to appeare before the Tribunall ſeate of thy great Maieſty, I humbly pray thee to be merciſull thereunto. I cannot but acknowledge, that if thou giue me my due recompence, I muſt needs be thruſt into that dreadfull place of infinite and eternall torment, which thou haſt prepared for the wicked, the burning whereof is fier & much wood, & which thy breath like a riuer of brimſtone doth kindle: neither ſee I in my ſelfe or in any creature, any means or poſsibility to eſcape. Fearefull vnto me hath bin the face of an earthly Iudge, & the ſentence

of death to bee inflicted vpon this my house of clay, hath made my heart to quake within me: What then will become of me, when I shall be arraigned before thee, at whose rebuking the very foundations of the earth are discouered, and before whom no man liuing can be iustified? Thou (O Lord) knowest all mine iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: although I haue many times sought for the couering of my euill wayes, to hide my selfe in the darkenesse of the night, supposing that no eye should see mee, yet thou hast still compassed my paths, and been accustomed to all my waies, there hath not been a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: Often haue I said in my heart, God will not regard, hee hath forgotten, hee hideth away his face and will neuer see, I shal neuer bee mooued nor bee in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsel, I sought to dam vp the mouth of my conscience, that it might not checke mee: when my friends admonished me, I hated & scorned their reproofe: Thus it was a pastime to mee to do naughtily, wickednes was sweet in my mouth, I fauoured it, and would not be perswaded to forsake it. Iustly therefore, O Lord hast thou thus ouertaken me, and made me to eate the fruit of mine owne way, bringing mee to bee a spectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, sith there is mercy with thee, and that thou art very ready to forgiue, be fauourable I intreat thee, to mee a most vnworthy sinner.

Manasses being put in fetters, and bound in chaines, prayed vnto thee, and humbled himselfe very greatly before thee in his tribulation, and thou wast entreated of him: the woman of *Canaan*, whom thou termest to bee no better then a dogge, yet thou didst afford her some crummes of thy mercy, and didst cause it to be vnto her as shee desired.

The theefe, at his execution, confessed his sinne, and prayed to be remembred in thy kingdome, and thou didst promise him an entrance into paradise. Oh Lord, are not these things written for my learning, that I thorow the comfort of these examples might haue hope? Hath thy Word spoken it in vain, that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from before thee? Shal I thinke that thou wilt call mee being laden with my sins, to come vnto thee, and then when I come wilt not accept me? Make (mee I pray thee) to see the depth of my sin, that I may not beguile my soule, by lessening either the weight or number of mine iniquities. Worke me to a true & vndissembled acknowledgement & confession of them, euen before others, and they which see my end and know my euill, may haue some euidence of my repentance, and may learne by mee to beware of the deceitfulnesse of sinne. Enable mee to looke with the eye of my faith vpon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to be hidden from thy wrath. Giue me some taste of thy loue, and some inward and secret pledge of thy beeing reconciled to me for his sake.

Strengthen mee against the feare of death: that albeit I haue euery way iust cause to tremble at it, being both the desert of my offence to men, and the wages of my sin against thee: yet hauing some assurance in my soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring me vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bottome of this misery, and shame which I am fallen into) to flye vnto thy mercy, and to bee shrouded vnder the shadow of thy grace, I commend my selfe, my soule and my body into thy hands, praying thee not to cast off him, which hath no hope but onely in thee, and that alone, in and by Iesus Christ my onely Lord and Sauiour, *Amen.*

A Prayer out of the ſerious Meditations of the laſt Iudgement.

O Lord, thou haſt reuealed it in thy holy Word, that the faſhion and figure of this World muſt paſſe away, and that as by appointment we muſt all die, ſo alſo wee muſt all appeare before the iudgement ſeat of Chriſt, and that from thence ſome ſhall goe into euerlaſting paine, and ſome into life eternall. This the Atheiſts and Epicures, and Libertines of the World, doe thinke to bee but a meere fable, They ſay in their hearts, *The Lord will doe neither good nor euill.* But yet, O Lord, as thou haſt deliuered this in thy Word, (of which one iote or tittle ſhall not periſh) ſo thou haſt not left it without a ſufficient proofe in the very boſome of euery man: The accuſing or excuſing of our owne thoughts, the ſecret checkes accompanying thoſe euils to which none is priuy, the feares of wicked men, who are continually as one that trauaileth of childe, flying oft-times when none purſueth them, and being chaſed at the very ſhaking of a leafe, are an euident proofe of thy prouidence, and a certaine aſſurance written as with the point of a Diamond (which can neuer be done out) that verily there is fruit for the righteous, and doubtleſſe there is a God that iudgeth the earth. This truth (O Lord my God) thou haſt taught mee to beleeue, and I make no doubt, but it ſhall ſhortly come to paſſe. It was ſaid long ſince, that the Iudge did ſtand before the doore, and that hee which ſhould come, would come and would not tarry: and now the height of iniquity is ſuch, and ſinne is grown to that perfection, that it cannot ſtand with thy Iuſtice much longer to forbeare. Teach me (I pray thee) as I doe know and beleeue this, ſo to make a true and profitable vſe of my knowledge. Let it be euer in my thoughts, and in my beſt and moſt ſerious meditations, when I am about the proneneſſe of my corrupt nature to doe euill, let the remembrance hereof bee a bridle to me to reſtraine mee when I am like by the iniquity of the times to ſuffer euill among men, let the expectation of the right which thou wilt then doe to the oppreſſed, bee a comfort to me to refreſh me. Eſpecially, O Lord, grant mee to keepe daily (as it were) a priuy Seſſions in the cloſet of mine owne heart, arraigning my ſelfe before thy Iudgement ſeat, ſearching and trying my waies, accuſing my ſelfe before thee, from whom nothing can be hid, confeſſing my vnworthineſſe, bewailing my corruptions, ſuing with all inſtant earneſtnes for thy grace and fauour in thy Son. O that I may learn thus to iudge my ſelfe, that I may not be iudged of thee in that day.

Suffer mee not to flatter my ſelfe, or to bleſſe my ſoule in any euill way, or to goe about to finde hidings and couerts for my ſinnes: in as much as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things which are hid in darknes and make manifeſt the counſell of all mens hearts.

Let mee not imagine this thy great Seſſion to bee like the courſes among men, in which oft-times by vniuſt meanes the vileſt offenders doe procure eſcape: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud or importunity of ſute, to finde euaſions. Thou art the Iudge of the world, and thou wilt doe right, euery man ſhall receiue the things which haue bin done in his body, according to that hee hath done, whether it bee good or euill. And whereas O Lord, it is a great griefe to thy ſeruants, to liue among the vngodly, and muſt needes vexe their righteous ſoules to heare and ſee their vnlawfull deeds; let this bee my comfort, that thogh it be thy pleaſure to ſuffer with long patience the veſſels of wrath, and to permit the tares to grow vp with the Wheate vntill the Harueſt, yet then thy Angell ſhall come, & ſhal gather out of thy Church all things that offend, and bring the iuſt into the kingdom of their Father.

Seeing

Seeing alſo (O gracious God) that whoſoeuer in this world will liue godly, ſhall ſuffer, and lye open to the wrongs and iniuries, and reproches of the wicked: Grant that if at any time either my name be put out as euill, or otherwiſe my eſtate and profeſsion, or life, for the Truths ſake be called into queſtion, I may poſſeſſe my ſoule with patience, looking for the bleſſed hope and appearing of thy glory, knowing that then the iuſt, what diſgraces ſoeuer are now caſt vpon them, ſhal ſhine as the light in thy preſence.

Finally, O Lord, make me daily to grow ſo weary of this vaine and wretched world, and of the heauy load of mine own corruptions, and of this body of death which is vpon me, and to ſtriue to gather that aſſurance of an intereſt in that glory which ſhall bee ſhewed hereafter, that I may looke for this great day, and in my deſires may ſigh for it, and haſten to it: and that whenſoeuer it commeth, I being found waking, with my Lampe of oyle in my hand, may haue cauſe to lift vp my head, not doubting but to haue a gracious admittance into my maſters ioy.

Grant me this for his ſake, which ſitteth at thy right hand, to make requeſt for me, Ieſus Chriſt the Mediator of thy choſen, *Amen.*

A Prayer fitted for the time of Warre.

O Almightie GOD, who art High aboue all Nations, and whoſe glory is aboue the Heauens, the comfortable ſucceſſe of all enterprifes, is from thee onely to be looked for: Thou art he which giueſt victory vnto Kings, to thee it is all one to ſaue by many or by few, thou canſt make one to chaſe a thouſand, thou canſt cauſe the hearts euen of the moſt valiant to melt, their hands to be weake, their minds to faint, and their knees to fal away like to water. If thou fight for vs, we cannot miſcarry: if thou fauour vs not, we muſt needs be diſcomfited. O be gracious vnto vs, and be on our ſide, now that men are riſen vp againſt vs. They take crafty counſell againſt thy Church, and conſult how to cut vs off from being a Nation, and by what meanes to quench the light of thy truth, which ſhines in our ſtreets.

Their deſire is to embrue their hands in our bloud, and to aduance their own ambition by our ouerthrow. O turne their counſels into fooliſhneſſe, let not their miſchieuous imaginations proſper, leſt they be too proud: O our God make them like vnto a wheele, and as the ſtubble before the wind, ſcatter the people that delight in warre.

Go out, O Lord, with our Armies, giue wiſdome and courage to our Captaines, gird them with ſtrength vnto the battell, be without Souldiers, teaching their hands to warre, and their fingers to fight: Aſsiſt all the conſultations, proſper the policies, crowne thoſe enterpriſes with good ſucceſſe, which are vndertaken for the common good and comfort of the State. Doubtleſſe, O Lord, we haue deſerued thine anger, and our ſinnes doe cry loud in thine eares for vengeance: and it were but iuſt with thee, if thou ſholdeſt make vs a prey & ſpoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whoſe diſpleaſure at vs is not for our ſins, but for our profeſsion and religions ſake, & that they may fill their own enlarged and vnſatiable deſires with thoſe bleſsings of wealth which thou haſt giuen vs: Put therefore thy hook into their noſtrils, and bring them back by the ſame way they came. Let it appeare that thou art in the midſt of vs, and that we ſhall not be moued, that thou wilt help vs, and that very early: Let there be none inuaſion, nor going out, nor no crying in our ſtreets: But ſet thou peace in our borders; make ſtrong the bars of our gates, eſpecially let the Goſpell of thy Sonne ſound yet louder amongſt vs, that by it many ſoules may be gathered vnto thee. So we thy people, & the ſheep of thy paſture, ſhall praiſe thee for euer, and from generation to generation we will ſet forth thy glory,

through

through Ieſus Chriſt our Lord, and onely Sauiour, *Amen.*

Another of the like nature, reſpecting the time of dearth and famine.

CLeanneſſe of teeth (O Lord) and ſcarceneſſe of bread, haue beene anciently threatned by thee, as iudgements vpon the Sonnes of men for their ſinnes. Many waies alſo thou haſt to turne a fruitfull Land into barrenneſſe, for the wickednes of the Inhabitants: Thou canſt make the heauen ouer our head as braſſe, and the earth vnder vs as iron, by bringing a drought vpon the Land. Or elſe thou canſt cauſe the ſeed to rot vnder the clods, by commanding the bottels of heauen to poure out raine in too great abundance: or when the corne is come vp, thou art able to ſmite it with blaſting and mildew, or to ſend among vs thy great hoſt, the Graſhopper, the Canker, the Caterpiller, the Palmer Worme, ſo that although much be ſowen, yet little ſhall be brought into the barne. Or if the corne doe grow ripe vnto the harueſt, it is in thy power ſuddenly to ſend in an enemy, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be ſet in plenty before vs, yet thy hand is not ſhortned, thou canſt take away the ſtaffe thereof, ſo that we ſhall eate and not be ſatisfied. Thus, O Lord, thou haſt euen ſtore-houſes of puniſhments: ſo that our hearts cannot endure, nor our hands be ſtrong in the day that thou ſhalt haue to doe with vs. And hereof we haue now already ſome experiẽce. For now thou haſt in part begun to puniſh our abuſe of thy creatures, our fulneſſe of bread, our contempt of the ſpirituall food of our ſoules, with outward ſcarcity. The time is come, by greedy worldlings long expected, in which they may make the meaſure ſmall, and the prices great, ſelling euen the very refuſe of the Wheat: Their trading is vpon the poore, their deſire is to ſwallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, we beſeech thee, lift vp thine hand, forget not the poore.

Thou prepareſt for the Rauen his meat, when his Birds cry vnto thee, wandring for lacke of food; thou takeſt no delight in the confuſion of thy Creatures, thou haſt promiſed, that if we ſeek to thee, we ſhall want nothing that is good, thou wilt preſerue vs in the time of dearth, and in the daies of famine we ſhall haue enough. Accompliſh (we beſeech thee) theſe thy gracious promiſes: Saue vs from this encreaſing miſery, and deliuer vs from their crueltie, which being without all bowels of mercy, doe reſpect nothing but their owne commoditie. And becauſe, O Lord, our ſins do ſeparate betwixt thee and vs, and do hinder good things from vs; therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſerungs, draw from vs an hearty and ſincere acknowledgement, how great cauſe we haue giuen thee to affamiſh both our bodies and ſoules for euer.

Giue vs an vnderſtanding of our particular groſſe ſins, which do lay vs open to this iudgement aboue others: Namely, our wantonneſſe, our pride, our luxurioufnes, our riot, our feaſting without feare, our want of mercy to the poore, our ſpurning with the heele againſt thee, our forgetting thee in the daies of our plenty, but chiefly our lothing of that ſpirituall Manna, that heauenly diet of thy ſacred word, prouided in thy abundant mercy for our ſoules.

O make vs aſhamed for theſe and other our monſtrous ſinnes, beſides thoſe perſonal euils wherewith weare each of vs iuſtly to be charged. Beget in vs a care to renounce and forſake our ſinnes, equall to our deſire for the putting away of thy iudgements. Forgiue vs in Ieſus Chriſt, and vouchſafe vs (as a pledge of thy loue) ſtrength & grace to walk in a greater meaſure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the

ſame

the ſame, and thy power to help is not diminiſhed. Thou canſt ſuddenly by meanes to man vnknowne, turne the greateſt penury into plenty, thou canſt make a little to ſtretch farre, and canſt proportion our appetites to our ſtore.

O make vs to depend on thee, and to ſtudy more how to profit by thy hand, then to haue thy rod remoued from vs. And when thou ſhalt ſhew thy ſelfe to haue heard our praiers, by ſending greater plenty, let vs not forget our preſent want: but grant that we may labour to be thankful, and endeuour after a more ſober vſe of thy bleſsings then heretofore. Heare vs in this, and in all other our requeſts, for Chriſts ſake, and for thine owne promiſe ſake, *Amen.*

Another like, applied to the time of ſome great contagion.

WHither ſhall wee goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canſt ſaue, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, and fearefull is the diſeaſe with which thou haſt afflicted vs: We are afraid one friend and neighbour of another, and nothing is before vs but preſent death. Scarcely can we looke forth, but we ſee ſome one or other amongſt vs carried away to the graue, and the mourners going about the ſtreets.

Wee muſt needs confeſſe, that though this be grieuous, yet is it the ſmalleſt part of our deſert: It is iuſt with thee, to ſmite vs with botches and ſcabs that cannot be healed, and to make the peſtilence euen to cleaue vnto our loines, and to ſweep vs away from off the earth, euen as a man ſweepeth away dung till all be gone. For, how haue we multiplied our iniquities before thee, and to what a ſhameleſſe and intollerable meaſure are our ſins increaſed? Many warnings haue bin giuen by thy Miniſters, thou haſt riſen early and late, and ſent vnto vs by them: yet wee haue made our hearts as an Adamant ſtone, and haue put far from vs the euill day, perſwading our ſelues, that their ſermõs were but wind, and that they did but commend vnto vs their own fancies. Thus haue we encouraged our ſelues in euill, and haue ſet thy iudgement at nought, euery one turning to his owne courſe, as the horſe ruſheth to the battell, adding drunkennes to thirſt, and falling away from thee more and more. But (O Lord) giue vs now at the laſt, remorſefull and repentant hearts, make vs (as it were) to ſmite vpon our thigh, as a ſigne that we ſee our wandrings, and that we are aſhamed of our ſins. Embolden vs in the name of Chriſt to come into thy preſence, and in all earneſtnes of ſpirit to cry vnto thee, *Take away our iniquities, and receiue vs graciouſly.* Teach vs as well to feare ſin, the cauſe of this waſting ſicknes, as we do the ſickne it ſelfe, which is the fruit of ſin. Comfort vs according to the day that thou haſt afflicted vs: and let the ſweet feeling of the gracious teſtimony of thy Spirit, ſpeaking peace vnto our ſoules, preuaile againſt all other ſadneſſe or cauſe of griefe, or ſorrow whatſoeuer. Say (O Lord) vnto thy deſtroying Angell, *It is ſufficient, hold thy hand*: Or if it be thy pleaſure to ſtretch thine hand yet further, and to take vs away alſo, O prepare vs to thine owne purpoſe, endue vs with a holy patience to endure the vtmoſt triall: and grant that whatſoeuer befal our earthly Tabernacles, yet our ſoules may be alwaies acceptable vnto thee, and all for Chriſt Ieſus ſake, who hath loued vs, and giuen himſelfe to be a ſacrifice of a ſweet ſmelling ſauor vnto thee, *Amen.*

A Prayer in the time of tempeſt, as thunder, lightning, &c.

OAlmighty GOD, excellent in power and in iudgement, thou haſt made the earth by thy power, and ſtabliſhed the World by thy wiſdome, and haſt ſtretched out the heauen by thy diſcretion: thou cauſedſt the Cloudes to aſcend from the ends of the earth: thou draweſt the wind

winde out of thy treasures, and makest the stormes to breake forth in thy wrath: Thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voice maketh the wildernesse to tremble, and the foundations of the mountaines to moove: Yea, and the pillars of heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine arrowes & scatter vs, to increase thy lightnings, and destroy vs? The very blasting of the breath of thy nostrils, is enough to consume vs: our hearts could not endure, nor our hands be strong, if thou shouldest proceed against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to preuaile vpon vs.

And, O Lord, what is there which we haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiesty, our abuse of thy patience, our contempt of thy Word, our sleight regard of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the very vials of thy wrath, and the height of thine indignation? Humble our soules (we pray thee) here before thee, make our bellies to tremble, and a kinde of rottennesse to enter into our bones, to thinke vpon the glory of thy Maiestie, and the greatnesse and vglinesse of our owne most grosse and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste & touch of thy power, be so full of terror, Oh then how fearefull will thy presence bee, when thou commest in thy glory, shewing thy selfe from heauen with thy mightie Angels, inflaming fire, rendring vengeance vpon the Children of disobedience? Surely then the heauens shall passe away with a noise, and the Elements shall melt with heat, and mens hearts shall faile them for feare, and for looking after those things which shall come vpon the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisdome, & which causeth a departure from euill: that so all these euidences of thy power and glory may be as so many alarums to rouse vs from the bed of securitie, and as summons from heauen to prouoke vs to repentance: Oh make vs to wake to liue righteously, and to be diligent that we may bee without spot and blamelesse, going on, & increasing in all holy conuersation and godlinesse: And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme, couer vs vnder thy wings, and let vs be sure vnder thy feathers, oh let vs abide in the secret and shaddow of thee which art Almighty. The sea is calme by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are strait allaied, the thunder is quiet and still, at thy command. This we beleeue, because thy Word of truth hath reuealed it: and this thy power and mercy we presume to craue, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs this grace, that when by thy goodnesse this terror and danger shall bee past & ouer-blowne, we may not then forget thy kindnesse in our preseruation, nor be vnmindful of the vowes and promises which we now make of better obedience: but that we may thankfully take vp that speech of gratefulnes, and say, *Praise we the Lord, because he is good, for his mercy endureth for euer:* and may also let it appeare in our liues and courses, how sensible we are of thy loue, and how carefull to walke worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without whom, none can come vnto thee, and by faith in whom we haue boldnesse, and entrance with confidence into thy presence: to whom with thy selfe, and thine eternall Spirit, one onely and immortall God, we desire to giue all glory and praise for euer, *Amen.*

A Me-

A Meditation or Praier necessary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastefull, and pouerty is a burden euen intollerable. Sometimes I am ready to call thy iustice in question, who measurest out so large and ouer-flowing a portion vnto some, and yet are so strait and sparing towards mee. Sometimes I doe almost condemne Religion to bee meerely vanitie, the louers whereof lie open to so great extremity. Otherwhiles, my owne heart chargeth me with hypocrisie, telling mee that no man euer perished being an innocent; and that if I did so feare thee as I should, thou couldest not thus forsake me. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of my owne scarcity, and by the vncompassionatenesse which I finde among the men of this iron age, are rather multiplied and encreased in me, then any way slaked or diminished.

But eternally blessed bee thy great Name, which hast opened the gates of thy mercy, and giuen hope of hearing and of helpe, to the basest and poorest amongst men. Thou acceptest not the persons, no not of Princes, thou regardest not the rich sooner then the poore. Behold therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy mercy seat doe I stretch out my feeble hands. I haue learned, O Lord, that misery comes not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdome also is infinite, and thy iudgments are vnsearchable; who shall pleade with thee, to aske thee a reason of thy waies? Let it be enough for me, that it is thy pleasure thus to debase me. Am I not in thy hand as clay in the Potters? If thou doe giue me a larger portion, it is thy bounty: if thou do abridge me, what haue I to complaine, or what challenge can I make to that which thou keepest from me? Teach me (I beseech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue.

If I doe but breathe vpon the face of the earth, if I had no house but the open aire, no garments but rags, no food but the bread and the water of affliction, or the crums that fall from some rich mans table, it were infinitely more then my best desert. A sinfull and vnthankfull wretch, as I haue alwaies been, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged me, or dealt too straitly with me, that I must rather stir vp my selfe to magnifie thy mercy, which hast not laid vpon me the vtmost of thy wrath, but hast giuen me a time & an opportunitie to repent. Let these things, I pray thee, the soueraignty of thy power, the depth of thy wisdom, the foulenes of mine owne desert, the kindnesse which (notwithstāding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, *It is the Lord, let him doe what seemeth him good. This is my sorrow, and I will beare it.*

Open mine eies withall, that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the dung, and make him families like a flocke of sheep; who canst command euen the very Rauens to bring bread and flesh vnto thy seruants, the heauens to drop downe food, and the rocke of stone to yeeld streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy

thy mercy lesse then it was wont to be? Haste thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doest thou not hold mee by my right hand? Shall I imagine thee to be like the bird whom thou hast depriued of wisdome, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his yong ones, as they were not his, or as if he had trauailed in vaine? No, I am assured, that though a woman should forget her childe, and forbeare to haue compassion on the son of her wombe, yet thou canst not forget those whom thou loueſt in thy Sonne.

Thou knoweſt my wants, thou art able to supply my wants; thy loue will not suffer thee to leaue me destitute, in that which thy wisdome knowes to be conuenient for me. Encrease my faith, that I may depend more vpon thee, make me diligent in the place and calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse me with this perswasion, that this my present state is the fittest for mee, and that when it shall be good for me to haue more, thy hand shall instantly bee enlarged toward me: Stir me vp to seek thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make al things sweet vnto mee. Cause mee both to trust and to wait for thy saluation, and in all things to striue to giue thee thy deserued glory, and all this in and for thy Sonnes sake, my onely Mediator and Redeemer, *Amen.*

Another of like nature, fit for one whom God hath enriched with outward things,

IT hath pleased thee (O LORD) out of the freedome of thy bountie, to deale more largely with mee then with many of thy seruants, and to furnish mee with store of those outward blessings, which others (euery way as good by nature as my selfe) doe not enioy.

My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will bee vnto me an occasion of many euils. Apt I shall bee to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others, to grow in loue with this present world, to become cold and remisse in the best seruices. To conclude, I am highly in thy fauour, because thou hast enriched me. These be the diseases, which through the poison of our nature, doe rise by these outward hauings, neither can I say, that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy Spirit. Giue me pouerty of spirit, and humblenesse of minde, amid this outward fulnes, with which thou hast endued mee. Make me to remember, that the more I haue, the greater shall be mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing me vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my Saluation.

Cause me to thinke often vpon the words of my Sauiour, that riches are deceitful, and of a thorny nature, choking the good seed of the word, and making it to become vnfruitfull; that so I may learne carefully to handle them, and to vse them with great heedinesse & circumspection, lest I should by them gall and wound my conscience, or be pierced thorow with many sorrowes.

It is said (O Lord) that these high places of the world are slipery places, in which it is hard to goe with a right foot, and to keep strait and euen steps: Oh, stirre me vp to so much the more care to ponder my paths, and to take diligent heede vnto my waies: suffer me not to iustifie my selfe to my owne

soule,

ſoule, or to make my ſelfe beleeue that I am as I ought to be, becauſe waters of a full cup are wrung vnto me: but teach me ſeriouſly to conſider, that as many of thy beloued ſeruants doe feele the ſmart of pouerty, ſo euen the moſt wicked, and thoſe which rebelliouſly tranſgreſſe, haue a large portion in this life, liuing, waxing old, and growing in wealth, their goods oftentimes exceeding the very deſires of their harts. Grant therfore that I may labor for ſome better & more certaine aſſurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due conſideration of the danger and vanity of abundance may worke by thy bleſsing, to the abaſing and humbling of my hart.

Oh let not mine eyes be dazled, nor my heart bewitched with the glorie and ſweetneſſe of theſe worldly treaſures, which may be taken from me, or I from them euen in the twinkling of an eye: draw my affection to the loue of that durable riches, and to that fruit of heauenly wiſdome, which is better then gold, and the reuenewes whereof doe ſurpaſſe the ſiluer, that may chief care may be to haue a ſoule enriched and furniſhed with thy grace, fulfilled with the knowledge of thy will, in all wiſdome and ſpirituall vnderſtanding.

And becauſe (O Lord) in hauing much, I am but a Steward vnder thee, and a diſpoſer of thy gifts, enlarge my bowels towards others, make me rich and fruitfull in good workes, being a father to the poore, and cauſing the heart of the widow to reioyce, warming the loines of the naked with the fleece of my ſheepe, nor eating my morſels alone, but dealing my bread to the hungrie, and neuer hiding my ſelfe from mine owne fleſh.

For why ſhould I make gold my hope? or wherefore ſhould I ſtriue to lade my ſelfe with this thicke clay, ſtill plotting to ſet my neaſt on high, when all that haue or can haue, is in a moment turned into vanity? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by me, and that in the place where I liue, I may by my forwardnes draw on and prouoke others to all the offices of neceſſarie beneuolence. Let the bowels of the needie bee my treaſurie, and let it bee my deſire and care there to lay vp in ſtore a good foundation for my ſelfe againſt the time to come, not truſting to be crowned for the worth of my liberality (for what can that bee to a *weight of glory?*) but aſſuring my ſelfe, that the mercie ſhewed by me vnto others, is a beame of that loue which ſhines from thee vpon my ſoule.

Thus, O Lord, ſhall I by thy goodneſſe haue the true vſe of thy bleſsings, together with a daily increaſe of much matter of thankſgiuing for thy great goodneſſe to mee ſo vile and vnworthy: and all for Chriſt, and in his moſt glorious and holy Name. To whom with thee and thy Spirit one true, euerlaſting, and onely wiſe God, be all praiſe, and power, might, maieſty, and dominion, now and euermore, *Amen.*

The Magiſtrates or Iudges Prayer.

IT hath ſeemed good vnto thy wiſedome (O thou who art the diſpoſer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of ſpeciall truſt: euen to be one of the Heads and Iudges of thy people, euen to ſit in thine owne ſeate, and to be (as it were) a God amongſt men.

Magiſtracy and gouernment is thine owne ordinance, and great is the obedience, and reſpect which thou commandeſt to it: thou haſt honoured thoſe who are entruſted with it, with titles of no little dignitie: thou haſt communicated thine owne name vnto them. Let not, O Lord, this greatnes puffe me vp with pride, but let it fill my heart with feare: aſſuring my ſelfe by this, that as the place in which I ſtand is eminent, ſo the burden is weighty, and the buſineſſe much, yea, and that the account for neglect will be exceeding fearefull. Stirre mee vp

therefore I beseech thee, to looke vp in all humility towards thee, and to beg earnestly of thee in Christs name, to be enabled to that seruice to which thou hast appointed me. Let it be my care to make thy word my counseller, not suffering the booke of thy Law to depart out of my mouth, that so I may obserue and do according to all that is written therein. Let the aime of al my endeauours, be the glory of thy name, in the peoples good, & not mine own, either graine, or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that crieth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are ready to perish, may come vpon mee; and that I may cause the heart of the widow to reioyce.

Farre bee it from mee to peruert iudgement, or to wrest the lawes for by-respects. Oh let my soule abhorre all couetousnesse, keepe mee from louing of gifts, or from following rewards, knowing that these doe blind the eyes of the wisest, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer me not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to be auenged vpon mine enemies: but frame my heart to dealing truely, according to the truth of the cause, and not according to the state of the persons.

And because there is much subtilty in these euill daies, and many meanes vsed by which to wrap vp matters and to make bad causes to beare a shew of goodnesse, therefore giue me, I heartily pray thee, a wise and an vnderstanding heart, a sharp and discerning spirit, that I may be able to finde out the truth, in those things that come before me, and may bee diligent and willing, when I know not the cause, to seeke it out, and so may do all things in thy feare faithfully, and with a perfit heart. Aboue all things, O Lord, let my heart be set, for the aduancement of Religion, and for the promoting of thy glorious Gospel. Grant that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully, and professe it in sincerity. Let me be a terror to Papists and Atheists, and godlesse persons: make mee to looke vnto my selfe, and to my family, that no such may come neere me, nor receiue any little grace, or fauour, or protection from mee, but that I may further (as much as in mee lieth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquity.

In all these things make mee constant and bold, knowing that it is thy businesse, and that thou wilt be with mee in the cause and iudgement, and wilt remember me in thy goodnesse.

All these necessary graces vouchsafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediatour of grace, Christ Iesus, *Amen.*

The peoples Prayer for their Gouernour.

MOst gracious GOD, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that we should make intercessions and praiers for those that are in authority: and it is said there also, that by thee, Princes rule, by thee the Nobles and Iudges of the earth decree iustice. To thee therfore do we pray, and vpon thy great Name do we cal, humbly beseeching thee in the name of thy Sonne (in whom onely thy eares are open to our prayers) to poure out thy graces in a large measure, vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernment amongst vs. Giue them zeale for thy glory, that they may study the aduancement of thy truth, and the speedie suppressing of whatsoeuer is contrary to wholesome Doctrine: Giue them the eye of proui-

prouidence, that they may ſtand vpon a continuall watch, for the preuenting of all dangers and miſchiefes, ſecretly plotted againſt the Church and Common-wealth. Giue them wiſdome to ordaine, and courage and reſolution to execute good lawes, for the protection of thy people, and the cutting off of thoſe which will not bee reformed. Take from them all pride of heart, all inſolent and tyrannous affections, all emulation and ſecret enuy one againſt another, all couetous and greedy deſires, that they may not bee as roaring Lions among vs, or as hungry Beares, but may carrie the mindes of Fathers towards vs: ſo ſhall wee leade a quiet and peaceable life, in all godlineſſe and honeſtie. And, O Lord, ſtirre vs vp to bee thankfull to thy Maieſty, for that thou haſt giuen vs to enioy the benefit of gouernment: Teach vs to conſider, what confuſion and miſery would come vpon vs, and euen ouerwhelme vs, if there were no Magiſtrats to protect vs. Who ſhould be free from the wrongs & robberies, from the ſpoiles and vexations of the children of Belial? who ſhould bee ſure of ought that he hath, or of his own life, if there were no ſword of ciuill authority to defend vs? The people ſhould bee oppreſſed one of another, euery one by his neighbour; the children would preſume againſt the ancient: and the vile againſt the honourable, if there wanted lawes and Magiſtrates, to keepe them which be tumultuouſly diſpoſed, within compaſſe. The enemy would ſoone ſtretch out his hand vpon all our pleaſant things, there would be crying & complayning in our ſtreetes, cruelty and ſtrife in our Cities, iniquity and miſchiefe would neuer depart from our Townes, if thou ſhouldeſt take away the King and the Counſeller, the prudent Iudge, and the honourable Magiſtrate from vs: Oh make vs aſhamed of our ſelues, who haue been ſo ſlenderly thankfull for ſo great a bleſsing: And giue vs we pray thee, humble and obedient hearts, true and loyall affections, willingneſſe to performe all ſeruices, and to pay all duties which belong to thoſe who are the very watchmen ouer our States, and the Keepers and Gardians of our peace: nay, make vs ready with all cheerefulneſſe, euen to ſacrifice our liues for their ſafety.

And as we do deſire the hauing and the countenance of godly Gouernors, ſo teach vs to make conſcience of liuing holily & righteouſly before thee, knowing that for the tranſgreſsions of the people, a Land is ſubiect to many changes, and that for the ſubiects ſins, thou art wont to take away ſuch Gouernors, who iudge the poore in truth, and chaſe away all euil with their eies: and to ſuffer follie to be ſet in great excellency, and ſuch to bee aduanced to places of authority, whoſe preferment ſhall make the people to ſigh, and euen to hide themſelues for feare of oppreſſion.

As therefore wee deſire thy fauour in this thing, ſo grant vs grace, to liue in thy feare, aſſuring our ſelues, that if we doe wickedly, we ſhall periſh, both we and our Gouernors, thou wilt euen kindle a fier in the gates of our chiefeſt cities, which ſhall deuoure our palaces, and ſhall not bee quenched. But (O Lord) turne away from vs al ſuch heauie iudgements (which yet our great ſinnes haue long ſince deſerued) and ſtill begirt vs with thy fauour, making faſt the bars of our gates, ſetting peace in our borders, and aboue all, continuing and enlarging the paſſage of thy Goſpell, and all for his ſake, who is the very life and ſubſtance of the Goſpell, euen Ieſus Chriſt our ſole Sauiour, *Amen.*

The Paſtors ſute.

HOly (O LORD) and honourable is that ſeruice to which it hath been thy gracious pleaſure to depute mee. The matter I am chiefly to bee buſied in, is thine owne *Counſell*: they be thy Oracles, and the ſeales of righteouſneſſe, the diſpenſation whereof, thou haſt committed to mee. Thou haſt made mee an Ouerſeer of a part of that flocke, which thou didſt purchaſe with thine owne

moſt precious bloud. Thou haſt called me to be a meſſenger, and an interpreter, to declare vnto men thy righteouſneſſe, to watch for their ſoules, among them to diſpoſe thy ſecrets, and to pray them euen in Chriſts ſtead to be reconciled vnto thee. What man among all the ſonnes of *Adam*, is worthy of this honour, and who is ſufficient for theſe things? When as, O moſt mercifull Father, I thinke vpon the weight of that charge which thou haſt put vpon me, and conſider again mine own weakneſſe and inſufficiency, who am a man of polluted lips, and euen as a childe, vnable to ſpeake the ſecret of thy Goſpell as becommeth mee; mee thinkes I may well crie out with the Prophet; *Woe is me, I am euen vndone*, how ſhall I ſtand vpright vnder ſuch a burden? But when I looke backe into my owne conſcience, and find there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, and remember alſo what is regiſtred in thy Word, how thou makeſt thy power perfit through weakneſſe, and choſeſt the feeble things of the World, for weighty purpoſes, it is a kinde of enliuing to my ſpirits, and a refreſhing to my diſcouraged & drouping thoughts: and I am thereby emboldned to preſſe neerer to thy throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt. Be mercifull vnto me (euen with the ſtrength and intention of my deſires, I moſt humbly pray thee) make my heart a very treaſury of of ſauing knowledge, fill it with ſoundneſſe of iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both holde faſt the patterne of wholeſome doctrine, and be able to improue thoſe that ſay againſt it: Kindle in my affections a holy zeale, that my whole drift may be, to take heed to, and to fulfill that Miniſtery which I haue receiued: Let my lippes preſerue knowledge, and let them be as the lippes of the righteous, by which many be fed: giue me a doore of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined ſiluer, that ſo I may both ſhew the people their ſinnes, and bee able to miniſter a word in time to him that is wearie.

And in my preaching (O LORD) vouchſafe mee both diligence and humility: diligence, that I may ſtill be inſtant, neuer fainting in my mind, either for the ſmall ſucceſſe of my labours, or for the oppoſition of corrupted minds, or for thoſe ſtormes which Satan raiſeth vp againſt the faithfull, diſpenſing of thy truth: and humility alſo, that I may not ſeeke mine owne glorie and applauſe with men, but the bringing in of ſheaues into thy barnes, and the gathering of thy Saints into thy folde. For this cauſe, teach mee to take heed of the affectation of words, and of ſeeking to abound with the enticing ſpeech of mans wiſdome, chuſing rather by the plaine euidence of the ſpirit, to approue my ſelfe to mens conſciences in thy ſight, then by a vain blaſt of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make mee carefull to know the ſtate of my flocke, and to harken after their courſes, to obſerue their carriages, to note their opinions, and to find out their eſpeciall ſinnes, that ſo my ſpeeches may be as words in ſeaſon, euen like apples of gold with pictures of ſiluer.

Make me wiſe in iudging, skilfull in ſeparating the precious from the vile, bold, but yet pittifull and compaſſionate in reproouing, reſolute in thoſe things which are meete to bee vrged, and farre from yeelding in the ſmalleſt things which may ſtrengthen them in euill, and be a ſtop in their ſpeedy reformation.

Let it be euen my whole buſineſſe to ſeeke that which is loſt, and to ſtudy how to bring thoſe out of the ſnares of the diuell, which are taken by him at his will.

Make my face ſtrong, and my forehead as the Adamant againſt their faces, which ſhall either ſcorne or withſtand thy truth. Let me make ready my backe for the ſmiters, & my cheeks

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for the nippers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy grace.

Frame me to diligence and painfulnesse in my priuat employments, in reading, in studie, in meditation and praier, that I may be a workman, not needing to be ashamed, and that men may see how I go on, and profit in my calling.

Let my life be a patterne of holines to my stocke, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my very course and cariage, and ordinarie speeches, may sauour of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my family, in my wife, children, seruants, ouerseeing the waies of my houshold, knowing how many eies are cast vpon mee and mine, and how soone (by Satans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawment, and the pretence of caring for posteritie, doth kill the zeale of many, and leade them into many foolish and noisome lusts: therefore (I beseech thee) suppresse within mee all earthly-mindednesse, keepe me from entangling my selfe with the affaires of this life, restraine me from seeking vnto my selfe great things, let it be enough for mee that I haue euen a naile in thy holy place, and a roome among the seruitors of thy Church.

As for those which belong vnto me, let me neither bee without care (for that were worse then infidelitie), nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt bee my God, and the God of my seed: and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make mee to goe on with cheerefulnes, doing that whereto thou hast called mee, and leauing thee to prouide and care for the residue. Thou O Lord, knowest the desires of my soule, thou best vnderstandest what things are fittest for mee in respect of that great calling to which thou hast ordained me, and what I most stand in need of: Supply mee, I beseech thee, out of thy fulnesse, and crowne my labours in the Ministery, with the conuersion of such soules, as are ordained vnto life, and that for thy Sonnes sake, who is the chiefe Shepheard: to whom let my soule and spirit, giue honour, glorie, and praise, now and for euer, *Amen.*

READER, let mee signifie to thee by the way, that I did not pen this Praier out of an opinion, that any of my brethren need a direction, or wanted skill, to do their owne message to the Lord: but for an exercise or meditation for my selfe; whereof notwithstanding, my fellow labourers may make this vse, to be remembred hereby of the weight of their calling, and of the many graces appertaining thereunto. The Lord make vs all, both faithfull and profitable.

The prayer of the flocke, for their faithfull Shepheard.

OHow gracious hast thou beene vnto vs (most bountifull God, in giuing vs a Pastor after thine own) heart, able and willing to feed vs with knowledge and with vnderstanding, and to to reueale vnto vs faithfully thy whole counsell; one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorance, and to goe before vs as a guide in the way that leads vnto peace: surely, thou hast not so delt with euery place, neither is there any desert in vs, for which thou shouldst affoord vs such a fauor. If thou hadst still left vs in our naturall darknesse, and hadst suffered

vs to be perpetually plunged into that region of the ſhadow of death, in which wee ſate of our ſelues, it had been but iuſtice in thee, it was euen free to thee to haue finally forſaken vs.

O Lord, make vs thankefull, and quicken vs vp, that wee may euen fill our mouthes, with the praiſes of thy Name, who haſt cauſed the light of thy Goſpell, thus to riſe among vs, and to ſhine vnto vs for our comfort. O make vs carefull to walke while we haue light, that we may be the children of light, and to beware how wee receiue thy grace in vaine, or neglect ſo great ſaluation.

Let vs euer remember, that to whom much is giuen, of them there will bee much required, and that our ſinne will be greater, and our condemnation the more heauy, if we make not the right vſe of this thy mercy. And concerning that man, whom thou haſt made a watchman ouer our ſoules, we beſeech thee to enlarge his hart, to encreaſe his gifts, and to endue him yet with a fuller meaſure of thy graces. Giue him the ſpirit and zeale of *Paul*, that he may with all boldnes of ſpeech deale vnto vs thy Goſpell, and publiſh euen the ſecret therof, for the edifying of our ſoules. Make him mighty in the Scriptures, like *Apollos*, that by the power thereof, hee may both conuict our conſciences, and ſtop the mouthes of all gain-ſayers.

Vouchſafe him the Word of wiſedome and knowledge, that hee may rightly iudge of our eſtate, and vnderſtand what things are moſt expedient and fitting for vs, and ſo may ſpeak to our conſciences, finding vs out in our ſpeciall ſinnes, and guiding vs in thoſe holy courſes from which wee haue chiefly gone aſtray. Let his words bee like goades, pricking our hearts, that we may not bee hardned through the deceitfulneſſe of ſinne: let them bee as faſtned nailes, not ſoone forgotten, but fixed in our inward parts, that they may be euer ready at hand, as counſellers to direct vs in the way which wee muſt chuſe. Make him ſtable and conſtant in the beſt courſes, that hee may not bee as a reed ſhaken with the winde, but as a firme foundation, that by his perſeuerance in good, our harts may the better be eſtabliſhed. And we beſeech thee, O Chriſt, who holdeſt the ſtars (the Angels of thy Churches) in thy right hand, that thou wouldeſt be pleaſed to protect him from vnreaſonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy bleſſed truth.

Doubtleſſe *Elymas* will not ceaſe to peruert the ſtrait waies of the Lord, and *Alexander* wil withſtand his preaching ſore, and men of corrupt mindes will reſiſt the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to caſt downe holdes, and bleſſe the labours of his Miniſtery, to the calling and conuerting of thoſe which are ordained vnto life.

Bend our hearts to yeeld obedience to thy word ſpoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy Word: and make it alſo effectuall in vs, that we may not bee onely profeſſors and hearers of thy will, but doers, and practiſers, and continuall performers of the ſame. And teach vs to reuerence him (we beſeech thee) and to haue him in ſingular loue for his workes ſake, miniſtring vnto him cheerefully with our goods, knowing that it is a ſmall thing for him to reape our carnall things, who ſoweth amongſt vs ſpirituall commodities.

In all our prayers make vs mindfull of him without ceaſing, that his ſtudies may be directed, his endeauours guided, and his labours in thy worke bleſſed, to the glory of thy Name, and to the ſaluation both of him, and of vs which heare him: all which we craue of thee with all earſtneſſe and humility, for thy deare Sonnes ſake, who hath ordained Paſtours and Teachers for the collection of his Saints, and who is the ſupreame & ſoueraign Biſhop of all our ſoules, to whom bee praiſe without ceaſing, now and for euermore, *Amen*.

The Students Praye.

O Thou the Father of *Lights*, from whom commeth downe euery good and perfit giuing: It is by thy holy prouidence, that I am heere placed in the Shooles of the Prophets to bee trayned vp in the knowledge of good letters, and it is thy goodneſſe onely which muſt giue a bleſsing to my labours, otherwiſe all my ſtudies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my ſoule: Thou giueſt ſharpneſſe of wit, knowledge and diſcretion are thy beſtowings, thou art the enlightner of the minde, thou makeſt to apprehend thoſe things, which the ſhallowneſſe of nature, of it ſelfe is vnable to conceiue. I beſeech thee therefore, euen for his ſake who is thy *Wiſdome*, whom thou didſt poſſeſſe in the beginning of thy way, hee being before thy workes of old, that thou wouldſt vouchſafe to furniſh mee with ſuch a competencie of gifts, as thou in the depth of thy wiſdome knoweſt to bee conuenient for mee. Order my deſires, direct my choice, ſeaſon and ſanctifie my heart, that I may couet the beſt gifts, & that my ſtudies may not bee led and caried by a vaine affectation of knowledge, and curious inquirie into hidden ſciences, for oſtentations ſake, that ſo I may purchaſe admiration and credit, accuteneſſe and learning before men, but that I may aime at the publike good, how I may bring glorie to thy name, and comfort to my ſoule, by the promoting of the common benefit of humane ſocietie. And becauſe Authors are infinite, and much reading is a wearineſſe to the fleſh, & will ſoone cauſe diſtraction, and breede rather varietie of endleſſe and vnprofitable queſtions, then any ſoundnes of knowledge: For this cauſe, I beſeech thee ſo to direct me, that I may wiſely diſcern whom to follow, and whom to auoide, and may conſtantly apply my ſelfe to that courſe, by which I may beſt attaine to my deſired end. Preſerue thou mee alſo from the poyſon of vnſound opinions, and from the ſoure leauen of all erroneous fancies: And for that end, teach mee not to leane to mine owne wiſedome, or to truſt to any ſufficiency of mine owne, for the diſcerning of things that differ: but grant that I may giue vp my ſelfe to be guided by thy Spirit, which is the alone teacher of that way which we muſt chuſe. And ſeeing (O Lord) thy holy Word, which thou thy ſelfe haſt inſpired, is the treaſury of all true knowledge, where only that wiſdome is to bee found, whoſe fruit is better then gold, and the reuenewes whereof doe farre exceed the fineſt ſiluer: therefore, make mee a diligent and a buſie ſearcher of that ſacred booke, that it may bee a familiar vnto mee, and dwell plenteouſly in my inward parts, and that ſo I may feele the ſweetneſſe of it in my ſoule. The times alſo, O moſt gracious Father, being ſo full of perill, and ſo abounding with many dangerons allurements vnto euill, partly by wicked companie, and partly by vaine delights; I am a neareſt petitioner to thy goodneſſe, to make mee warie and circumſpect for preuenting of theſe creeping and bewitching miſchiefes.

Giue mee wiſdome to make choice of the ſociety of thoſe, by whoſe ſobrietie, and grauitie, and good example, I may be bettered; and to haue an eye to thoſe who are vpright in their way, ſtriuing to tread in their ſteppes, and to be a follower of their courſes.

Cauſe me to be alwaies euen afraid of my ſelfe in the vſe of delights, knowing how hard a thing it is not to exceede, and how ſoone a mans affections ſhall be enſnared. Let my care therefore bee to finde meanes rather for redeeming, then for paſsing away my precious time, my thoughts being ſtill buſied vpon the long iourney which I haue to go, before I can come vnto due perfection.

In other things alſo, O good God, guide me by thy holy hand, that I may keepe my ſelfe within the liſts of Chri-

Christianitie, being modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion and my ordinary deportment, respective to my superious, amiable to my equals, without pride and insolency towards those that are below mee, curteous and affable, and yet without vanity and popularity towards all. Among all let me be steady in my courses, both of scholasticall exercise for the polishing of the minde, and of diuine and spirituall imployments, for the adorning and garnishing of the soule, that as I grow in yeers, and standing, so I may also thriue in knowledge and in grace, and that in Iesus Christ, in whom onely I expect the granting of my requests, who breathe vpon me with his spirit, making my soule forward and willing to depend vpon thee, and to returne vnto thee all due praise and glory, world without end, So be it.

The person intending marriage, may bee thus directed.

MAriage, O Lord, is thine owne holy and sacred ordinance: euen before our Grandfather *Adam* had sinned against thee, and thereby depriued himselfe and all his posterity of that happinesse in which thou hadst at first created him. Thou sawest in thy wisdome, that it was not fit for mankinde to bee alone. Vpon this, it was thy pleasure to appoint this blessed knot, yea, and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Being therefore by thee in thy good prouidence, called to the linking of my selfe into this wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe here before thee, and to intreate thy gracious direction in this waighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast bee led by mine owne vnbridled lusts: neither yet may, like one that mindeth onely earthly things, dote onely or chiefely vpon worldly wealth: but that my maine desire and drift may be to finde out such a yokefellow, by whose sweete society I may bee furthered vnto godlinesse, and helped onward in my voyage towards heauen. For this end, make mee, O Lord, diligent and circumspect before hand, carefull to vse the aduice and counsell of Christian friends, fearefull of my selfe, lest affection should preuaile in me before iudgement; feruent in praier vnto thee, by whom all things are disposed, and to whom the hearts of all men are directly knowne. Restraine in mee all violence of passion, all rashnesse of affection, that I may not suddenly bee ensnared with outward beautie, or bewitched with the glorious shewes of parentage or of portion, but that still my desire may bee after the hid man of the heart, and after those spirituall ornaments without which the greatest among the sonnes of men are but vile and base in thy sight.

Make mee euen to be precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in mee by thy Word, a reuerent betrothing, and such like, still caring to follow those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge of that partie which thou hast appointed for mee, O then knit our soules together in a neuer to bee broken league of holy loue, that so we may in a gracious manner be a ioy and delight either to other, and may euen studie betwixt that and our marriage day, so to informe our selues with each others dispositions, & with those duties which are appertaining to the maried life, that our vnion being begun in thy feare, may bee continually blessed with thy fauour, and so all may

be

bee to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of those which shal behold our course, through Iesus Christ, *Amen.*

The married persons their ioynt request vnto GOD.

THou (O most blessed God) didst first ordaine the married state: and it is thy prouidence, by which wee which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules, to liue together to thy glory, and to the comfort and contentment each of other. This we cannot doe without thee, (for of our selues besides sinne we can doe nothing:) vnto thee therefore doe we commend our most earnest and humble sute, that it may please thee so to besprinkle our soules with the deaw of thy grace, that from thence may spring a plentifull increase of sobriety, of righteousnesse, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue, purifying and sanctifying our affections one toward another, that we may in nothing dishonour this honourable state, nor pollute the bed of marriage, which thou thy selfe in thy word hast called *vndefiled*: but may vse this thine ordinance in that holy sort, that carnall lustes may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed word, that by it wee may know and vnderstand what duty is required at our hands: what authoritie tempered with loue and compassion, and freed from all bitternesse, is committed to the Husband: what obedience, and submission with reuerence is commended in the wife; what faithfulnesse to matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when we know and haue learned these things, grant that it may be our study to practise them, that so the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her Husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know how to beare with, and to forbeare the other, not winking at any euill in one another, but discreetly chusing the fittest opportunities for mutuall admonishing, [illegible]out all shewes of tyranny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cheerefully communicate one to the other, that sweetnesse which we finde in heauenly things, that so we may goe hand in hand towards Heauen, and that our chiefe loue and delight either in other, may bee grounded vpon the hope wee haue, that wee are heires together of the grace of life. In our Family linke vs together in one common care to ouersee the wayes of our household, to seeke the promoting and aduancing of thy Kingdome, the good instruction and education of our children and seruants.

Finally, O Lord, so vnite and combine vs together in fidelity of affection, that we may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing here comfortably, wee may raigne with thee perpetually, in that thy kingdome, which the bloud of thy Sonne hath prepared for those that loue and feare thy name: vnto which Kingdome, O Lord, reserue vs, euen for thy Sonnes sake, and for thy mercies sake, *Amen.*

A direction for him whom God hath made a Father, or Gouernour of a Family.

I Bow the knees of my heart here before thy throne of glory (O Almightie and euerliuing God) not presuming

ming vpon my ſelfe, but grounding my hope of being heard, vpon thoſe rich and gracious promiſes which thou haſt made vnto vs in thy beſt beloued Sonne.

In him I beſeech thee, to affoord me thy grace, and to ſupply me with ſuch ſpirituall helps, as are needfull for this degree and place to which thou haſt appointed me.

Thou haſt made mee the guide and foundation of a Family, thou haſt furniſhed me with children, and giuen me ſeruants to bee ordered and commanded by me: Wherein thou haſt not only called me to be a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my ſelfe an outward benefit, but to be euen a watchman for their ſoules, that as much as in me is, I may winne them vnto thee.

O Lord, as thou haſt called me to this ſeruice, ſo giue me both conſcience and ability to diſcharge it. Teach mee to looke vpon *Abraham*, the Father of the faithfull, and to learne of him, to command my ſonnes and my houſehold, to keepe thy way, and to reſolue with *Ioſhua*, that whatſoeuer others doe, yet I and my houſe will ſerue the Lord.

To this end, make me carefull in the vſe of all good meanes, in bringing my company with mee on thy Sabbaths, to the publike Miniſtery, in the ſteady and conſtant vſing of priuate exerciſes, as praying, reading, and ſuch like, in ouerſeeing their wayes, in admoniſhing the vnruly, incouraging the forward, in quitting my houſe of thoſe which hate to be reformed, and in ſhewing my ſelfe a patterne and an example of holineſſe vnto them. Touching my children in particular, remember mee, I pray thee, to make conſcience of bringing them vp in thy feare, in the knowledge and vnderſtanding of thy Word, in all ſobrietie and comelineſſe of behauiour, and in ſome profitable courſe, by which they may after liue to the ſeruice either of the Church or the Commonwealth.

Let me bee wiſe to ſuppeſſe euill in them whiles it is yet young, chaſtening them betimes: but yet with taking heede to keepe a middle courſe betwixt two extremities of too much indulgence, which might imbolden them to ſinne: and of too much ſeuerity, which might prouoke them to wrath, and driue them to ſome deſperate inconuenience.

And, O Lord, bleſſe thoſe vnto mee which thou haſt giuen me, ſeaſon them with grace, and plant in them a loue and taſte of the beſt things, keep them from the dangerous corruptions of theſe leprous times, grant that vertue may grow vp in them with their yeeres, that as the World is increaſed by their number, ſo by them there may be an addition to thy Church.

Concerning my ſeruants alſo, let it be my deſire to ſort my ſelfe with ſuch as feare thy name, knowing that mine affaires ſhall ſucceede the better for their ſakes: and for the ordering of them; teach me wiſdome, to keep them from idleneſſe, by a diligent, but yet not too grieuous and cruell imploying them: giue me a reſpect of equity, in rewarding them according to their paines, neuer abridging the labourer of his deſerued hire: giue me mercy alſo, that in their ſickneſſes and infirmities I may regard them as my ſonnes, and be as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances.

Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to engraue them in my heart, and to make mee a conſcionable performer of them in my courſe, that ſo I may haue (like the beleeuers of old) a Church in mine houſe: So, Lord, ſhall I be a credit to my profeſſion, and my account alſo at the great day of reckoning ſhall bee comfortable: to which day (O good Father I beſeech thee) to prepare me, that after my few daies ſpent in this earthly houſhold, I may liue for euer with thee in thy heauenly Family, through Ieſus Chriſt my bleſſed Lord and Sauiour, *Amen.*

The

The ſonnes or daughters petition in reſpect of Parents.

GReat is the Honour (O Lord) which by thy pure and vndefiled Word, is due from children to their parents: Great bleſsings haſt thou promiſed to thoſe which make conſcience to performe it: and fearefull and heauie are the curſes threatned againſt thoſe that doe neglect it. O therefore beget in mee, I beſeech thee, a holy care, both to know and to practiſe that gracious dutie, wich is required of mee in this behalfe. Draw mee into the ſerious conſideration of thoſe many bonds of obedience and thankfulneſſe, by which I am tied vnto my parents, of the longing affection which they haue euer caried towards me: of the care and paines which they haue taken in the bringing of me vp vntill now: what were the ſorrowes of my mother in her firſt conceiuing me, what anguiſh and paines ſhe ſuſtained in bringing mee forth, what labours and watchings ſhee hath ſince endured, in cheriſhing and attending my infants eſtate: Wretched were I if theſe things ſhould euer bee by me committed to forgetfulneſſe, or if I ſhould but ſlightly remember theſe many kindneſſes. Make me willing (O Lord) to returne faithfulneſſe and duty, for ſo much loue: Giue me a tractable and a yeelding heart, that I may cheerefully and with delight ſubmit my ſelfe vnto them, to performe their appointments, in all things which may bee done without the manifeſt breach of thy reuealed will. And, O good Father, ſo direct them with thy holy Spirit that they may neuer impoſe ought vpon mee, but that which ſhall be right in thine eyes, and for thy glory, in the good and comfort of me thy ſeruant: that they may not tyrannouſly abuſe that authoritie which thou haſt giuen them in reſpect of me: Or, if they ſhall be too rigorous or too ſeuere vnto me, yet keepe me (I humbly intreate thee) from repining, vouchſafe me patience and meeknes of ſpirit, that I may neuer thinke, or ſpeake, or do ought, that may ſo much as ſauour of contempt, or rebellion againſt them: And when they ſhall (as O Lord, aboue all things open their hearts, and their mouthes that way) giue wholeſome and godly admonitions to me, how to feare thee, and by what meanes to keep my ſelfe vnſpotted of the world; then affoord mee, O moſt mercifull God, an attentiue and an obedient eare, that I may lay vp all ſuch gracious inſtructions in my hart, and may reioyce and make glad their ſoules, by my religions conformity to their precepts.

Withall, O Lord, cauſe mee in geſture and ordinary behauiour, to vſe all reuerence to their perſons, and to take heed of blaſing their infirmities, or of deſpiſing their age: and if it ſhould pleaſe thee to lay want and pouerty vpon them, let it bee my care to be a helpe and comfort to them, and to make prouiſion by all good meanes to ſuſtaine them, knowing that I am neuer able, by all I can doe, to make them a full and compleate requitall: Furthermore alſo, I pray thee to quicken mee to the duty of prayer on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and increaſe in them with their yeeres, perſit in them what good ſoeuer thou haſt begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iuſtly make heauy their hearts, or bring their gray heads with ſorrow to the graue: O thou, by whoſe good ſpirit it is that I haue thus prayed, vouchſafe my ſutes a gracious entrance into thy moſt holy and glorious preſence, and heare them in him, who in the daies of his fleſh, was a moſt exact patterne, as of all holy duties, ſo of child-like obedience vnto Parents, euen Ieſus Chriſt thy eternall Sonne, the alone hope of the ſaluation of my Soule, *Amen.*

The seruants supplication in respect of his place.

THy prouidence, O LORD, and thy wisedome, doe wonderfully appeare by thy disposing all things in any exact and certain order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the gouernment of Kingdomes, some with the ordering of priuate families: It is thy pleasure to lift vp some to bee commanders and masters of others, and to keepe some in a lower ranke, to bee seruants vnto others. All are appointed by thee in some set course of life to serue thee and thou respectest dutie, and prouidest for thy glory out of the most inferiour, as well as from those of highest degree. And me, O gracious God, amongst others, thou hast reached vnto, by that thy gouerning Spirit, whereby most sweetly thou directest all things: and here thou hast called mee to the condition of a seruant in this family. Let me not murmure, I pray thee, that I am not aduanced (as others) to a higher state, but remember me of my small deserts, who cannot challenge at thy hands so much as a place to breathe in vpon earth. O let me thinke me happy, who haue liberty, though in a low estate, to learne to know thee, and to bee brought out of the base bondage of my nature vnto Sathan, to bee thy free-man, and a partaker of the glorious libertie of thy children.

And concerning the dutie belonging to my place, teach me to account my Master worthie of all honour, and to behaue my selfe withall respect vnto his person, knowing that euen hee, in regard of his gouernment, beareth the image of thy soueraignetie: and that the contempt against him, doth reach so high, to become a contempt against thy Maiestie.

Enable mee to the shewing of all faithfulnesse and diligence: make me carefull to please in all things, to beware of murmuring, and answering againe when I am reproued, to flie falshood and picking as a serpent, to abhor all eye-seruice and men-pleasing.

Let it be euer in my hart, that whersoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spurre vnto fidelity, and a restraint from all sloath and vntrusty carriage in my businesses.

Make the credit of Religion precious vnto mee: that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to be euill spoken off. And, O Lord, inasmuch as thou hast the hearts of all men in thine hands, turne the heart of my master towards mee, that hee may deale louingly and mercifully with me; and not with my body onely, but especially with my soule, teaching me in those things wherein I am ignorant, and admonishing me there where I go astray: To mee also giue a mild spirit, and a pliable disposition, that I may listen gladly to the words of instruction, and may reioyce to liue where the meanes is vsed to conuert and win my soule to thy kingdome. And though it should so fall out for my triall, that my master should bee more froward, and hard to please, more straite towards me, and more without respect of mee then is fit: Yet, O Lord, let not this make me to remit ought of my dutie, but grant me to remember, that whatsoeuer I shall doe in singlenes of heart, as vnto thee, the same I shall receiue of thee, yea, with an infinit recompence, euen a reward of inheritance, in thy kingdome. O heare me thy poore vnworthy seruant, not for my owne sake (for my best desert is the depth of hell) but for his sake, who to free me from the slauery of the Diuell, euen on him the forme of a seruant, tooke Iesus Christ, who is now highly exalted, to raign with thee, and thine eternall Spirit, one onely God, throughout all generations for euer, *Amen.*

The Prayer of the Aged.

THou (O Lord) art the *Ancient of dayes*, and from euerlasting to euerlasting, thou art God: thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou counteſt heauen with thy ſpan, and comprehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans dayes, the number of his moneths is with the, thou appointeſt his bounds, to which hee ſhall come, and beyond which he cannot paſſe. It hath pleaſed thee to draw out the thread of my life, further then thou haſt many others, and haſt granted me to fill vp the tale of many yeeres. Thou mighteſt haue turned mee to my duſt long agoe, yea, thou mighteſt haue ſtopped my breath as ſoone as I firſt receiued it, and haue preſentlie condemned me to euerlaſting chaines, there to be kept vnto the laſt day. O make me thankfull for thy goodneſſe, who haſt vouchſafed to multiplie my daies vpon this earth: and that not ſimply, O Lord, becauſe I haue liued ſo long (for what can long life auaile if I loſe my ſoule?) but becauſe I haue had a long time of repentance, and haue ſo plentifullie enioyed the good meanes of knowing thee in Chriſt.

Forgiue vnto me (notwithſtanding) my great neglect, and paſſe by the infinite vanities and offences of my youth. I confeſſe, O Lord, that I haue not ſo carefully taken the opportunities which thou haſt giuen me, nor attained to that meaſure of knowledge and of repentance, which I might haue done, the time of my life conſidered: neither hath my growth in grace been anſwerable to the many helpes which thy great mercy hath afforded mee: ſo that when I looke backe into the daies that are paſt, and conſider how much time hath been conſumed in carnall contentments appertaining to the body, and how ſmall a portion hath been ſpent in ſpirituall things belonging to the ſoule, and doe reade in the records of my conſcience, the many ſlips, yea groſſe faults, which I am guilty of, I am euen aſhamed and confounded in my ſelfe: neither can I ſay ought for my ſelfe, but euen with many ſighes and ſobs of ſoule cry out vnto thee, *O remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me euen for thy goodnes ſake, O Lord.* And I beſeech thee make mee yet more humble, and more vile in mine owne ſight, for theſe my long ſince committed euils, that ſo my repentance may bee more vnfained, and my longing for thy mercy in Ieſus Chriſt, the more ſtrong and vehement.

And now (Lord) withall I beſeech thee, together with increaſe of yeeres, giue me an increaſe of faith, and an increaſe of ſtedfaſt aſſurance of thy loue. Let not thy graces in mee wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heat, which accompanieth this my declining time: But make me, as thoſe Trees which bee planted in thy houſe, & flouriſh in thy courts, which in their age doe bring forth fruit, and are then fat, and flouriſhing: That now chiefely I may bee fruitfull in all good works, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot be vnto me a crown of glory. Let mee bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee, by ſoundneſſe in the Faith, and by a ſober, honeſt, and diſcreet behauiour, to bee a teacher to them of good things. And eſtrange my minde, more and more from worldly things: ſuffer me not to delude my ſelfe with a vaine hope of liuing yet a little and little while: but let me like *Paul*, die euery day, and be a continuall prouider for my laſt departure: which time when it ſhall come, as I know it cannot bee far hence, O I beſeech thee doe not then forſake me, but ſo ſtabliſh me with thy free ſpirit, and fill my heart with the ioyfull feeling of thy mercy in the pardon of my ſins, that I may ſleep in peace, and may comfortably yeeld back my ſoule into

thy hands which gaue it me: and that for Ieſus Chriſt, who is my life, with whom I deſire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile body, to receiue a more glorious body, like to his owne, cloathed with immortality, and euerlaſtingly freed from corruption, *Amen.*

The Prayer of Youth.

GReat is thy mercy, O Lord, in that thou haſt vouchſafed to all humbled ſinners, liberty of acceſſe into thy glorious preſence, and promiſe alſo of ſucceſſe in thoſe things which they ſhall craue of thee in Chriſts name.

Teach mee, I beſeech thee, to take comfort in this freedome, and to be an often and an ordinary ſuter vnto thy Maieſty. And that ſo much the rather (O Lord) becauſe of the danger of theſe wicked and infecting times, and of the aptneſſe which is in me, now in my tender yeers eſpeciallie, to fal euen into the greateſt ſins. Heere therefore doe I proſtrate my ſelfe before thy throne of glory, humblie beſeeching thee, to ſeaſon my heart with thy heauenlie grace, & to ſettle in me a deſire to feare thee, and to walke in holineſſe before thee aboue all things.

Suppreſſe the Rebellion and Pride of my nature, bring my vnruly affections into order, ſubdue thoſe luſts which the heat of youth enkindleth in me. Frame me to the reſpectiue entertainement of their godly aduice, who are able to inſtruct me.

Make mee to bee euen fearefull of my ſelfe, and iealous ouer thoſe waies which my own heart moſt affects, and verie wary & circumſpect with whom I doe conuerſe. Teach me to remember thee my Creator now in my youth, and to reſolue to conſecrate theſe my freſh and greene yeeres, to thy glorie, to learne betimes to ſtand in awe of thy iudgments, and to make conſcience of euerie little ſinne, knowing the deceitfulneſſe thereof, how it will enſnare by degrees, and how hard it will bee hereafter to reforme thoſe euils, which are growne ſtrong and mighty by continuance.

And to the end, I may both direct and redreſſe my waies the better, oh let mee take heed vnto them by thy word, let that bee my counſellor to inſtruct me, thy Spirit alſo ſecretlie informing mee in the way that I ſhall chuſe. Plant in mee obedience to my Gouernours, and a care of ſhewing all due reuerence to thoſe which in age or in authority are before me.

Roote out of mee all ſelfe-loue, all good opinion of my ſelfe, all pride and hautineſſe of ſpirit, all ſtoutneſſe and ſtubbornneſſe of diſpoſition, all affection of the follies and vanities of the times, all wantonneſſe of thoughts, all vncleanneſſe either of ſpeech or behauiour: all which be the common ſickneſſes of our younger daies, from none of which I am able to ſay, My heart is cleane: and to crucifie my fleſh with the luſtes thereof, that I may feele with growth in yeers, a growing on in grace, and daily decaying of my in-bred wickedneſſe, together with a proceeding on into full holineſſe in thy feare. Bee mercifull, O Lord, vnto me in this, and in all other things, which thy wiſdome knoweth to bee conuenient, for thy bleſſed Sonnes ſake, Ieſus Chriſt, vpon whoſe only interceſsion I depend. So be it.

A Prayer for the whole State.

EXtraordinary, O LORD, haue thy fauours beene vnto this Kingdome. When wee recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours, eſpeciallie, the glorious light of thy Goſpell, which hath ſhined amongſt vs, our freedome from the miſerable bondage of Romiſh and Antichriſtian tyranny: wee muſt needs ſay, that thou haſt not dealt ſo with euery nation. Indeed the cry of our ſins is great, the very heauens may bluſh to looke vpon vs, and the Earth is wearie to beare our groſſe, our ſhameleſſe, our preſumptuous

tuous euils, Thou thy selfe. O patient God art pressed vnder vs, as a cart is pressed that is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy Word, to breake off our sinnes, and euen besought vs by them to be reconciled vnto thee. But wee haue hated to bee reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, and we would not regard it: we haue despised and mocked thy messengers, our hearts within vs haue been fully set to doe euill. Mercie hath been offered, we haue not esteemed it: iudgement hath been threatned, we haue not feared it: the very triall of our countenances testifieth against vs, wee declare our sins as *Sodome*, we hide them not: all manner of foule enormities do march openly and confidently, and without feare in our streets. How iustly mightest thou poure out euen the vials of thy wrath vpon vs, making vs to bee a detestation, and a curse, and an astonishment, and a reproch to other Nations, forcing vs to wring out, and to drink the very dregs of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on high, and vs to come downe beneath below: If thou shouldst take away from vs the Iudge and the Prophet, the Honourable and the Counseller, and appoint children to bee our Princes: If thou shouldest make heapes of our Cities, and leaue our Townes without inhabitants: If thou shouldest at once quench the light of thy blessed Word, and giue vs ouer to the seruice of dumb idols, and our soules to be swallowed vp in the darknesse of popish ignorance and superstition: If thou shouldest make vs by thy iudgements, a prouerb and a spectacle to the whole world, it were no other then we haue deserued: nay, it is thy great mercy, that these things, and more heauy then these, haue not alreadie ouertaken vs. But, O Lord, be mercifull to our sinnes, for thy Names sake: O thou which art the God of grace, looke graciously vpon vs in the Mediator of grace, Christ Iesus. We haue nothing to pleade but his merit, nothing can wash away the foulenes of our sinnes, but his most precious blood. Make (wee pray thee) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the midst of the Land; Oh that wee might turne vnto thee with all our heart; with fasting, with weeping, and with sorrowing: Oh that we could see the things that belong vnto our peace, and might euery man turne from his euill way, and from the wickednesse that is in his hand, and make his way and his workes good. Let it bee thy good pleasure (wee humbly beseech thee) to continue and to enlarge thy wonted fauours towards vs: Stablish this our peaceable gouernment, by a perpetuall and vnchangeable decree: Compasse in this Iland with thy fauour as with a shield: Let neuer thine and our aduersarie, roare in the midst of thy Congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the liberty of thy blessed truth: Grant that that may still be faithfully and soundly preached in our Churches. Oh remoue not our Candlestick, though our falling from our first loue, and the vniuersall slaking of our zeale hath deserued it. Lengthen out the vse of it (we entreate then) euen so long as the Sunne and Moone endureth, that by it those that are yet vnborne, and shall come out of our loines, may be guided and directed in the way of peace. And to this end, wee are most humble and instant suiters to thy Maiesty, euen to thee by whom Kings raigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiply thy blessings vpon the King, euen thine Annointed (King *Iames*) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited Kingdomes,

domes. O Lord when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Queene, wee looked for nothing but confusion, supposing that the times of our peace must needs haue died with her, and haue euen been buried in her graue; and consider withall, how thou then, without any so much as drawing of a sword, or colour of commotion, placedst in Her Throne a King of the same Royall blood, and of the same loue and affection to thy holy truth, vnder whose shadow, we enioy all the accustomed comforts of our ancient peace; we are like to them that dreame, we are euen stricken with astonishment, so far haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so sleightly meditate vpon thy kindnesse.

Let not our vnthankfulnesse turne away thy intended blessings from vs: Stablish his Throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crown of pure gold vpon his head: so let his glory bee great in thy saluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his daies, and that hee may iudge the poore of the people, and saue the children of the needie, and subdue the oppressor: Let him not want a man of his owne line to sit vpon his seate: but continue the Kingdome in his posterity, vntill the time, in which all earthly Kingdomes must bee determined.

Let his children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth, and as the corner stones, grauen after the similitude of a pallace.

Chiefely we beseech thee to poure out a large measure of thy blessings vpon our most hopefull young Prince, *Charles*, Prince of Wales: enrich him with all Princely vertues: water him so with thy heauenly deaw, that the knowledge of thy truth, and zeale for thy glorie, and loue to thy Church, and perfit hatred of Popish idolatrie, may in him grow vp with his yeeres; that so he may also in his appointed time become another instrument vnder thee, for the further enlargement of thy Gospell, and the prosperity and happinesse of these Realmes.

Alwaies affoord thy gracious presence to those honourable Lords of his Maiesties most honourable Priuie Councell: bee thou the President at their Table; direct all their consultations; sanctifie their policies, order their purposes, and guide all their courses to such conclusions, as may bee most for thy glorie, the honour of our Royall King, and the peace and well gouernment of these his Kingdomes, and the comfort of all them that truly feare thee.

Blesse all the Iudges, Sages, and Magistrates of the State, make them as hiding places from the wind, and as a refuge from the tempest for the oppressed: cause them euer to remember, that they are thy Ministers for the peoples wealth, and that they execute not the iudgements of man, but of the Lord: and that although thou hast honoured them with thine own name, calling them Gods, yet they shal die as men, and fall like others: that so iudgement may not be turned into all, nor the fruit of righteousnes into wormewood, but that iustice may bee executed truly and vprightly in the gates, and all things may be to the praise of them that doe well, and to the punishment of those that are workers of iniquitie.

Neither may wee, O Lord forget those whom thou hast put in the seruice of thy Church, to feede the flocke which dependeth on them, to rule them, and to goe in and out before them, and to labour in the Word and doctrine. Thou, O Christ, art the chief Shepheard and Bishop of our soules, thou art the Lord of the haruest: build

vp

vp (we beſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation thereof as a burning Lampe. Continue the ſtanding, and increaſe the number of thoſe ſeeing Watchmen, whom thou haſt placed vpon the Walles of Ieruſalem: Stirre them vp, that they ceaſe not, day nor night, working the worke with which thou haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou haſt committed to them.

Kindle in them the zeale of *Samuel*, that they may ſay, *God forbid that we ſhould ſin againſt the Lord, and ceaſe praying for the people, & ſhewing them the good and the right way.* Make them with *Paul* to ſay, *Woe vnto vs if wee preach not the Goſpell.* And bee pleaſed alſo to bleſſe their endeauours, and to proſper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreaſonable and euill men, that they may from euery part of the land bring many ſheaues into thy barne, and that daily thoſe that are ordained vnto life eternall may beleeue. And for a continual ſupply and nurſery to thy Churches amongſt vs, bleſſe the Vniuerſities and Schooles of learning: let not thoſe fountaines, O Lord, be poiſoned with any popiſh leauen: but grant that the doctrine which is according to godlineſſe, being taught and profeſſed in them in ſincerity, by the young plants there ſpringing vp, the decaies of Congregrations abroad may be renued, and euery place may be furniſhed with a Paſtour after thy own heart, which may feede the people with knowledge, and with vnderſtanding. And (Lord) reſtraine and reforme the greedines of thoſe which muzzle their mouthes which ſhould tread out the corne, and bring forth the food of life vnto the people, which reſpect not the *Leuite*, but abridge the hier of the labourer, and ſay one to another: *Let vs take to our poſſeſſions the habitations of God.* Throughout the Land, & among all the inhabitants thereof, plant the true knowledge and feare of thee, loyaltie to their Soueraigne, obedience to all ſubordinate authority, loue and reuerence to their ſpirituall guides, vnity of affection, mercy and compaſsion either to other. And inaſmuch as (O Lord) we haue continuall experience of the malice of the diuell, in ſowing the ſeeds of ſedition and treaſon in mens hearts, and in raiſing vp the ſons of *Belial* to ouer-caſt, (if it might be) the faire-day of our peace, with a cloude of helliſh confuſion: wee pray thee, without whom no enterpriſes can be eſtabliſhed, to make void their hopes, and to diſcouer their practiſes, and (as thou haſt hitherto euen miraculouſly done) to turne their deuices vpon their owne heads for their owne confuſion. There come daily out of that pit of *Rome*, many Locuſts; and from that Sea, there is ſent among vs a continuall ſpawne of new conſpirators: theſe encourage themſelues in wicked purpoſes, they commune together to lay ſnares, miſchiefe they imagine againſt the quiet of the Land. It vexeth them to ſee the thriuing of the Goſpell, and the growth of thy truth, and they doe euen breathe out threatnings and ſlaughters againſt the profeſſours thereof. Let not, O Lord, their imaginations proſper, let their eies fall out with looking for that day which they haue long deſired: Let thy hand, euen thy right hand find them out; and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, deſtroy their fruit from the earth, and their ſeed from the children of men, put them apart, and make ready the ſtrings of thy bowe againſt their faces. And as for vs, O Lord, ſuffer vs not to waxe wanton with the bleſsings of peace, nor to forget to render to thee according to thy rewards beſtowed: but grant that thy kindneſſes may bind vs more ſtrongly vnto thee, and that we may reſolue by thy grace to ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in and for Chriſt Ieſus ſake, thy Sonne and our Sauiour, *Amen.*

A Prayer before meate.

SAnctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sinnes wee haue made our selues vnworthie: Make vs sober and thankfull partakers of them; grant that the end of our eating and drinking, may be to be better enabled to serue thee in our seuerall places, through Iesus Christ, *Amen.*

Another of like nature.

O Lord, it is not bread which wee liue by, but the word that proceedeth from thy mouth; lift vp our hearts, to looke vnto thee for a blessing vpon our meates, and vouchsafe vs the gracious assurance of thy loue in Christ, that wee may comfortably vse thy creatures as pledges of thy fauour, and bee prouoked by them to giue vp our selues to thy glorie, to serue thee in sincerity all our daies, through Iesus Christ our Sauiour, *Amen.*

Another.

HVmble our soules before thee (O Lord) and cause vs to see the smalnesse of our desert, euen in respect of the least of thy mercies; Make vs to hunger after Christ, by whom onely the free vse of thy creatures is restored to vs: and giue vs to enioy these blessings here prouided for vs, with that reuerence and sobrietie as in thy presence: that our bodies being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous, *Amen.*

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giuest foode in due season: that so wee may take heede of all vnthankfull and brutish vsing of these good things which in thy prouidence thou hast ordained for vs. Raise vp our affections, to long for that foode which Iesus Christ hath promised to giue vs, who is thy onely Sonne, and our alone Sauiour, *Amen.*

Another.

TAke from vs (O gracious Father) all gluttony and excesse, all carnall feeding without feare, all minding of none but earthly things, all seruing our bellies, without prouiding for our soules: Make vs mindfull of thy presence, and carefull so to behaue our selues in receiuing these creatures set before vs, that all that wee doe may bee to thy glory, and the comfort of our soules, through Iesus Christ our Lord, *Amen.*

A Thanksgiuing after meat.

VVEE magnifie thy name, O Lord for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnesse, make vs to bee more thankfull then heretofore, and carefull to shew the truth of our thankfulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect and blesse our gracious King and his Realmes, our most hopefull Prince, and the rest of the Royall Progeny: grant passage to thy Gospell, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, *Amen.*

Another of the same nature.

BLessed be thou (O Lord) for these and for all thy gifts, Let thy mercie to our bodies; stirre vp thankfulnesse in our soules: and let our care to please the in our liues, be a witnes of the feeling we haue of thy rich and abundant mercies towards vs: Bee gracious to all thy people, thorow the world, forget not these Realmes nor thine Annointed, or Soueraigne Lord and King, the hopefull Prince, and

and the royall progeny; diſappoint the enemies of thy Goſpell, and make it to grow in deſpite of Sathan, to the glory of thy Name, and to the reioycing of the ſoules of all thy Seruants, for Ieſus ſake; *Amen.*

Another.

WEe returne vnto thee with the bowing of our hearts, all poſſible thankes (O gracious God) for thy loue and bounty towards vs, thy vnworthie ſeruants, for electing vs, for ſending thy ſonne to die for vs, for calling vs vnto a liuely hope by the Goſpell, for creating, for preſeruing, for feeding vs at this preſent. O ſtirre vs vp to giue our ſelues vnto thee, and to conſecrate our whole ſpirits, ſoules, and bodies to thy glorie, all our daies. Saue all thy Church, &c. *As in the firſt Thankeſgiuing.*

Another.

AS thou haſt filled our bodies (O Lord) with thy good Creatures, farre aboue our beſt deſeruing, ſo bee pleaſed wee pray thee, to reaſon our ſoules, and to endue vs with all ſpirituall blaſsings in heauenlie things, that in all our life that yet remaineth, wee may be meanes of glorie to thy name, of credit to thy Goſpell, and of much comfort to thy Seruants. Preſerue thy Church, protect this whole State, and the chiefe head thereof King *Iames*, his Heire, and whole Poſteritie; the Councell, the Nobles, the Magiſtrates, the Miniſters of thy Word, comfort the hearts of all thy Seruants, ſtabliſh vs all in thy truth, and keep vs for euer to thy ſelf, *Amen.*

Another.

ACcept wee pray thee, (moſt louing Father) this our ſacrifice of praiſe, which for theſe and all thy fauours, wee here offer vp vnto thy Maieſtie. Looke vpon it in the worthineſſe of thy Sonne, and for his ſake enable vs to a cheerefull ſeruing thee in ſingleneſſe of heart, and in vprightnes of conuerſation all our daies. And looke mercifullie vpon the whole body of thine elect, liuing vpon this earth whereſoeuer. Multiplie thy mercies vpon the ſeuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs and our poſterity, enlarge the Kingdome of grace, and haſten the Kingdom of glorie, and preſerue vs by thy power thereunto, through Ieſus Chriſt our onely Sauiour, *Amen.*

FINIS.

A Relation of the manner of Mr. *Hierons* death, sent by his Phisition to a Friend of his.

SIR

Doubt not but ere this time you haue heard of Mr. HIERONS departure. I was with him most part of his sicknes, which was one whole Moneth: He had the Stone; but died of a *Cardialegia*, a disease in *Orificio Ventriculi*. Hee lay most part of his sicknes exceeding Silent, oftentimes not answering when he was asked a question; and sometimes weeping bitterly: vpon this occasion, a faithfull Minister tendering vnto him some words of comfort, his answer was, There was a great myst betwixt him and that happinesse he had looked after, in that he had been a partiall Iudge of his own estate, and had thought better of himself then he deserued: And at that time hee would not be vrged to speake any more. M. D.

But the Thursday night before the Sabbath on which he died, he began to be somewhat liberall in his speech, expressing great peace and inward consolation;

I asked him how hee did, hee answered mee; A very weake man. By how much weaker you are in body, (said I) by so much the more you must labour to bee strong in the spirit, as I presume you doe: I thanke God (said he) I haue laboured, and doe labour, and I finde my labour is not in vaine: I haue many things to speake that way, but now I want a tongue to vtter them, yet something I must speake: I would not haue it thought (saith he) that my death is hopelesse, for though I haue lyen all this while silent, as you haue seene, yet my thoughts haue beene token vp with matter of greater consequence; and now I thanke my God my soule is full of comfort, I doe verily beleeue I shall see the light of the Lord in the Land of the liuing, But what am I, or what is my fathers house, that God should deale so graciously with my soule? hee hath called mee vnto the State of grace, fitted mee in my education for the Ministerie of his Word, brought mee in his appointed time to the practise thereof, giuen mee some reputation in it, and blessed my Labours in some measure vnto his people: Hee hath not dealt thus with euery one, no not of his own chosen: I speake not boastinglie, but comfortably; not to extoll my selfe, but to magnifie the goodnesse of my God: I know whom I haue professed, whom I haue preached, whom I haue beleeued, and now I see heauen open and readie to receiue mee; Being freed from all care, except for my people after mee: I wish, if God were so pleased, that nothing I haue taught them, might bee the sauour of death vnto death to any of them; But my owne sinne hath been the cause that I haue seene no more fruit of my Labour in their Conuersion; yet it may be, another may come after me (as the Apostle saith of himselfe) and reape that I haue sowen. I confesse that in publike I haue been somewhat full in reproofe, in admonition, in instruction; but in priuate, my backward-

nesse,

neſſe, my baſhfulneſſe, my daſtardlineſſe hath beene intollerable, and I may trulie ſay, that if anie thing lies as a burthen vpon my conſcience, this is it. But I praiſe my God, I know vpon Whoſe ſhoulders to caſt it, with the reſt of my tranſgreſſions Many things more hee ſpake very comfortably at that time, which for breuities ſake I omit.

R. I.

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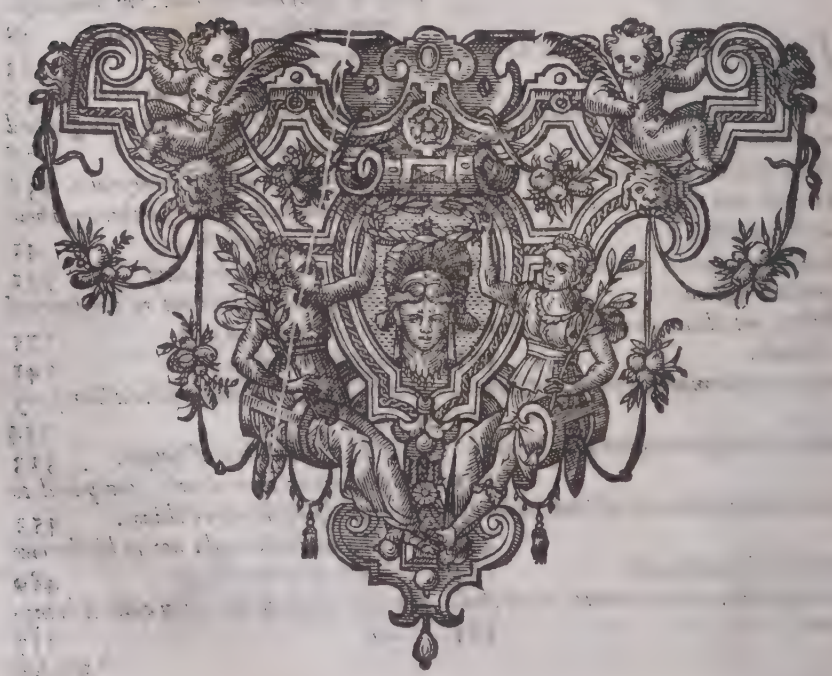

TO

THE RIGHT REVEREND FA-THER IN GOD, IOHN, *LORD BISSHOP OF* CHESTER.

HAuing gathered together (right reuerend, and my ſingular good Lord) theſe ſeuerall Works of that moſt learned Gentleman and famous Diuine, Maſter Samuel Hieron, *and brought them into one whole and entire Volume, in ſuch ſort as hee left them diſperſed in the world, and vnder the ſame Titles and Patronage to which he had formerly bequeathed them; A worke, which (had not death preuented) no doubt, himſelfe had done in a more exact and excellent manner: and finding, by his loſſe, the mayne and entire Booke had*

loſt the hope of that honourable ſupport and Patronage, which his greater worth might haue beſtowed vpon it, I thought it my dutie (hauing the care and charge of ſo diuine an Infant) to ſee it ſupplyed with all things that might any way giue grace to the perfection of the ſame: Hence I humbly flie to your Lordſhip, both for grace and protection, that you will bee pleaſed to couer it vnder the reuerend wings of your Iudgement, and to giue it that comfort which belongs to the monument of ſo worthy and religious a Perſon, both in reſpect of the goodneſſe, which Vertue owes to the memorie of ſo good a Man, and in reſpect of my humble Petition, which only beggs, that ſo worthy a labour as this, may not walke in the world without thoſe faire glories, which are due to ſo generall a benefit, which granted, you ſhall both adorne his memorie with your pious and religious fauours, and bind mee in my powers and prayers euer to acknowledge my ſelfe at your ſeruice, and remayne

Your Lordſhips in all reſpectiue
ſeruices to be commanded,

W. S.

TO THE READER.

CHRISTIAN READER. That which was once said of, & by the Prophet AMOS; *I am no Prophet, nor the sonne of a Prophet*, it cannot be said of all the Prophets of God. *Jeremie* was a Prophet, and the sonne of a Prophet, and such were many in the times of the Law: and if that in these times of the Gospell, our *Naioths*, and *Bethels* were not furnished with the sonnes of our Prophets (I meane the children of the Preachers of the Word) there would be a great want of true prophecying. Indeed, our Vniuersities are greatly replenish-ed: and now men of all sorts send children vnto them. But to the end they might proue seruiceable in the Church, few of good sort fit their sonnes for that seruice. For albeit the Lord say by the Prophet MALACHY, *Cursed be the deceiuer that hath in his flocke a Male, and voweth and sacrificeth to the Lord a corrupt thing*; yet the halt and the blind are the sacri-fices, which the rich and great ones of the World, offer to God. With how many worthy and admirable Pastors this Church of ours is furnished at this day, who haue beene the sonnes of excellent Diuines, I need not to relate; onely know, that this is the honour of our married Clergie, that whilst the Popes by their Nephewes, or rather their base children,

Cap. 7. 14.

Cap. 1. 14.

childr en, doe furniſh the high places of their idolatrous Temples, we (bleſſed be God for holy Matrimonie) labour to bring vp our children in ſuch ſort, as that they being ſucceſſors of their fathers vertues, may alſo (as many ancient Biſhops did) ſucceed them in their parents either Places or Callings.

Amongſt many worthy of euerlaſting memorie, the Author of this worke is not the leaſt worthy. Hee was the ſonne of a moſt worthy Paſtor, who being much reſpected by that true Saint of God, Maſter *Fox*, was perſwaded to leaue teaching of children, in which arte he was one of the worthies of his time, to take vpon him the teaching of men. And being placed at *Epping* in the Countie of *Eſſex*, did for many yeeres together ſo labour in his Calling, that it pleaſed God by his Miniſterie to adde vnto the Church many that ſhould bee ſaued. I know not how many children he left behind him, this one, was in ſtead of, and aboue many. And as though that good *Elkanah* would euen from the Cradle dedicate him to God, he called his name *Samuel*, that is, heard or appointed of God; and, as if God himſelfe would aſſigne him for the ſacrifice of his people, hee appointed he ſhould be ſurnamed *Hieron*, that is, one fit for this ſpirituall ſacrifice. To the end he might proue a profitable Teacher, he was firſt educated by his learned Father, and from him conueyed to the Kings Schoole neare *Windſore*, from whence hee was choſen to Kings Colledge in *Cambridge*; where hee made ſuch progreſſe in few yeares, that at his firſt ſhewing of himſelfe in that Colledge, hee preached with ſuch approbation and applauſe, that to mee, who heard him often in his yong yeares, hee ſeemed rather a Bachelor in Diuinitie, then a Bachelor of Artes, and rather a Diuine of fortie, then foure and twentie yeares age: yea, hee was ſo much admired, that hee became of ſuch note, whilſt he ſtayed in *London*, that many Congregations, yea and the Innes of Court greatly deſired to enioy his Miniſterie. But being by that moſt learned and worthy Prouoſt, Sir *Henrie Sauil*, called to a charge in the gift of *Eaton Colledge*, hee following that Call, did ſo demeane himſelfe in that

that place till he dyed, that not only the people of *Modbury* in *Deuon*, but many other places of that Countie and Countrie were much comforted by his paynes in preaching. He was reuerenced of the poore, admired of the rich, countenanced of the great ones, and respected of all. He was not so vaine-glorious, as to publish Bookes for his owne glorie, but being importuned by such as heard him, was constrayned to offer that to thine eye, which was preached to their eares. In which hee hath so behaued himselfe, that whosoeuer acquainted with the language of *Canaan*, shall reade his Works, may easily see that it was not he that spake, but the holy Ghost speaking in him. And howsoeuer, finding many friends in his place, hee was able only to repay their loue with Dedications of his labours, yet made hee such choice of Patrons for his paynes, that hee would choose none but some worthy *Theophilus*, which is a thing much neglected of the Writers of our age. It pleased God to take him away in his best time to doe good to the Church, and blessed be those worthy ones of that Countrie that take care for his children, now that hee is dead. Is hee now with the Lord? canst thou not (especially you of his charge) heare him speaking in the name of the Lord? now then, conferre with him in these printed Papers: in the which you shall find such varietie of good Doctrine, as will build you vp further in the course of godlinesse, and cause you to blesse God for these learned labours.

(***)

LONDON,
Saint BARTH. *Exchange, March* 29. 1620.

Thine in the Lord,

ROBERT HILL.

THE TITLES, TEXTS, AND DOCTRINES, OF THE SEVERALL SERMONS.

The Doctrines Triall,

In one Sermon, vpon 1. *Thessal.* 5. 21.

DOCTRINES.

1. *That it is the duetie of those which honour preaching, as the meanes appointed for saluation, to trie things taught, before they giue their full and absolute yeelding thereunto.* page 2.

2. *That that, which diligence of triall hath discouered to vs to bee sound, must with all faithfulnesse and perseuerance be kept and retayned to the end.* pag. 14.

The Christians Liue-Lood,

1. Sermon, vpon *Matth.*6. 33.

DOCTRINES.

1. *That the things which concerne the soule, both for the present and future good thereof, must be enquired after and sought for with especiall care.* pag. 25.

2. *That the matters of God, appertayning to his glorie and the saluation of our owne soules, ought in all things to haue the preeminence.* p. 33.

3. *That they which labour and seeke for heauenly things, shall not bee left vnsupplied of earthly things.* pag. 37.

Penance for sinne,

Diuided in 30. Lectures, vpon 51. Psalme.

LECTVRE I.

THE DOCTRINES.

1. *The singing of Psalmes, is of very ancient and commendable vse in Gods publike worship.* pag. 60.

2. *It*

2. *It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.* pag. 63.

LECTVRE II.

DOCTRINES.

1. *Where there is any true remorse for sinne, there is a readinesse (as farre forth as is meete) both before God and the World, to make confession of sinne.* pag. 69.

2. *Not the greatest amongst men, ought to bee forborne and spared in their sinnes.* pag. 73.

3. *There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.* pag. 76.

4. *Words of reproofe are neuer in vaine to a religius heart.* pag. 79.

LECTVRE III.

DOCTRINES.

1. *To flie vnto God, is the onely true way to finde comfort in the time of spirituall distresse.* pag. 83.

2. *The mercy of God in the pardon of sinne, is a blessing of exceeding worth.* pag. 86.

3. *In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.* pag. 90.

4. *Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.* pag. 93.

LECTVRE IIII.

DOCTRINES.

1. *The goodnesse and mercy of God, in euery respect, and which way soeuer we consider it, is exceeding great.* pag. 96.

2. *Sinne, of all things else, is one of the most foule and the most dangerous.* pag. 102.

LECTVRE V.

DOCTRINES.

1. *By how much the more fully any man vnderstands his owne estate, in regard of sinne, by so much the more will hee bee earnest and importunate to finde grace and mercy with the Lord.* pag. 106.

2. *It is a great blessing of God, to haue a tender and a wakefull conscience.* pag. 112.

LECTVRE VI.

DOCTRINES.

1. *To the children of God in the day of their Repentance, sinne, in respect that it is an offence against God, is the greatest burthen.* pag. 118.

2. *To sinne, without due respect to the sight of God in sinning, is so much the*

the greater sinne, and ought to be a cause of greater sorrow. pag. 121.
3. *In the confession of sinne, it is necessarie, as much as possibly one may, to descend into particulars.* pag. 124.
4. *Sinne, rightly considered, is to be termed Euill.* pag. 127.

LECTVRE VII.

Doctrines.

1. *The children of God, thorowly conuicted of sinne, are forward to submit themselues, euen to Gods seuerest courses towards them, without repining.* pag. 129.
2. *That which Gods Ministers speake by vertue of their office, is to be taken as the Word and Speech of God himselfe.* pag. 134.
3. *Whatsoeuer the meanes is, or instrument of any manner of affliction, or bitternesse befalling, it is best for Gods Children to acknowledge all to be wholly from the Lord.* pag. 138.

LECTVRE VIII.

Doctrines.

1. *Where there is true Repentance, there is also a disposition to lay to a mans owne charge as much as it is possible.* pag. 140.
2. *The whole nature of Man is, from the very first beginning and being thereof, infected with corruption.* pag. 142.

LECTVRE IX.

Doctrine.

1. *Vprightnesse and sinceritie of the heart, is a matter very pleasing vnto God, and without which, all outward conformity is abominable.* pag. 152.

LECTVRE X.

Doctrines.

1. *The knowledge of heauenly things appertayning to the right way of pleasing God, and of sauing our owne soules, is the true wisedome.* pag. 165.
2. *The Lord himselfe is the proper Teacher of that spirituall and heauenly Wisedome, which is accompanyed with saluation.* pag. 167.
3. *When God bestoweth vpon any man spirituall wisedome and religious knowledge, he giues such a blessing as deserues acknowledgement.* pag. 172.
4. *By how much the more any man knoweth, in matters of Religion and Godlinesse, by so much the fouler is his sinne, when he falleth into any great offence.* pag. 173.

LECTVRE XI.

Doctrines.

1. *Such outward things as God hath ordayned as helps, in matters of Religion, as they are not to be neglected, so neither so to bee rested in, as if any good could come from them simply, without a speciall blessing from the Lord.* pag. 178.

2. *The bloud of Iesus Christ, is the thing ordayned by God, for the purging and washing of our sinnes.* pag. 184.

3. *The purging of a sinner, by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne.* pag. 188.

LECTVRE XII.

DOCTRINES.

1. *That contentment which the soule doth feele in the assurance of Gods fauour in the pardon of sinne, is that which deserues indeed to bee termed ioy.* pag. 190.

2. *It is no vnpossible thing for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* pag. 193.

3. *Hearing is the meanes which God hath sanctified, for the begetting of that ioy, which proceeds from the assurance of Gods fauour in the forgiuenesse of sinnes.* pag. 195.

4. *Though hearing be the meanes of spirituall Ioy: yet it can neuer worke it, vnlesse the Lord shall giue a blessing thereunto.* pag. 198.

5. *Albeit sinne, while it is in act and in performance, pleaseth: yet when the conscience is awakened, it will proue exceeding terrible.* pag. 200.

LECTVRE XIII.

DOCTRINES.

1. *Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certayne signe of a desperate and forsaken state.* pag. 202.

2. *Albeit the committing of a great sinne be a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.* pag. 206.

3. *The anger and displeasure of Almightie God, is exceeding terrible.* pag. 210.

4. *The children of God being truely touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues thorowout.* pag. 212.

LECTVRE XIIII.

DOCTRINES.

1. *The true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanyed with crauing and caring, to bee preserued from the power and seruice of corruption.* pag. 214.

2. *The falling of a child of God into some great and speciall sinne, doth rob him, in his owne feeling, of all former graces whatsoeuer.* pag. 218.

3. *A cleane heart is a Iewell of great price, and especially to bee desired and sought by euery Christian.* pag. 222.

LECTVRE XV.

DOCTRINES.

1. *The graces of God, euen in the best, are subiect to such a kinde of abatement and decrease, that they stand in need of oft renuing.* pag. 226.

2. *A constant purpose in the heart, and a steady endeuour in the life and course to walke so as may please God, is a matter much to be desired by euery one that would be saued.* pag. 235.

LECTVRE XVI.

DOCTRINES.

1. *It is a grieuous thing to be debarred the liberty of Gods house, and the freedome of worshipping him there with the rest of his Seruants.* pag. 239.

2. *It is a great Iudgement of God, when a man is not followed with the fauour and blessing of God, in that calling and place which hee doth sustayne.* pag. 244.

3. *Gods Iudgements vpon others, ought to be matter of feare to vs, lest we so offending God, should also so be punished.* pag. 247.

LECTVRE XVII.

DOCTRINE.

1. *To bee depriued of spirituall gifts and graces, hauing once receiued them, is a grieuous iudgement.* pag. 250.

LECTVRE XVIII.

DOCTRINES.

1. *It is the nature and propertie of sinne, to rob a mans soule of all true comfort.* pag. 261.

2. *It is not vnpossible, but that the ioy and comfort which some great sinne hath taken away, may againe by true repentance be restored.* pag. 265.

3. *Without Gods vpholding, man hath of himselfe no power to withstand any the least occasion or temptation tending vnto sinne.* pag. 268.

LECTVRE XIX.

DOCTRINES.

1. *To be freely, willingly, and cheerefully disposed in the wayes of holy obedience towards God, is a speciall blessing, and such as wee ought all earnestly to desire.* pag. 273.

2. *True repentance and conuersion vnto God, breeds in a mans heart a sincere desire of being an instrument of the like good, by all meanes possible, vnto others.* pag. 277.

3. *The act of teaching others, in the things which doe concerne saluation, is no vile or vnworthy seruice.* pag. 281.

LECTVRE XX.

DOCTRINES.

1. *The mayne and principall matter of all Teaching, by those that intend the good of others soules, must be the things of God, reueiled in his Word.* pag. 284.

2. *It is not vnpossible, but that by the meanes of Teaching, euen they which are most vngodly, may be reclaymed.* pag. 291.

3. *He is most fit to teach the way of saluation vnto others, who hath had experience of the mercy of God therein for his owne particular.* pag.293.

LECTVRE XXI.

DOCTRINES.

1. *The turning of sinners vnto God, is the ordinarie issue of faithfull teaching, & such as may comfortably be expected where that is vsed.* p.295.

2. *No man can assure himselfe that he hath truly profited by dependance vpon Teaching, vnlesse he be indeed conuerted vnto God.* pag.301.

LECTVRE XXII.

DOCTRINE.

1. *It is a wofull thing to stand guiltie of bloud before the Lord.* p.308.

LECTVRE XXIII.

DOCTRINES.

1. *Great sinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worse then it selfe.* pag. 319.

2. *It is possible for a man to be guiltie of a sinne before God, though hee himselfe hath no apparant hand therein.* pag.322.

3. *The whole matter of mans saluation is to bee ascribed onely vnto God.* pag.327.

4. *The generall acknowledgement of Gods grace and goodnesse, can neuer afford to a mans soule any true comfort, till he is able vpon some good ground to apply the same to his owne particular.* pag.330.

LECTVRE XXIIII.

DOCTRINES.

1. *Who so receiues or expects any mercy or fauour from God, must know himselfe bound to returne some thing backe by way of thankefulnesse vnto God.* pag.331.

2. *The exercise and act of singing, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindnesse.* pag.334.

3. *The tongue and voice of man ought to bee vsed by him for the declaring of Gods prayses.* pag.335.

4. *It is a matter agreeable euen to iustice with God, that hee should bee gracious and mercifull vnto those who doe truely repent them of their sinnes.* pag.340.

5. *All seruices tending to the testification of our duty and thankefulnesse vnto God, ought to be performed with cheerefulnesse.* pag.342.

LECTVRE XXV.

DOCTRINES.

1. *No man can performe the seruice of prayssing God, except God doe by his grace strengthen him thereunto.* pag.343.

2. *When*

2. *When God is pleased to enable, there neuer wants sufficiency.* p.347.
3. *The prayſing of God is no eaſie ſeruice.* pag.353.

LECTVRE XXVI.

DOCTRINES.

1. *It is poſsible for a man to doe the very thing which God commands, and yet therein not pleaſe God.* pag.357.
2. *God requires no ſuch ſeruice in Religion, as hath no more in it then an outward forme.* pag.359.
3. *An outward dutie pertayning to the worſhip of God, may ſometime be omitted without ſinne.* pag.363.
4. *In worſhipping God, we muſt not ſo much looke what kind of worſhip is pleaſing to vs, as what it is which the Lord delighteth in.* pag.366.

LECTVRE XXVII.

DOCTRINE.

1. *Of all other ſeruices to be preſented vnto God, a broken heart and a contrite ſpirit, is in his account the principall.* pag.368.

LECTVRE XXVIII.

DOCTRINES.

1. *The proſperitie and happineſſe of Gods Church, is a matter very deare and precious vnto thoſe that are Gods children.* pag.382.
2. *True repentance makes a man deſirous and carefull to repaire ſuch more ſpeciall hurts and wrongs as he hath done, either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling.* pag.386.
3. *We muſt not expect or craue any good thing from God, either for our ſelues or others, but only out of the freedome of his grace.* pag.389.
4. *In all our prayers wee muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe.* pag.391.

LECTVRE XXIX.

DOCTRINES.

1. *Euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to bee reputed the gifts of God, and his goodneſſe for them is to be depended on.* pag.393.
2. *He who is a good man, is alſo well and carefully affected to the common good.* pag.398.

LECTVRE XXX.

DOCTRINES.

1. *It is a great bleſsing, when the ſeruices which men preſent and tender vnto God, doe find acceptance with him, and are approued by him.* p.406.
2. *It is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publike acts and exerciſes of deuotion.* pag.415.

A Preſent for Cæſar.

In two Sermons, vpon LVKE 20. 25.

The firſt Sermon.

DOCTRINE.

1. *That Kings and Princes haue a certayne right and due, pertayning to them by Gods appointment, which is not lawfull for any man to keepe from them.* pag. 432.

The ſecond Sermon.

DOCTRINE.

1. *That it is not lawfull for any man to depriue Almightie God of that which is his due.* pag. 446.

A bargaine of Salt.

In two Sermons, vpon MARK. 9. 50.

The firſt Sermon.

DOCTRINES.

1. *That a preaching Miniſterie is a thing in it ſelfe of very great and neceſſarie vſe in the Church of God.* pag. 463.

2. *That there is nothing either worſe, or more vnprofitable, then ſuch a Miniſter, from whom the Church and People of God can receiue no ſpirituall ſeaſoning.* pag. 472.

The ſecond Sermon.

DOCTRINES.

1. *That an inward ſeaſoning with Religion and Grace is ſuch a thing, as all the Diſciples of Chriſt Ieſus muſt endeuour for.* pag. 482.

2. *That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace.* pag. 495.

THE DOCTRINES TRIALL:

Shewing both the neceſſitie and the way of trying what is taught;

In a Sermon vpon
1. Theſſ. 5. 21.

By SAM. HIERON.

1. Cor. 10. 15.
Iudge yee what I ſay.

LONDON
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1620.

TO

MY REVEREND FRIEND,

Mr. Dr. CHADERTON,

MASTER OF EMANVELL

COLLEDGE IN

CAMBRIDGE.

SIR, as a pledge of the reſpect I owe you, I haue made my ſelfe bold, vnder your name, to ſet forth this Sermon. The old prouerbe, which forbiddeth to ſend Owles to *Athens*, hath taught me not to ſend this to you, as a matter of ſupply: you (now) liue at the Well-head (from whence I confeſſe, and reioyce, my ſelfe to haue drawne that little, by which it hath ſince pleaſed God to enable me to the doing of ſome ſeruice in his Church) and were (long ſince) one of thoſe iudicious and painefull Diuines, at whoſe feete I ſate (with many others) in the dayes of my preparation to that worke,

worke, wherein I now (by the aſsignement of the Lord of the Vine-yard) am imployed. In this therefore, I deſire rather to be thought to preſent you with an account of mine owne courſes, then with any direction for yours: The two Verſes before this, I haue preached on, and the Sermons are abroad. As I held it neceſſarie to treate on this alſo, ſo I thought it fitting to publiſh that, which concerning it was giuen me to deliuer. There is no one thing (I thinke) in which our ordinarie Hearers, are either more vnskilfull or more backward, then this dutie of trying Doctrines: what vnſettledneſſe in opinion, what vnſoundneſſe in iudgement, this hath cauſed, I doubt not, your ſelfe in your long experience haue obſerued. If I ſhall preuaile ought to the curing of this Epidemicall diſeaſe, I ſhall glorifie God in that behalfe. My endeuour that way, I haue ſhewed in this ſmall Sermon: which (here) from your hand, I commend to the common vſe of Gods *Iſrael*:

from *Modbury* in *Deuon.*

Yours reſpectiuely,

SAMVEL HIERON.

TITLES AND TEXTS OF SCRIPTVRE HANDLED IN THIS BOOKE.

The Doctrines Triall.

1. THES. 5. 21.

Try all things: and keepe that which is good.

The Christians Liue-Lood.

MATTH. 6. 33.

But seeke yee first the Kingdome of God, and his Righteousnesse, and all these things shall be ministred vnto you.

Penance for Sinne.

PSALME LI.

The Argument.

To him that excelleth. A Psalme of Dauid, *when the Prophet* Nathan *came vnto him, after he had gone in to* Bath-sheba.

1. *Haue mercy vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*

2. *Wash me thorowly from mine iniquitie, and clense me from my sinne.*

3. *For I know mine iniquities, and my sinne is euer before me.*

4. *Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest bee iust when thou speakest, and pure when thou iudgest.*

5. *Behold, I was borne in iniquitie, and in sinne hath my Mother conceiued me.*

6. *Behold, thou louest truth in the inward affections: therefore hast thou taught me wisedome in the secret of mine heart.*

7. *Purge me with Hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.*

8. *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

9. *Hide*

9. *Hide thy face from my ſinnes, and put away all mine iniquities.*

10. *Create in me a cleane heart, O God, and renew a right ſpirit within me.*

11. *Caſt me not away from thy preſence, and take not thine holy Spirit from me.*

12. *Reſtore to me the ioy of thy ſaluation: and ſtabliſh me with thy free Spirit.*

13. *Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall be conuerted vnto thee.*

14. *Deliuer me from bloud, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.*

15. *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16. *For thou deſireſt no Sacrifice, though I would giue it: Thou delighteſt not in burnt Offering.*

17. *The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.*

18. *Be fauourable vnto Zion for thy good pleaſure: build the walls of Ieruſalem.*

19. *Then ſhalt thou accept the Sacrifices of Righteouſneſſe, euen the burnt Offering and Oblation: then ſhall they offer Calues vpon thine Altar.*

A Preſent for Cæſar.

In two Sermons.

LVK. 20. 25.

Then he ſaid vnto them, Giue vnto Cæſar the things which are Cæſars, and vnto God, &c.

The ſecond Sermon.

VERS. 25.

And to God thoſe which are Gods.

A bargaine of Salt.

In two Sermons.

MARK. 9. 50.

Salt is good: but if the Salt haue loſt his ſaltneſſe, wherewith will you ſeaſon it? haue ſalt in your ſelues, and haue peace one with another.

The ſecond Sermon.

Haue ſalt in your ſelues, and haue peace one with another.

A briefe direction for the Commers to the Lords Table.

THE DOCTRINES TRIALL.

1. THES. 5. 21.

Try all things : and keepe that which is good.

I Will not enter into any course of repeating that which I taught in my former Sermon. This in briefe, to manifest the connexion and order of both; both my two Texts, and Lectures. In the former we were taught the necessitie of diligent and respective dependance vpon the preaching of the Word, vnlesse we will presumptuously and vnwarrantably aduenture our selues vpon the neglect of the ordinarie way, by which God is pleased to collect and gather his, vnto himselfe. We are now to be informed, with what wisedome it becommeth vs to behaue our selues in awayting vpon this Ordinance of God; that so we may reape that good by it, which in the purpose of God is intended in it. A seruice, in it selfe, and in it owne nature, wholesome and profitable, may yet in the manner of vsing it be depraued. Hearing is a very necessarie and an important dutie: and yet, a man through his owne default may be constant and continuall in it to his hurt, rather then to his benefit. To the end therefore we may so attend vpon this exercise of Prophecying, as that thereby we may be edified in our holy Faith, *Paul* commendeth here vnto vs, two necessarie Vertues: First, *Discretion*: Secondly, *Constancy*. Discretion, to trie all things. Constancy, to hold fast that, which is found vpon triall to be good. To retayne ought in Religion stifly, before a man haue tryed it thorowly, what greater folly? This is wilfulnesse rather and Pertinacy, then true Constancy. Againe, to examine points diligently, and

The order of the place.

The generall scope thereof.

The diuision of it.

then to neglect them carelesly, what greater vanitie? It is a great deale of labour to no vse. But to sift and scanne that which is heard, exactly, and to maintayne that which is found, to hold at the touch resolutely, this is the glorie and credit of Christianitie. Of these two points I am now in order to intreat.

The first Doctrine.

Concerning the first, this is the Doctrine: *That it is the dutie of those which honor Preaching as the meanes appointed for saluation, To trie things taught, before they giue their full and absolute yeelding thereunto:* Who that lookes vpon the place, but he will forthwith conceiue this to be the Doctrine? The aduice of the Spirit of God is, that our honouring of Prophecying, should be accompanyed with trying it. So respect it, as that you binde not your selues to a receiuing without enquirie, hand ouer head, whatsoeuer is commended by it. Hereto is that charge to be referred, *Of* * *trying the Spirits,* that is, *Of examining their Persons and Doctrines, who professe to speake vnto vs by the Spirit.* It remayneth vpon Record, as an honour to the Nobles of *Berea,* and it is a rule for vs, that hearing *Paul* and *Silas* preach, [a] *They were diligent in searching, whether the things they spake were so.*

* 1.Ioh.4.1.

a Act.17.11.

The course of seeking holy Knowledge, at the mouthes of those, whose lips by their calling ought to preserue it [b], is termed by *Solomon,* [c] *A buying of the Truth.* As therefore in buying, it is euery mans wisedome to consider the Wares which are tendered to him, how they are conditioned, and (as *Chrysostome* saith pithily to this purpose) *To goe from Shop to Shop, and from Chapman to Chapman,* to looke where he may haue the best, before he make a through bargaine: so it ought to be the care of a prudent Christian, to consider of particulars, which are taught, before hee giue them entertaynement. [d] *Take heede how you heare, said our Sauiour*; Doth not this Take heede in hearing, intend a triall of things heard? Consider two things with me; and the Truth, Equitie, and Necessitie of this Doctrine will soone bee yeelded to. The one is, *The possibilitie of being deceiued in our dependance vpon Prophecying.* The other is, *The danger of mistaking.* The possibilitie of being deceiued, proceeds from two things: First, Somewhat in them, which Prophecy: Secondly, Somewhat in our selues, who listen thereunto. Touching them which prophecy, there are two sorts by whom there is danger of deceit. First, Some purpose to deceiue: Secondly, Some casually may deceiue. Some purpose to deceiue, whom the Apostle termeth, [e] *Lyers in wait to deceiue,* and whom he compares (according to the nature of the Greeke word vsed) *to Cheaters and false Gamesters,* who haue deuices by cogging Dice, to deceiue the vnskilfull. These [f] *speake peruerse things,* and [g] *priuily bring in damnable Heresies.* It hath beene an ancient practice of the Deuill, [h] *To be a lying spirit in the mouthes of some prophets:* There haue beene euer some [i] *misse-leading Leaders*; [k] *Causers of the people to erre by their lyes*; and Saint *Peter* hath assured vs, that in this particular, the latter times will hold proportion with the [l] former: Still there will be some seedsmen of Tares amongst them that sow the purer Wheate; some temperers of Leauen, with the sweet lumpe of Gods

b Mat.2.7.
c Pro.23.23.

Gyrare negotiatorem vnum & alterum, Chrys. Hom.44.in opere imperfect.

d Luk.8.18.

e Eph.4.14.

ἐν τῇ κυβεία.

f Act.20.30.
g 2.Pet.2.1.
h 1.King.22.22
i Isa.3.12.
k Ier.23.32.
l 2.Pet.2.1.

Gods ſacred Truth. Others there are againe, which may caſually deceiue, and they are alſo of two ſorts. The one ſort are ſuch as may leade the people into errour (though perhaps it be not their purpoſe) through their inſufficiency, their rawneſſe, their vnskilfulneſſe, their negligence, for, and in the diſcharge of this great ſeruice of inſtructing. Too many ſuch there be, who wanting [m] *the tongue of the Learned,* who lacking [n] Iudgement, and skill of [o] *right diuiding the Word of Truth,* and being no [p] *well-taught Scribes to the Kingdome of Heauen,* and then withall being careleſſe of that charge, touching [q] *taking heede to Doctrine,* doe vent many things vnſound and vnſauourie, ſometimes *things vaine and fooliſh,* as the Scripture termeth them [r] ordinarily, [ſ] *ſuch as God neuer commanded, nor ſpake, neither euer came into his minde,* whereby [t] *the minds of the ſimple are deceiued,* and [u] *the hearts of the Righteous made ſad.* Theſe bee ſuch as *Paul* calleth [x] *Deceiued deceiuers.* They are beguiled themſelues, and ſo beguile others. I will not be ſo vncharitable as to range ſuch among purpoſed Deceiuers: yet this I ſay, they themſelues, being through vnskilfulneſſe and negligence miſtaken, and doing the Lords worke more remiſly then is fit, they become an occaſion of erring vnto others. When men come to the handling of holy things, not well inſtructed themſelues, and then doe that which they doe, without any great conſcience (it may be they doe it for forme, and binde themſelues to ſpeake according to the Times) it cannot bee auoided (though it may bee, their hearts are not ſo naught as to meane deceit) but ſomtimes others by them ſhall be in danger to be miſſeled. The ſecond ſort of ſuch as caſually may deceiue, are euen the beſt, the moſt ſufficient and faithfull Teachers. It is poſſible, that euen ſuch, notwithſtanding all their care, may at a time deliuer that which is not ſafe to entertayne. None ſince Chriſt, neither companies of Men, nor particular perſons, haue had the infallible aſſiſtance of the holy Ghoſt, except the Apoſtles. [y] *Our knowledge here is but in part.* In ſundrie things (as men) we are many times much miſtaken. And it falleth out many times, through Gods wiſe diſpenſing, *that ſomewhat is reuealed to him which ſitteth by,* which he, who occupieth the roome of the Teacher, doth not vnderſtand; as is gatherable out of that ſaying of the Apoſtle, (1. *Cor.* 14. 30.) This is the firſt thing out of which there ſprings a poſſibilitie of being deceiued. The ſecond is, from out of our ſelues which come to heare. Wee are naturally in matters of Religion eaſily miſſe-carried, by reaſon *of the vanitie of minde, and darkneſſe of cogitation,* which wee haue brought with vs from the [a] Wombe: [b] *We are vnwiſe by nature and deceiued.* And then what through preſumption, truſting too much to our ſelues, what through a kinde of natiue lothneſſe to endure the paynes of Trying, what through an affectation of Noueltie, we are very lyable to deceit, apt to drinke-in errour as water, and to bee [c] *carried vp and downe with euery winde of Doctrine.* As it is ſaid of vs in the generall, that wee are Clay to God, and Waxe to the Deuill: ſo may it be applyed to vs in the particular, that we are hardly wrought to an entertaynement of a Truth, but ſoone wonne to the embracing of an Errour. The Iewes, in regard of their vntowardneſſe

m *Iſa.*50.4.
n *Mica.*3.8.
o 2.*Tim.*2.15.
p *Matt.*13.52.
q 1.*Tim.*4.16.
r *Lam.*2.14.
ſ *Ier.*19.5.
t *Rom.*16.18.
u *Ezc.*13.22.
x 2.*Tim.*3.13. πλανῶντες πλανώμενοι.
y 1.*Cor.*13.9.
a *Epheſ.*4.18.
b *Titus* 3.3.
c *Eph.*4.14.

to good, were termed [d] *ſtiffe-necked*, and [e] *a gainesaying people*, and [f] *ſoone turned out of the way which God commanded them*; and the [g] *Galatians were ſoone remoued to another Goſpell*, and the paynes [h] *of forming Chriſt in them, was as a trauailing in birth.* Euer ſince the razing out of vs the Image of the God of Truth, there hath beene in our nature ſuch an affinitie with falſhood, that that which Saint *Paul* cals [i] *the deceiueableneſſe of vnrighteouſneſſe*, is very preuailing, ſpeedily to entangle vs. *That ſame Canker or Gangrene* of vntruth doth ſoone ſeize vpon vs, and [k] *it fretteth* apace when it hath once begun. Hereupon, the Bringers in of Hereſies haue *many to follow their damnable wayes:* and Antichriſt [m] *hath ſmall and great, rich and poore, to receiue his marke.* Now for *the danger of erring* in matters of this kinde, it is not hard to diſcouer it. Religion is a matter which concernes the ſoule, and the euerlaſting happineſſe thereof. A miſtaking therefore muſt needs be followed, with a more then ordinarie hurt. I know there are differences and degrees of errours in matters of Religion. Some doe ſtrike more directly to the heart of Pietie, and weaken the very mayne foundation of Faith. Some are not altogether of ſo dangerous a nature; being in points of leſſe importance. The former are as mortall diſeaſes in the body: the other are but as ſuperfluous humours within, or ſwelling tumours without. But yet as in the body, ſmaller griefes, when they are multiplyed and continued, become preiudiciall to the life of the whole: ſo theſe * kinds of miſtakings, when they are ordinarie and increaſed, grow dangerous to the Mayne. [n] *A little Leauen doth leauen the whole lumpe:* It is applyed by the Apoſtle, to ſhew what inconuenience followes the entertaynment of (as it may ſeeme) a petty errour in the things of God. Then withall in the day of temptation, when a man is either before the World called into queſtion for that which he doth profeſſe, or elſe is ſifted and winnowed by Satan, about that which hee beleeues; how wofull and hazzardous ſhall his caſe be, if he haue taken vp his Religion only (as I may ſo ſpeake) vpon truſt, or rayſed it vp out of his owne ſurmiſe! There is neither of theſe, but will bee a poore ground for him to relye vpon, in the time of Triall. Small courage ſhall one haue, to engage his life for that, for which his beſt proofe is the authoritie of him from whom he receiued it: and it will not be eaſie to anſwere the Deuill, by alleadging the name of a Man, vnleſſe he be able to iuſtifie his Tenent by diuine Authoritie. So then, if either wee conſider the eaſineſſe of erring in matters of Religion, or the perill of miſtaking therein, wee muſt needs acknowledge this Doctrine, touching the Triall of Doctrines, to be true. How ſhall this eaſineſſe to erre be preuented? How ſhall this danger of not going aright be auoided? but by this one courſe of conſidering all things, and of examining each point, before wee build vpon it as a certaintie.

The Deuill labours to poyſon the Fountayne of Truth (the publike Miniſtrie) ſo that oft-times there ſtreame euen from it very dangerous conceits: and the old ſaying may bee well applyed to our Profeſſion, *Many goad inches, but few good Plough-men:* So, many Aduenturers to ſpeake from

d *Act.7.51.*
e *Rom.10.21.*
f *Exod.32.8.*
g *Gal.1.8.*
h *Gal.4.19.*
i *2.Theſ.2.10.*
k *2.Tim.2.17.*
m *Reuel.13.16.*
* Inferior.
n *Gal.5.9.*
Πολλοὶ βυκέυται, παῦροι δὲ τι γῆς ἀρότῆρες.

from the Pulpit; not ſo many who obſerue the Rule, of ſpeaking ° *as the Words of God,* and then the beſt ſometimes are ouerſhot. I remember what we learned when wee were Boyes; How one *Cannius* was coozened in the buying of a Garden in an Iland. The Seller firſt inuited him to it, and for that day hired diuers Fiſhermen, to attend the Banks with Boats and Nets, and to bring in plentie of Fiſh, and to lay it at his feet, making *Cannius* beleeue (who wondered at it) that it was the Royaltie of the place, and that that ſeruice was due to him, as Lord of the Garden, whenſoeuer hee came thither. *Cannius* beleeuing him, and being much in loue with ſuch a commoditie, would needs haue the Garden, and paid for it to the purpoſe. Shortly after, hee had a diſpoſition, to let ſome of his friends ſee what a purchaſe he had made, and brought them to the Garden to be merry, making full account that the Fiſhermen would bee there, both to ſhew him paſtime, and to preſent him with a tribute of Fiſh. When hee ſaw neither Boate, nor Fiſherman, nor Net, he asked his Neighbours whether it were Holy-day with Fiſhermen? They anſwered, None that they knew of; and added withall, that they wondred at the late reſort of Fiſhermen there, as a thing vnvſuall in that place. Vpon this, *Cannius* perceiued he was coozened: but it was too late; he could not helpe it. And thus may an heedleſſe perſon bee deceiued in his dependance vpon Gods Ordinance: Hee may meet with ſome craftie *Pythius* (for ſo was hee called who deceiued *Cannius*) who may commend a Doctrine to him, and ſet it out with many plauſible termes, as if it were of ſuch and ſuch excellent vſe for a mans ſoule; which yet, when it is brought to triall, ſhall bee found to yeeld out no ſuch matter as was promiſed. Thus ſtill may this point bee amplified, touching the poſſibilitie to receiue infection, euen by preaching: to which when we ſhall ioyne our owne aptneſſe to bee miſſe-led, and the perill of going awry, the generall point muſt needs bee yeelded to; namely, that in receiuing of Doctrines, Trying ought to goe before Truſting; wee muſt labour to be ſure that that which we intend to keepe is good, before we ſet vpon the keeping of it as good.

° 1. *Pet.* 4. 11.

Cicero Offic. l. 3.

This point of Doctrine makes to the diſcouerie (I wiſh alſo it may ſo pleaſe God, to the recouerie) of three great euils, which are very preuailing, and very vniuerſall in theſe our Times. Firſt, *Wilfulneſſe*. Secondly, *Careleſneſſe*. Thirdly, *Vnskilfulneſſe*. The firſt of theſe is a froward humour. The ſecond, a negligent humour. The third, a ſottiſh humour. They are ouercomne with the firſt, who plead for their excuſe, in either not hearing, or not crediting any whom they heare; the varietie of opinions to be found among Preachers, and the poſſibilitie of being deceiued by dependance on them; ſcarcely two of them of a minde (ſay ſome) and therefore my reſolution is, I will beleeue none. How doth this agree with the Rule of Trying all things? It is not the counſell of the holy Ghoſt, becauſe there is a ſpirit of errour in the mouthes of many, and the beſt learned may miſtake, therefore ceaſe to heare; but becauſe it is thus, be ſure to trie. This binds to iudiciall hearing, it giues no warrant to deſiſt from hearing. Wilt thou rather ſtarue, becauſe of a poſſibilitie to bee poyſoned? or

The vſe.

or goe naked and neere the winde, becauſe in the ſhops of them that ſell, thou mayſt bee coozened? or lye downe in the ſtreet, or by the hedge, becauſe (perhaps) thou mayſt either goe wrong, or ſtumble on the way? Our Sauiour would haue his Diſciples learne and inquire, and ſeeke to be ſure p *what he was, though ſome ſaid one thing, ſome another, touching him.* That I may be deceiued, muſt increaſe my care, not ouerthrow my diligence.

p *Mat.16. 13, 15.*

Now touching the ſecond euill, of *Careleſneſſe*, it is to be ſeene in thoſe, who are apt to take all for ſound and good, which is deliuered. If they can countenance that which they ſeeme to maintayne, with the name of a Teacher, or ſay, it was deliuered at a Sermon, they thinke it is enough. Eſpecially there is euen a kinde of Idolatrie committed by ſome, in ſelling themſelues ſo to ſome mens iudgements, that they doe in a manner repute euery word an Oracle which they ſpeake. It is ſufficient for them, if ſuch or ſuch a man hath ſaid it. This is euen a ſpice of that which Saint *Paul* termes q *a being ſeruants to men.* It is r *to haue ones faith more in the wiſedome of man, then in the power of God.* ſ *Let a man eſteeme of vs, as the Miniſters of God,* but yet, not as men, in whom, but t *by whom, you beleeue.* u *Were he an Angell from heauen,* yet his Goſpell muſt bee looked into. Harken to a matter becauſe we ſay it; ſo much wee may challenge by our place: but doe not beleeue it, vntill you know vpon what ground we haue ſpoken it. Could we once worke a conſcience of this dutie in our Hearers, many who doe now deſpiſe our Doctrine, would then approoue it; and they which doe approoue it, would finde ten times more ſweetneſſe in it then they doe.

q *1. Cor. 7. 23.*
r *1. Cor. 2. 5.*
ſ *1. Cor. 4. 1.*
t *1. Cor. 3. 5.*
u *Gal. 1. 8.*

But now commeth the third euill, at the leaſt as bad as the two former, and that is *Vnskilfulneſſe.* This reacheth farre. For, beſides, that they who are guiltie of the two before named, are alſo chargeable with this; euen they who are better diſpoſed, and haue a kinde of inclination to the dutie of Triall, yet want that skill, and ableneſſe for it, which is neceſſarie. It is not eaſie, no not among the beſt Profeſſors, to finde a man x *that hath an exerciſed wit, to diſcerne both good and euill.* A witty and ingenious man, well ſpoken, and able to carry a matter handſomely, and to ſet it out with a ſmooth and pleaſing phraſe, would ſoone deceiue euen a great many of thoſe which meane well.

x *Heb. 5. 14.*

Quickly might a man of Arts and Parts, make many of vs to ſtagger, euen touching thoſe very things which hitherto haue gone with vs for currant, and wherein we haue ſeemed very confident. A man might ſo lap vp the poyſonous drugs of Poperie, and ſo gild them ouer with the ſeeming allowance of Scripture, and of hore-headed Antiquitie, that euen the greateſt part would ſoone ſwallow them downe without ſuſpicion. This is a truth, but a lamentable truth. What pitty is it, that after this long Sunneſhine of the Goſpell in this Land, there ſhould bee ſo many, who but (as Saint *Peters* terme is) ſee glimmeringly, and vncertainely, like one y *who cannot ſee a-farre off*, in matters of Religion; and like *Zebut* in the holy Storie, either take Men to be but the ſhaddowes of Mountaynes, z or the ſhaddowes of Mountaynes to be Men. They know not what to make of many

y *2. Pet. 1. 9.* μυωπαζων.
z *Iudg. 9. 36.*

many things, what to conceiue, or how to determine. And as *Absolom* and the Elders of Israel, at the first gaue a generall approbation to *Achitophels* aduice, and were readie to follow it, but by and by said, *The counsell of* HVSHAI *the Archite was a great deale better*, and so did [a] accordingly: so they who now say; Surely, this is the Truth which wee must bide by; within a while are apt to crie out; Nay, but this is the better; and like the *Lystrians* in the Storie, bee readie *to cast him out*, whom in the beginning [b] they did magnifie. Must I not here say with the Apostle, [c] *Shall I praise you in this? in this I praise you not.*

a 2.*Sam* 17.4. 14.

b *Act.*14 19.
c 1.*Cor.*11.22.

Now, happy might I account my selfe, if the Doctrine which I haue framed out of this Text, might become a purgatiue receit, for the remouing of these three malignant Humours; then the which, I professe I know none, which doe more preiudice the good concoction of that heauenly and wholesome Doctrine which is taught vs. If we can say, this Text is not the Word of God, or that it hath no Authoritie to binde vs, or that it doth not directly make against these three corruptions, I see no cause but we may cherish them, and maintayne our selues in them: but otherwise, it becommeth vs, vpon the paine of the most High his displeasure, to cast aside all either frowardnesse, or neglect in this matter, and to labour to haue skill in the performance of this Trying dutie. [d] *We disclaime all Lordship ouer your faith*, we are set on worke [e] *for the seruice of your faith*, not for commanding it. We leaue it to Papists, to tyrannize ouer mens thoughts in matters of Religion, and to require the people to lap vp their faith in the generall beleeuing of the Church. We desire you to Trie, we beseech you to enquire, we would faine bring you [f] *to stand in the wayes and aske*, we know, you can neuer till then haue [g] *stablished hearts*; you can neuer attayne to that of being [h] *fully perswaded euery man in his owne minde*: and when you shall doe this, you will say to vs, who haue preached to you, as the *Samaritane* said to the Woman, *Now we beleeue not, because of your sayings*, for wee haue found it our selues, and know that this and this is so [i] indeed: or after some such sort, as the Queene of the South said to *Solomon*; The sweetnesse which we now feele in Religion, [k] *farre exceedeth your report.*

d 2.*Cor.*1.24.
e *Phil.*2.17.
f *Ier.*6.16.
g *Heb.*13.9.
h *Rom.*14.5.
i *Ioh.*4.42.
k 1.*King.*10.7.

Now because, if I should winne you all to a resolution of Trying Doctrines, and then leaue you doubtfull, how and which way to performe it, my course would bee vnprofitable: therefore you shall giue mee leaue to bestow some paynes that way, and to giue some necessarie directions in that behalfe. That there is a meanes to attayne to some sufficiency for the discharge of this seruice, why should I goe about to proue? God would neuer bid vs Trie, if it were not possible for vs to be able to Trie. Now all Triall of Doctrine must be by some Rule. The Greeke word here translated Trie, betokens, such a triall as Gold-smiths vse touching metall; for the discerning whereof they haue a touch-stone, at which that which will not hold, is reiected and laid by as counterfeit. A touch-stone there must be sought, for this businesse. And when we haue found it, we must vnderstand how to make vse of it, to that end. The mayne Touch by which all Doctrine

Doctrine must be tryed, and by which it must either stand or fall, is the Wil of God reuealed in the Scriptures. [l] *Bring them to the Law, and to the Testimonie* (said the Oracle of God of old) *and consider whether they speake according to that Word.* By this our Sauiour himselfe was content to bee [m] tryed; By this the preaching of *Paul* and *Silas* at Thessalonica was [n] tryed. Religious Doctrines are Gods matters: and shall we haue a better then God to be tryed by, in the things of God? and how shall we know what is Gods minde in a matter of Doctrine, but by the Scripture? Excellently spake he, who called the Scripture *the Heart and Soule of God*; and he who affirmed, that God hath left for vs in the Scriptures, *A Fortresse against errours.* Let Papists (if they will needs) persist in their blasphemous disclayming the triall of the Scripture, accounting Traditions to be *the Touch-stone of Doctrine*, and the *Foundation of Faith*, and reputing the Scriptures to be rather a kind of *Store-house for aduice* in matters of Religion; yet we will euer account them the *Diuine Beame*, and the most exact Ballance, and approue that course of That great *Constantine*, exhorting the Fathers assembled in the Nicene Councell, *to take the resolution of things in question, out of the diuinely inspired Writings.* And let men learne here by the way, how necessarie it is for them, if they would bee rightly grounded in Religion, to be well acquainted with the Scriptures. Our Sauiours rule can neuer faile: [o] *You are deceiued, not knowing the Scriptures.* God forbid, wee should vnder any pretext dishearten you in your care to turne ouer Gods Booke. Let profaneneſse and Poperie cast reproches vpon diligence and ordinarineſse; herein, we the Ministers of Christ, shall rather call vpon you, as *Chrysostome* of old did vpon his Hearers, *Heare, O you men of the World, get you Bibles. It is*, saith another of the Ancients, *of all torments, the greatest to the Deuils, if they see a man giuen to the reading of the Scriptures.* We would reioyce to see those dayes spoken of in Storie, *wherein the secrets of the Scriptures should be familiarly knowne to Taylors, Smithes, Weauers, Seamsters, Deluers, Neat-herds, &c.* and of which *Hierome* speaks, *Wherein euen silly Women were wont to contend, who should learne without booke most Scripture.*

Neuer will we hold with that blasphemous Papist, *That it was the inuention of the Deuill, to permit the people to reade the Bible:* but wee will still presse you with that of the Apostle, [p] *Let the Word of Christ dwell plenteously in you.*

Thus haue we found the Touch-stone: let vs now enquire how it must be vsed. A little Child, or a Foole may easily finde a Touch-stone, and yet when he hath it, not know what to doe with it, more then with another ordinarie pibble. Though the Scripture bee not so common as it should, yet it is conuersed with by more, then can tell how to turne it vnto good. This then shall bee the next part of my taske, to shew how the Scripture may be made vse of, for the Triall of Doctrines.

And here there are two things considerable. First, *How he must be qualified, who aduentureth to meddle with the Scripture.* Secondly, *How being so qualified as is necessarie, he may be able to apply it to this vse.* First, whoso puts

l *Isa.8.20.*

m *Ioh.5.39.*

n *Act.17.11.*

Cor & Animam Dei, Gr. in Reg.3. *Firmamentum contra errores*, Aug. in Ioh. 1. tract.2. *Lindanus Panop. l.1. c.9.* calleth them *Lidium lapidem*, l.5.c.2. *Fundamentum Fidei. Commonitorium Bellar. Diuina statera*, Aug. l.2. Bap. c.6. *Exactissima trutina*, Chr.hom. 13. in 2.Cor. τὸν ζητούμενον λύσιν ἐκ τῶν θεοπνεύστων λόγων, *Th.* l.1. *Inst.* c.7.

o *Matt.22. 29. Audite seculares, comparate vobis Biblia*, Hom.9. in ep.ad Colos. *Super omnia tormentorum genera, si quem videant verbo Dei operam dare*, Orig. in Num. Hom.27. Theod. de Corrig. Græcorum affect. lib.5. *Hier.* in Ps.133. *Mart. Perez.* de Trad. l.44.

p *Col.3.16.*

puts his hand to the Scripture in desire to get skill by it, so, as that by the helpe thereof, he may be able to examine Doctrines, it is meete especially that he be a man of an humble spirit. [q] *They be the humble, to whom the Lord giueth grace;* [r] *He dwelleth with such;* [s] *He teacheth his way to such; to them he reuealeth his secrets:* [t] *A man must humble himselfe, that he may walke with his God.* It is a good speech of AVGVSTINES, *The Doctrine of the Scripture is so tempered, that there is no man but may draw thence sufficient for himselfe, prouided that he come vnto it with Deuotion.* Now, that which the Scripture meaneth by *humblenesse of Spirit* in this case, and *Augustine* by *Deuotion*, is this; *A yeelding of a mans selfe ouer to be taught of God, out of a resolued and strong opinion, that he is of himselfe but a Foole in the things of God.* This is that which the Apostle calleth a *being a Foole,* [u] *to the end that he may be wise.* [x] *They be the simple, to whom the Word of the Lord giues sharpnesse of wit.* The summe is this in a word (that I may not dwell vpon this particular;) Except a man bee sensible in himselfe of mans natiue dulnesse in the matters of God, of the vnfitnesse of his reason, to iudge and to determine in points of that nature, and so resolue to submit himselfe wholly to bee taught of God, and to conforme himselfe, and to subdue his thoughts, and to frame them to that which he shall reueale, it is vnpossible that he should euer bee by the Scriptures made wise vnto saluation. Now, the best euidence of ones being furnished with this worthy qualitie, is his binding himselfe not to looke into the Scripture without prayer. Thus did *Dauid* bewray the meekenesse of his Spirit, by begging of God *to open his eyes,* to [y] *see the wonders of the Law,* by praying him to [z] *giue him vnderstanding,* to [a] *teach him good iudgement and knowledge.* This shewed *Dauid* to haue renounced all opinion of his owne sufficiency, and to haue resigned himselfe ouer wholly to the Lords guidance. He would not trust himselfe in wading into these depths: but in more then a iealousie ouer himselfe, he cast himselfe altogether vpon God. It is but as *Paul* calleth it, [b] *vaine iangling*, and [c] *science falsly so called*, a kinde of frothy knowledge, whatsoeuer men get out of the Scripture, aduenturing on it, without this qualitie. Determine if thou wouldest get ought out of Gods Booke, by which thy soule may bee satisfied as with marrow and fatnesse, neuer to betake thy selfe to the vse of it, but to vrge that vpon thy selfe, which the Woman of Samaria scoffingly said to Christ, [d] *Thou hast nothing to draw with, and the Well is deepe*, without thee, *O Lord, I shall depart emptie away. God must bee prayed vnto, and wee must say with the Apostles, Lord, shew vs this Parable.*

Now, when a man is thus addressed and prepared with an humble, yeelding, and resigned Spirit, his next care must be, to be furnished out of the Scripture with some matter of Rule, by which hee may still in his hearing course, make that triall which is necessarie. This matter of Rule, I may thus distinguish; It is either more generall, or more speciall and particular. The more generall matter of Rule, is the Doctrine of Catechisme. I will shew you what I meane hereby. There is a thing, which *Paul* in one place calleth [e] *the Forme of Doctrine*; in another, [f] *the Patterne of wholesome words*;

q 1.*Pet.*5.5.
r *Isa.*57.15.
s *Psal.*25.9, 14.
t *Mic.*6.8.
Modò ad hauriendum accedat deuotè, August. de Vtilitate credend. c.6.
u 1.*Cor.*3.18.
x *Pro.*1.4.
y *Psal.*119.18.
z *Psal.*119.34.
a *Psal.*119.66.
b 1.*Tim.*1.6.
c 1.*Tim.*6.20.
d *Ioh.*4.11.
Orandus est Deus & dicendum cum Apostolis, Edissere nobis hanc parabolam, Hier. Epist. ad Pammach.
e τύπον τῆς διδαχῆς, *Rom.* 6.17.
f ὑποτύπωσιν τῶν ὑγιαινόντων λόγων. 2.*Tim.*1.13.

g *Heb.6.1.* *words*; elſewhere, g *The Doctrine of the beginning of Chriſt.* It is a certayne frame of ſacred Truth, raiſed out of plaine, direct, and vnqueſtiond Texts of holy Scripture, manifeſting by the way of abridgement, the order and courſe of mans ſaluation, to whom he muſt looke vp for it, and by what way and meanes hee muſt come to it. Hee which doth not begin at this, ſhall neuer come vnto that in Religion, which is called h *the Certainty.* There was a courſe of teaching this in the Apoſtles dayes, as may bee gathered out of *Heb.*6. 1. and hath beene continued in all well-gouerned Churches euer ſince. And I am verily perſwaded, that one ſpeciall reaſon, why both many, who are for Profeſſion Diuines, are ſtaggering and vncertaine, and various in points of Diuinitie, and ſubiect to drawing this way, and that way, either by the Times, or by ſuch Authors as they meet with; and diuers alſo of our people, of all ranks, are ſo vnſettled, and ſo by and by puzzled, vpon the raiſing vp of a new or ſtrange point of Doctrine, is, they were neuer well brought vp in the grounds of Catechiſme. And it is a great errour both amongſt vs Miniſters, that this kind of Teaching is ſo little in our practice; and amongſt the people, that where it is vſed, it is ſo little in eſteeme. Neuer ſhall a man be other then raw in Religion, that was not well ſeaſoned with the firſt rudiments. Theſe muſt be to him like the Patternes which ſome Craftſmen haue, by which they proportion out their worke: That which they heare, if it hold not agreement with theſe Principles, it muſt be reiected as vnſound. Theſe our dayes affoord many helps in this kind, and our neglect herein is the more without excuſe. If you ſhall giue this point but a little time and roome in your thoughts, to be here conſidered of, I make no doubt, but you will all confeſſe it to bee true.

h *Luk.*1.4.

Now, the more ſpeciall and particular Rule, is either for the deciding of the great Queſtion betwixt Vs and Papiſts, or for our direction and ſettlement in that ordinary Preaching which is amongſt our ſelues. Touching Poperie, we ſhall finde that courſe which *Solomon* tooke for the trying of the two Harlots which came before him, whether was the true Mother, when both were therein very i confident, to be of very ſpeciall vſe for the triall thereof, and for the confirming of a mans determination touching it, that it is but counterfeit. Shee, vvho could bee content the liuing Child ſhould be diuided, *Solomon* gaue his verdict vpon her, that ſurely ſhee was not the Mother. Vnitie is a matter much boaſted of by Papiſts, yet there is nothing ſo pregnant againſt them as this point of Diuiſion. For whereas God vvill haue all reſerued to himſelfe, and vvill admit no Coparcinory (k *I will not giue my glorie to another*) vve ſhall find Poperie, in the points of Chriſtian Religion, to admit (cleane contrary to the fundamentall Lawes of Heauen) as it vvere a Gauel-kind cuſtome, and to allow Sharers vvith God, in the things vvherein he vvill endure no Partners; as for example: Adoration is diuided betwixt God and Images. The ſeruice of Prayer betwixt God and Creatures. Mediation to the diuine Maieſtie, betwixt Chriſt and Saints. The headſhip of the Church, betwixt Chriſt and the Pope. The conuerſion of a Sinner, betwixt the freedome of

i 1.*King.*3.

k *Iſa.*42.8.

Gods

Gods Grace, and the freedome of mans Will. Iuſtification, betwixt Faith and Works. The ground of a Chriſtian mans faith, betwixt Scriptures and Traditions. Abſolute obedience betwixt Gods Commandements, and the Precepts of the Church. And ſo in other things: for I giue you but a taſte. Take we this for a certaine Rule, by which to iudge of the Doctrine of Poperie. It is content, like the pretended Mother, to diuide thoſe things betwixt two, or moe, which ought of right to be reſerued vnto one. I dare vndertake, that in the mayne points of that Religion, there is a making ouer, more or leſſe, from God to ſomewhat elſe, all that glorie, that reſpect, that dependance vpon, that reuerence, that acknowledgement, which by vertue of the firſt Commandement is his peculiar. I would faine ſee, how the Doctrine of the Church of Rome can bee freed from diſperſing thoſe affections and powers of the Heart vnto ſundrie particulars, which the Lord requireth to be giuen wholly vnto him. Let the matter bee thorowly examined: and if the ſeuerall points of that Religion, which we profeſſe and preach in the Church of England at this day, be not like the lines in a Circumference, which all meete in this one Centre of Gods glorie, and of that mayne ayme of God in all his proceedings, [l] *He that reioyceth, let him reioyce in the Lord*, we may freely allow you to diſclaime it. We will neuer feare to ioyne iſſue with Papiſts in this: wee will neuer decline, nay, we will entreat and ſue for this Triall.

l 1.*Cor.*1.31.

Now, for direction in dependance vpon our ordinarie preaching, I commend this eſpecially to the obſeruation and vſe of common men. For I now labour not ſo much to giue Precepts for thoſe that bee learned, and haue helps by Arts and Tongues and Reading, to ſcan the things which are preſented to them: but I endeuour to guide thoſe, who haue no more for their aide in this ſeruice, then common education hath afforded them. I remember a ſaying of *Pauls, Iudge you* (ſaid he) *what I ſay*. Me thinks I may thence conclude, that there is ſomewhat within the Soule and Conſcience of the Hearer, by which hee muſt determine touching that which commeth to him, whether it be meet to giue it entertaynment, yea or no. There is a [n] *certayne hid man of the heart*, which muſt bee Iudge in this caſe. Thou muſt trie that which thou heareſt, by the worke which it hath vpon thy ſoule. There be three ſpeciall things which I may terme the ayme of the whole Scripture. That Doctrine which tends to the furtherance of all, or either of theſe three, a man may ſafely build vpon it, that it is true: That which is a let or an impediment to any of theſe three, it muſt be reiected as vnſound. The three things, are; Firſt, *Humilitie*. Secondly, *Comfort*. Thirdly, *Conſcience of obedience*. The whole Scripture driues to theſe three: Firſt, To abaſe man in his owne eyes, and to lay him in the duſt. Secondly, To refreſh his ſoule, and to bring his bones which haue beene broken, to reioyce. Thirdly, To frame his heart to a conſtant deſire and care of pleaſing God. Theſe be three things ſimply neceſſarie to the compoſition of a right Chriſtian. Hereupon the Scripture is ſo exact in laying open the corruption of mans naturall eſtate, in ſetting out the foulenеſſe, and haynouſneſſe of ſinne, in deſcribing the rigour of Gods iuſtice,

1.*Cor.*10.15.

n 1.*Pet.*3.4.

iuſtice, in declaring the terror of that which is the beſt of mans deſert. Hereupon (ſecondly) it is, that it ſo graciouſly diſcouereth the myſterie of Chriſt, the fulneſſe of the Grace which is in him, the riches of Gods mercy through him, euery way anſwering a mans ſpirituall neceſſitie. Hereupon (thirdly) it is, that it ſo preciſely and ſtraightly preſſeth the duties of holineſſe, giuing no manner of libertie to mans owne naturall inclination, but binding him to a finiſhing his ſaluation with feare and trembling, and to a cauſing his heart to be in the feare of God continually. Marke thou this then: Examine thine owne ſoule, how that which thou heareſt, helpeth thee onwards in either of theſe three; how it beates downe the naturall pride and preſumption of thy heart, ſtriuing to make thee vile in thine owne eyes; how it acquaints thee with the Fulneſſe of Chriſt, and directs thee for the ſettling of thine abaſed and trembling ſoule vpon him; how it hedgeth thee in, in thoſe exceſſes thou art inclinable to; how it limits and ſtints thee in the things wherein thou wouldeſt faine haue libertie; how it tyeth thee vp, and vrgeth thee to a kinde of ſtrict and circumſpect walking. If thou finde it thus to worke, embrace it, reſt vpon it, lay it vp, hide it in the midſt of thy Heart, it ſhall be health to thy Nauill, and marrow to thy Bones. If thou heareſt a Doctrine taught, which thou findeſt to extenuate the corruption of mans nature, or to darken and obſcure that aboundant mercy which is in Chriſt, weakning that aſſurance which an afflicted ſoule deſireth by him, or to hearten the euill inclination of the heart, and to giue ſome libertie to the fleſh, and to ſeeme to make ſome of thoſe courſes tolerable, which thou (as a man) art readie to affect; beware thereof, as of poyſon to thy ſoule. It is not that truth which thou muſt hearken to. I haue ſet you downe a Rule, which if you pleaſe to obſerue and practiſe, you ſhall finde to be exceeding vſefull. That which thou heareſt, if thou perceiue that it humbleth and checketh thee in thy ſecuritie, comforts thee in thy perplexitie, curbs thee in, in thy deſired libertie, thou maiſt be bold to ſay, It is the Truth of God. All the falſhood which in theſe dayes generally we are in danger of, faileth in one of theſe three particulars. If I ſhall ſhew you an experiment of this Rule, it will be the better vnderſtood, and the better credited. I pray be pleaſed to ioyne a little with mee in the trying of the Doctrine which my ſelfe haue here taught in my former Sermon vpon the precedent Verſe, and vpon this, thus farre. I taught in that, the neceſſitie of dependance vpon preaching, if we would bee ſaued: I vrged the ſeeking to enioy this meanes, eſpecially on the Sabbath day, though it were with ſome charge or hazzard. I haue perſwaded (in this) diligence to Trie the Doctrines which are taught, and care to be furniſhed with skill to that end. Now it may be, all are not in theſe particulars of the ſame opinion; perhaps, you may heare that taught ſometime, which is ſomewhat differing: as, that other meanes may ſerue without preaching, that there needeth not be ſuch labouring and ſeeking after it, now and then may ſuffice; and that it is not for ordinarie perſons, to ſeeke to bee ſo skilfull and buſie, as to fall to the examining of Doctrines. It may bee (I ſay) ſuch things as theſe may bee deliuered plauſibly, and with ſome ſhew of truth.

To

To resolue vs therefore herein, let vs make vse of our Rule: you shall find that this Doctrine which so presseth an attendance vpon preaching, makes most for mans humbling, most for his comfort, most for his restraint. First, Most for his humbling. For, what can put a man downe more then the binding of him (whatsoeuer he be, Noble, Wise, Learned, and howsoeuer else outwardly qualified) to sit him downe as a Disciple in the Learners forme? Hee shall not thinke to worke out a path to Heauen by his owne industrie: but he must seeke sauing knowledge at the mouth of another, and goe as he is led by anothers hand. This cuts the very heart of mans naturall pride, according as indeed it is onely out of the haughtinesse of their spirits, and their lothnesse to stoope, and the good opinion of their owne sufficiency, which maketh a great many to gainesay this Doctrine. What is the reason that *Paul* of old called it [x] *the foolishnesse of preaching*, but because men in their seeming wisedome scorned it, and esteemed it for little better then euen a very ridiculous and childish course? Oh, if man by some course of his owne inuenting, might bee permitted to seeke out Heauen, it would please him a great deale better: but, to require him to giue attendance vpon a Teacher, to sit at the foote of a poore Minister, and to heare what he shall say, and to suffer him to controll and checke him in his courses, and with meekenesse and silence, yea euen with thankfulnesse to endure it, what a very death is this? what a base thing in the eyes of flesh and bloud? You see plainely this makes most for a mans humbling: I am much deceiued, if it doe not also make most for his comfort. First, this I am sure, that the mysterie of Christ (the ground of comfort) can neuer so worke vpon a mans affections any way, as when it is effectually discouered by a liuely voyce. *There is a certayne efficacy in the voyce of man to put life into the inward parts.* But this is not all: Here is the chiefe; A mans comfort in Christ is then such as he may haue best assurance of, when hee can say, hee hath not therein beene his owne caruer, but the same hath beene applyed to him by the hand of Gods Minister, who is the Steward of the Lords House, to giue to euery one his portion of meate in season. The faithfull Pastor in the Congregation, [y] *is in Christs stead*, and [z] *hath power to binde and loose.* I say vnto thee plainely, thou canst neuer take that true, sound, and solid comfort in Christ, which is fit, till thou hast the authoritie of Gods Minister to seale it vp vnto thee. That which hee putteth on thee, and applyeth to thee, (thy heart being rightly prepared beforehand) that same is it whereupon thou maist rest. [a] *Hee is that one man of a thousand, which must declare thy righteousnesse vnto thee, that God may haue mercy on thee.* Loth would I bee to preiudice any mans or womans comfort. Let euery one looke to himselfe vpon what ground he stands: this I am sure, that he stands vpon the best and safest termes, who can say touching his hope and comfort in Christ Iesus, *This I haue gotten by awayting vpon Gods Ordinance; The Minister who hath authoritie from God, thus and thus hath he spoken to my soule.*

Let vs now see in the third place, whether this course be not also (as I said) most for mans restraint. What man is there, but if he were left vnto himselfe,

x 1.*Cor.*1.21.

Habet nescio quid latentis energiæ viua vox, Hier.

y 2.*Cor.*5.21.
z *Matt.*18. 18.

a *Iob* 33.23,24.

himselfe, to take his owne choice, would not rather sit still warme and quiet at home, and keepe his money in his purse for his owne priuate occasions, and take his ease on the Sabbath day, and satisfie himselfe with a reading Minister, then paine his body, straine his purse, hazzard his peace, tie vp himselfe short from those Sunday-delights, which the men of these Times are accustomed to, and all this for preachings sake? Certainely, there is more content to the flesh by the other still course, then by that kinde of dependance vpon preaching, which I haue laboured to perswade. A man must resolue to cut himselfe short in many things, or else he shall neuer profit by it as is meet. I may thus discouer the truth of this Rule, in that other point also touching Triall. How doth this make to a mans humbling, when hee is not permitted to trust his owne first apprehensions, but is required (in a kinde of iealousie ouer himselfe, and in the disclayming of his owne iudgement) to seeke a Rule out of himselfe, by which to examine that which he must make vse of for himselfe? How doth it againe adde to a mans comfort? By this meanes hee attaynes to that sweetnesse in Religion, and to that vnderstanding, which without this, he should neuer haue perceiued. This will enable him to say, [b] *Thy Word is proued to be pure, and thy seruant loueth it.* How (lastly) doth this curbe a man in his owne naturall desire? For, whereas of himselfe hee would gladly end his taske with the act of hearing, and so betake himselfe to some freer course; this calls him to an after-reckoning, and bindes him to a second labour of recounting and viewing all particulars, and making diligent inquirie into them for their certaintie. And thus haue I giuen an instance or two for the application of this Rule: and therein I end this first part of my Text touching the first vertue therein required, which I called Discretion.

b *Psal.*119.140.

The second Doctrine.

The next now followeth, which is concerning constancy *(Keepe that which is good.)* The Doctrine is, *That that, which diligence of triall hath discouered to vs to bee sound, must with all faithfulnesse and perseuerance bee kept and retayned to the end.* The very first view of the words will acquit me from strayning this Collection: *Keepe that which is good:* Neuer leaue sifting of Doctrines, till you haue found the good: when you haue found it, be sure to preserue it; a shame to haue taken such a deale of paynes for it, and then to forsake it. The truth of this point will be the more profitably discouered, if wee shall bee pleased to vnderstand and consider, that there is a three-fold keeping, which may very well bee thought to bee here intended. First, *A keeping in Memorie.* Secondly, *A keeping in Affection.* Thirdly, *A keeping in Practice.* The first of these makes way for the second; the second for the third. Good must be remembred, that it may be loued: and it must be loued, that it may be practised. Touching keeping of good and holy things in memorie, these Texts are plaine. [c] *Hide my Commandements within thee;* [d] *Keepe them in the midst of thy heart;* [e] *Take heede, keepe thy soule diligently that thou forget not.* [f] *These words shall be in thy heart.* [g] *Remember the words which I said vnto you* (said our Sauiour.) [h] *Remember the words which were spoken of the Apostles,* [i] *Giue heede to the things which we haue heard, lest at any time we should let them slip.* The memorie

c *Pro.*2.1.
d *Pro.*4.21.
e *Deut.*4.9.
f *Deut.*6.6.
g *Iob.*15.20.
h *Iude* 17.
i *Heb.*2.1.

morie is, as it were, the Treasurie of the Soule: what more worthy to bee laid vp in it, then that wherewith the things of the greatest worth are not meet to be [k] compared? Holy Doctrine is (as I may call it) the food of the Soule. *It is the portion of meat* spoken of in the [l] Gospell. Now what good will a mans meate doe him, if he void it vp, through weakenesse of stomake, as fast as it is eaten? the body thereby can receiue no nourishment. Elsewhere that which is commended to vs by preaching, is compared to [m] *Seed*. Now when the seed is cast into the ground, if the Birds doe by and by pick it vp, or the Swine straitway deuoure it vp, is there any hope of Harueſt? It is so in this. Be that, which we haue gotten by hearing, neuer so excellent, if it tarry not with vs, it cannot auaile vs. It may bring a man to some smell of Religion; neuer to any truth or power of godlinesse. Well, as it must be kept in Memorie, so in Affection too; my meaning is, a man must persist in the earnest loue and zealous profession thereof. There must bee no declining nor going backe, no slaking of that first eagrenesse with which he seemed in the beginning to embrace it. This is that *holding fast*, commended by Christ to the Church of [n] *Philadelphia*, and the want hereof was the blemish of *Ephesus*; it is taxed in her by the termes [o] *of losing her first Loue*. There may be an entertayning of good things with ioy, which yet vanisheth like a morning cloud; and as it commeth to nothing, so it is worth nothing. [p] *It is good to loue alwaies earnestly in a good thing*. When the beginnings be hot, and the proceedings but warme, the conclusion generally is cold, and the end of such is [q] fearefull. The children of God must rather [r] *increase* and [s] *grow*, and [t] *goe from strength to strength*, and [u] *shine more and more*, and [x] *follow hard toward the marke*. Then (thirdly) there must be also a keeping in practice. That good which is found, must be obeyed. This is *that keeping*, to which Christ promiseth a [y] blessing, which Saint *Iames* [z] commends, and which *Dauid* aymeth at in that affectionate speech, [a] *Oh that my wayes were directed, that I may keepe thy Statutes!* There is no such keeping here meant, as that of the greedy men of the world, in hoording vp their treasure, euen vntill the cankering and rusting [b] thereof be readie to witnesse against them, and as a fire to eate their flesh: but this is a keeping for vse. Such a keeping *Dauid* speaks of, [c] *I haue hid thy promise in my heart, that I might not sinne against thee*; he so kept the knowledge of holy things in his minde, that he might produce them into practice. The truth is, if a man doe hold fast the truth of God in his affection, he cannot but shew forth the fruits of obedience to it in his practice: The abundance which is in his heart, cannot but breake forth into his outward man. This is like that [d] *oyle in a mans right hand which vttereth it selfe*. It is as the Wine, which will sooner breake the vessels in which it is, then it will want [e] vent. The sweetnesse which a man finds and feeles in it, by giuing it louing entertaynement in his heart, will so rauish him, that he cannot but bewray the contentment which he finds therein, by his outward carriage. His whole life and course will proclaime and testifie the zealous affection of his soule. Can a man loue the truth in his heart, and not tender the credit thereof? And is it possible to bring

k *Pro.3.14.*
l *Luk.12.42.*
m *Luk.8.11.*
n *Reuel.3.11.*
o *Reuel.2.4.*
p *Gal.4.18.*
q *Luk.11.26.*
r *1.Thes.4.1.*
s *2.Pet.3.18.*
t *Psal.84.7.*
u *Pro.4.18.*
x *Phil.3.14.*
y *Luk.11.28.*
z *Iam.1.25.*
a *Psal.119.11.*
b *Iam.5.3.*
c *Psal.119.11.*
d *Pro.27.16.*
e *Iob 32.19.*

more credit to it, then to be bold and resolute in obeying it? to be careless of credit, peace, profit, and whatsoeuer else by nature man affects, so that he may walke therein? It is in vaine for a man to professe to loue Religion in his heart, if he disclaime the rule, and authoritie, and power of it in his life. As if a man should protest he loues me, but when I come to trie him, he will doe nothing for me; will I beleeue his protestations? So then, this may satisfie vs for this point; If I would keepe life in the graces of Gods Spirit which I haue receiued, I must honour prophecying: My honouring of prophecying must be tempered with trying that which is deliuered by it: when by triall I haue found out that which I am sure is good, I must resolue vpon keeping it, I must keepe it in memorie, and striue not to forget it. I must keepe it in affection, and labour not to lose my first loue to it. I must keepe it in practice, that all my whole life and carriage may adorne it. To labour to finde out good, and when it is found, not to remember it, is ridiculous: to remember it, and yet to make no account of it, is vaine: to say, I make account of it, and yet doe not practise it, is absurd: I striue to remember it, I labour to affect it, I make conscience to obey it, this is excellent.

The Vse. Thinke you, whether this be not a very necessarie point to be remembred to vs, considering what ill Keepers generally we be in matters of this nature. For, touching the first kinde of keeping, which is Memorie; besides that naturall debilitie which is in vs in things of this kinde, how iustly are we chargeable with a kinde of willing forgetfulnesse? It is not our purpose nor our care to remember, wee are euen very well content to lose these particulars. We, who can whine and fret for other losses, and be angrie with our selues, and say, What a Beast was I to forget this, and not to remember that? are yet neuer troubled, though multitudes of good points of Doctrine runne thorow vs, as thorow a Pipe, or fall from vs, as water from a Swannes backe, leauing behind within vs no impression. Doe but speake soothly (I pray you) betwixt God and your Soules, and say, When did you solemnely in prayer lament your forgetfulnesse, and intreate the Lord to pardon it? This sheweth we are guiltie of a kind of affected forgetfulnesse. I would this were all our sayling (though this be bad enough) but, behold, yet more abominations; Alas, how loose are we in our affections to holy things? There is (I confesse) a kind of sodaine heate, which ariseth in some, somewhat violent at the first, like the flushings in the face of a man, who is inwardly distempered. Oh, what will not they doe? they march as furiously as *Iehu*, in their first onset; They will heare, they will reade, they will sanctifie the Sabbath, they will reforme their Families, they will sweare no more, &c. but (wo is me) what is more ordinarie then to see euery day many such [f] *passe away, as the rising of Riuers?* their great heat is soone asswaged, they are quickly weary of that seruice, which they seemed to vndertake with a great deale of feruency. How full are our dayes, of such, vpon whom when a man lookes, hee may with a kinde of mournefull indignation say, Are all their great shewes come to this? Nay, let the best Professors (if they be wise) consider themselues touching this, and

f *Iob* 6.15.

and compare together their preſent courſe with their firſt beginnings, and ſee whether they haue not let goe a great deale of their firſt hold, and are euen come the very next ſtep to a Laodicean temper. I know nothing wherein a wiſe Chriſtian hath more cauſe to feare himſelfe then this, that his loue is not ſo earneſt, nor his zeale ſo feruent as it hath beene. This ſame decaying in affection, it is like a conſumption, it ſteales vpon a man, and is farre growne vpon him many times, yea euen well-neere to an incurable pitch before it be perceiued. Fearing it, will be a meanes to preuent it. We liue in a cooling Climate, and we ſhall find it as hard to keepe this heate in vs, as it was to maintayne *Dauids* naturall heate when he was g old. I haue ſhewed our defect in the two firſt kindes of keeping: let vs ſee what may be found in vs touching the third, *Keeping in practice.* And here (me ſeemeth) I am ſodainely ſtriken with aſtoniſhment, and know not what to ſay: not for lacke of matter, but for lacke of skill to draw into few words, ſuch a world of matter, as this particularitie doth affoord. Here a man might fill euen h *a roll of a Booke within and without*, with accuſations, cenſures, complaints, threatnings, againſt all degrees, ages, conditions, ſexes. Somewhat haply we remember, ſomewhat wee ſeeme to eſteeme and to profeſſe: but what is our practice? I ſpeake not now touching thoſe, which are at a kinde of enmitie with all Religion, and care not though they be noted and knowne to be of none: but let vs looke to our ſelues, who would be thought to haue a regard to goodneſſe, and ſome reſpect to the beſt things, who come to heare, and will needs be thought to loue that courſe, to approue it, to vphold it, and ſee how poore and barren is our practice. Alas, that we ſhould not only giue cauſe to Papiſts to ſpeake euill of our Religion and Faith, through our barrenneſſe, but (which is worſe) ſhould open the mouthes of profane wretches amongſt our ſelues, to taxe Profeſſion and Hearing, as the Nurſery of Licentiouſneſſe. The truth is, the liues and courſes of many, i *who yet will come and ſit, as Gods people vſeth to come*, are very ſcandalous. For my owne part, though I will not ioyne with thoſe, who vrge this to the diſ-reputation of all that are affected well, yet I will neuer ſeeke to excuſe their euils, but ſay rather with the Apoſtle, k *They ſhall beare their iudgement whoſoeuer they be.* I haue almoſt done: I will now draw to an exhortation, and I beſeech you that I may preuaile with you for this Keeping dutie. It is ſuch a keeping, as by which your ſelues ſhall be kept vnto ſaluation. I perſwade entertainment for ſuch a Gueſt, at whoſe entrance into thy ſoule, thou mayſt ſay, as Chriſt did at his comming to *Zacheus* his houſe, This day is ſaluation come to l thee. It ſhall bee to thy ſoule, as the preſence of the Arke of *Obed-edoms* m houſe. Loſe not all your labour (I pray you) in repayring hither; you cannot beſtow an houre worſe, then by going to a Sermon and get nothing. Harken what we ſay: we may ſay with an humble boldneſſe, we are the Embaſſadours of Chriſt, we are the Meſſengers of the Lord of Hoſts, we ſpeake words vnto you, by which you and yours may bee ſaued: Yet, heare vs as men ſubiect to infirmities, heare vs with diſcretion: Bring vs to the touch. Oh, that you would once doe vs that honour,

g 1. *King.* 1. 1.

h *Ezek.* 2. 10.

i *Ezek.* 33. 31.

k *Gal.* 5. 10.

l *Luk.* 19. 9.

m 2. *Sam.* 7. 11.

honour, to Trie our Doctrine. If you finde any thing to be good (as no doubt you shall) what will you doe to it? looke vpon it awhile, and (as it were) play with it, as little children with a new-bought toy, which within awhile they cast away? God forbid. God will not bee so answered. Labour to locke it vp in your memories: resolue with DAVID, [n] *I will not forget thy Words*; pray the God of Peace to write his Law in your hearts, striue to loue it, and that will bee a good helpe to remember it. [o] *Can a Maid forget her ornament, and a Bride her attyre?* Her loue to it, makes her not to forget it. I neuer heard (saith the Orator) of any man so old, as that he forgot where he laid his treasure. When you remember it, striue to worke your affections to embrace it more and more. [p] *Bee constant to the death, and you shall receiue the Crowne of life.* Resolue touching that which you haue found to be true, and so accordingly haue begun to professe, as that worthy *Thebane* Souldier did touching his Buckler, I will either defend thee, or die vpon thee. Say to the Truth, when thou hast once met with it, as RVTH did to NAOMI, [q] *The Lord doe so to me and more also, if ought but death depart thee and mee.* And when you haue thus fastned your affections to it, then let me say to you, as *Iehoshaphat* did to his Officers, when he sent them on the circuit, [r] *Be of courage and doe it, and the Lord shall be with that good.* Let your vertue and your knowledge goe [s] together. Thus doe, and the God of Peace shall be with you. Especially remember to be practitioners of good in your particular places, Magistrates in yours, Ministers in yours, Masters of Families in yours. In your ranks and standings make your care of obedience to appeare. This is that course which shall bring you peace and comfort at the last. God [t] *will be good vnto those that are good: such as turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie.* [u] *Wo vnto their soules, for they haue rewarded euill to themselues.*

n *Psal.*119.16.
o *Ier.*2.32.
p *Reuel.*2.10.
q *Ruth* 1.17.
r 2.*Chro.*19.11.
s 2.*Pet.*1.5.
t *Psal.*125.4,5.
u *Isa.*3.9.

FINIS.

THE CHRISTIANS LIVE-LOODE,

Laid forth in a Sermon vpon MATTH. 6. 33.

By SAM. HIERON.

PROV. 10. 3.
The Lord will not famish the soule of the Righteous.

LONDON
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1619.

TO

MY WORSHIPFVLL GOOD FRIEND, HENRY CHAMPERNOWNE, of Modbury Esquire.

IR, *that which of late I commended in a Sermon as a gift, to a couple of my friends, vpon their Marriage day, as the best thing I had to bestow on them, for their then (as we call it) entring vpon the world, the same (being ouercome by intreaties to put it into print) doe I here present to you, as a meet Implement for you at your now first beginning to keepe house. If God shall moue your heart (as I trust he hath begun to doe, and will more) to the entertainment of that Lesson, which is the principall subiect of this Sermon, it will bring that vpon you, which is onely able to make you rich,* (* the blessing of God) *and be better to you then all that outward estate, which either you already haue, or are in possibilitie hereafter to enioy. Whatsoeuer of the worlds is now yours, either in possession or in expectation, may be either wasted greatly, or lost wholly, but that which* Paul *calleth* [b] the power of godlinesse,

* Pro. 10. 22.

[b] 2. Tim. 3. 5.

neſſe, *is that* durable riches *which the* [c] *Wiſeman ſpeakes of, and that* [d] good part *which can neuer be withdrawne. As therefore in your childhood (in the ſeaſoning whereof with the rudiments of Religion and Learning, my ſelfe by Gods prouidence bare a part) by the ingenuity of your diſpoſition, and tractableneſſe in the beſt things, you gaue much hope, and haue ſince both anſwered and confirmed it, by ſhunning the Atheiſticall profaneneſſe of theſe godleſſe times: ſo goe on, I pray you, and increaſe, and whatſoeuer the guiſe of others be, who thinke Religion is to be made ſhew of, no where but at Church, yet lay you the foundation of your family, with the noble reſolution of that worthy* Ioſua, [e] I and my houſe will ſerue the Lord. *Hereof this Sermon may be vnto you, when you ſhall pleaſe to looke thereon, a very fit Remembrance. Which I pray you, that it may remayne with you, as a pledge and teſtimonie of his ſincere loue, who intendeth no other but to bee euer,*

[c] Pro.8. 18.
[d] Luk.10.42
[e] Ioſ.24.15.

Yours in his beſt affections,

SAM. HIERON.

Modbury 24. No. 1616.

THE CHRISTIANS LIVE-LOODE.

MATTH. 6. 33.

But seeke yee first the Kingdome of God and his Righteousnesse, and all these things shall be ministred vnto you.

IT is a common guise at Marriages, that the friends of the married, do present them with gifts, to hansell (as they call it) their entrance into that estate, and to furnish them with some necessaries towards house. Being therefore inuited as a friend to these Nuptials, and withall intreated as a Minister, to season the businesse with some word of exhortation, I thought it best to conforme my selfe (in this) to custome; and to come in with my gift also, not of siluer and gold, but of such matter and metall (as *Solomon* speaks of) *which is* [a] *more precious than pearles, and with which all that can be desired, doth not deserue to be compared.* And whereas the best things which men vsually bestow, be such as perish with the vse, are subiect to moths and cankers and theeues, and are not able to protect a man from that necessitie which is wont to [b] *surprize like an armed man*; I shall recommend vnto you who are now entring vpon the world (if you please to entertaine it) such an Implement, which shall (like the Arke to [c] *Obed-edom*) bring a blessing vpon you and all yours, and assure you of that which all the wealth in the world cannot ascertayne, namely, that although you should double the age of *Methuselah*, yet you should neuer want a competency to maintayne you. *Seeke yee first the Kingdome of God and his Righteousnesse, and all these things shall bee ministred vnto you.* This in briefe for the reason inducing mee to choose this Text. Out of which as I shall deliuer that which will bee most for your good, and the surest stocke for you to begin vpon, so I shall also teach that which shall be for the best behoofe of euery one in this Assembly, that so none may goe away vnspoken to. For the Verse it selfe (as it stands here in this Chapter,

The preaching of this Sermon at a Marriage, gaue occasion to this Preamble.

a *Pro.3.15.*

b *Pro.24.34.*

c *2.Sam.6.11.*

ter, and is to be viewed as a limme thereof) it is a Direction following vpon a Correction. The correction, was for the abatement of a distracting and heart-diuiding care for outward things. The direction, is for the ordering of euery mans ayme and indeuour towards that, which is the mayne of all. The thoughts of a man will be euer working, and they will bee alwaies actiue vpon some subiect. It was not inough therefore for our Sauiour to take them off, and (as it were) to vnhang them from the world, vnlesse he did also fixe them other-where; Therefore lifting them from the world and the things thereof, hee sets them to worke vpon the kingdome of God and his righteousnesse; as honorable a remoue as was that of *Iosephs*, from seruing in a prison, to command as the second in a kingdome. Thus in teaching, Inhibitions and Iniunctions must be coupled: Inhibitions, to pull backe from euill: Iniunctions, to quicken to a better course. There were two voyces to *Paul*, the one, SAVL, SAVL, [d] *why persecutest thou me?* the other, [e] *Goe into the City, and it shall be told thee what thou shalt doe*; not this, but this: to these two heads may a man refer all preaching. This for the connexion. Now for the Text: in euery mans eye and apprehension it diuides it selfe into two parts: The first I may call a Charge, binding vs to an heauenly care. The second a Discharge, because it tends to the freeing of vs from a worldly care. In the Charge we are first to take notice of the substance of that dutie which is pressed, and then next, of a mayne Circumstance in performing it. The substance of the dutie is, to *seeke the Kingdome of God and his Righteousnesse*. Here touching the action required, I shall not neede to say much; I suppose wee are none of vs to seeke, what it is to seeke: Who doth not apprehend it, to be a very diligent and busie kinde of enquirie; such as was his in the parable for his *Sheepe*, or hers for her [f] *Groat?* Concerning the matter to bee sought, it requires more opening, it is *Gods Kingdome, and his Righteousnesse*. For *Gods Kingdome*, it is a terme in Scripture: sometimes more largely taken, sometimes more straitly: more largely, it is that ample authoritie, and vnlimited soueraignty, which God hath and exerciseth ouer all his Creatures, both in Heauen and in Earth; whereof is mention, *Psal.*103.19. *The Lord hath prepared his Throne in the heauens: and his Kingdome ruleth ouer all:* more straitly, it is that command ouer his Church, ouer his chosen Generation, his peculiar People; which is so often ascribed to Christ, as he is the Mediator betwixt God and vs: of this spake the Angell, bringing tydings of Christs birth, [g] *Hee shall reigne ouer the house of* IACOB *for euer, and of his Kingdome there shall be no end:* of this did *Dauid* prophecy, in terming Christ [h] *the King set vp by God, vpon his holy Mountayne Zion.* God, according to the election of grace, hath called out some from the rest of mankind, whom hee will saue: all that is done for the good of these, is the Kingdome of Christ. This Kingdome is considerable, either as it is in gathering and fitting in this life, (and is termed so the Kingdome of Grace) or as it is in accomplishment in the life to come, (and so is called the Kingdome of Glorie.) And this is *the Kingdome of God*

The state of the Text.

d *Act.*9.4.
e *Vers.*6.

The diuision of it.

f *Luk.*15.48.

What is the Kingdome of God.

g *Luk.*1.33.

h *Psal.*2.6.

God properly intended here; so that to *seeke the Kingdome of God*, is, to endeuour by an entrance into grace, to gather assurance of an interest into glorie. Now concerning that, which is called *the Righteousnesse of God*, which is here annexed as a thing to bee sought for with this Kingdome; Know we this briefely, that by it here, is not meant that essentiall righteousnesse, whereby God is in himselfe righteous, which righteousnesse somerime betokeneth his Truth and Fidelitie in the performance of his Promises (as 2.*Tim*.4.8. 1.*Ioh*. 1.9.) sometimes his Iustnesse and Vprightnesse in the administration of the World, which is that doing right which *Abraham* [i] spake of, but here the *Righteousnesse of God* is taken much after the same sense, as it is *Rom*.1.17. and *Phil*.3.9. namely, for that righteousnesse, by which man, who is a base, vile, and polluted sinner in himselfe, is accepted righteous before God, and is iustified in his sight. This is called *Gods Righteousnesse*, because as it is acceptable to God, so it is wholly wrought in man by God through Christ, man conferring nothing thereunto. Now out of this righteousnesse, by which a man is iustified before God, streameth another which discouereth it selfe by the fruits of righteousnesse before men; For those whom the Lord by the righteousnesse of Faith dischargeth from the damnation of sinne, the same he sets at libertie by his Spirit from the dominion of sinne; so that they haue their fruit in holinesse, so many as are in the end to haue eternall life. This phrase then touching the *Righteousnesse* of this *Kingdome*, is added but as an illustration of the former. For, to *seeke the Kingdome of God*, is to *seeke the Righteousnesse of God*, that is, *to seeke a passage through Grace into Glorie, is to endeuour to be accepted as righteous before God by Iesus Christ, and to shine as a light in the way of Righteousnesse among men.* And this interpretation wipeth away that base calumny, which *Maldonate* the Iesuit, in his Comment vpon this place, vseth against *Caluin*. *Caluin* saith, that *Righteousnesse* may indifferently be referred either to *God* or to *Kingdome*; whereupon the Iesuites triumph, because *(his)* in the Greeke is of the Masculine Gender, whereas *Kingdome* is the Feminine, whereof *Caluin* could not be ignorant; and therefore went not about to make a Grammaticall agreement betwixt the words, but to declare a concord of sense; and to shew (that which is true) that the *Righteousnesse of Gods Kingdome*, and *Gods Righteousnesse* are all one; as indeed it is. For, that *Righteousnesse* which becomes a Subiect of this *Kingdome* is such, as by which there is iustification before God, and fruit of Sanctification before men. *God*, and *the Kingdome of God* require one and the same *Righteousnesse*. And now hauing (as it were) paued a way for that which I am to deliuer, by giuing the sense of the words, I come to that which is the Doctrine of this place; which is:

What it is to seeke the Kingdome of God. What is the Righteousnes of God.

i *Gen*.18.25.

That the things which concerne the soule, both for the present and future good thereof, must be enquired after and sought for with especiall care. This is the very pith and marrow of this charge. Wee may suppose that wee heard our Sauiour saying thus: *You are full of care and thoughtfulnesse about many things, your plots and proiects are spred, and stretched, and enlarged*

Doct. 1.

largeed many wayes, what you shall eate, what you shall drinke, wherewith you shall be clothed, you extend your desires like Hell which cannot bee satisfied, and so that you might haue your full lading of the things of this present world, it seemes as if you would no more; one thing is truely and simply necessarie, and in it you be pitifully negligent; Behold, God offers you a Kingdome, the glorie whereof (if you had eyes to see it) is able to dimme and to obscure all the glittering pompe of all earthly Kingdomes, to the meaneſt Subiect thereof: not SALOMON *in all his Royaltie is meete to be compared, the appurtenances whereto, and the priuiledges whereof are such as passe vnderstanding, and doe exceede all that you can aske or thinke; there is righteousnesse and peace, and ioy in the holy Ghost; pull away your ouer-eager and too violent indeuours from these baser things, and fixe them vpon this; this is that onely thing which is worth the seeking for:* Thus is the purpose of the Place, thus is the Doctrine. Now for the Point it selfe, it shall bee no hard taske for mee, to confirme it by the Scripture; what else, but this endeuour and care for heauenly things, can bee intended in these termes of seeking for [k] *Wisedome and knowledge, as siluer, of searching for it as for treasure*; [l] *Of taking the Kingdome of heauen by force*; [m] *Of pressing into it*; [n] *Of labouring for the meate which endureth to euerlasting life*; [o] *Of striuing to enter in at the strait gate*; [p] *Of running to obtayne*; [q] *Of following hard toward the mark, for the price of the high calling of God, &c.* [r] *Of giuing all diligence?* what is here meant in all these, but that *seeking for the Kingdome of God and his Righteousnesse*, which is here perswaded? Is not this that [s] *Treasure hid in the field, that Pearle of great price, for the purchase whereof all is sold?* was not this it which *Moses* valued more [t] *then the treasures of Egypt*, and which *Dauid* chose rather [u] *then the abundance of Wheat and Wine, which the men of the World so much affected*, and which PAVL [x] *did account as losse, and iudge as dung, that hee might winne?* And why are the Elect of God called a [y] *Generation of seekers*, but in respect of their inquiries after this, according as it is the brand of the vngodly that they [z] *seeke not?* And surely, if either the excellency of a matter, or the necessitie thereof, may bee of force to perswade inquirie, and to stirre vp care, neither of them is wanting, in the things which Christ here commends vnto our seeking. For excellency; The very name of a Kingdome argueth worth: the Deuill had hope to preuaile euen with Christ with the offer of [a] Kingdomes, the addition of, *God, (the Kingdome of God)* addeth to the dignitie: what thoughts are able to reach to the excellency of such a Kingdome, to which God is entitled? The Kingdomes of the earth will endure no partners, there is one onely King, all the rest be Subiects. The limmes of this Kingdome are Kings all. Christ Iesus [b] *hath made vs Kings vnto God, euen his Father:* euen in this life they are all through him [c] *more then Conquerors*, and they shall each haue a [d] *crowne of Righteousnesse at the day of his appearing.* Let vs looke a little vpon the particular excellency of each degree of this Kingdome. The Kingdome of Grace, which is his Church here on earth, gathered by the preaching of the Gospell; [e] *Glorious things are spoken of thee*

k *Pro.2.4.*
l *Matth.11.12.*
m *Luk.16.16.*
n *Ioh.6.27.*
o *Luk.13.24.*
p *1.Cor.9 24.*
q *Phil.3.34.*
r *2.Pet.1.15.*
s *Matt.13.44, 46.*
t *Heb.11.26.*
u *Psal.4.6,7.*
x *Phil.3.8.*
y *Psal.24.6.*
z *Psal.10.4.*
a *Luk.4.5.*
b *Reuel.1.6.*
c *Rom.8.37.*
d *2.Tim.4.8.*
e *Psal.8.7,3.*

thee (saith DAVID) *thou Citie of God*; [f] *It is the ioy of the whole earth, the Citie of the great King, in the Palaces whereof God is knowne for a refuge*, the members of it, [g] *are an holy Nation, a selected company*, the people that dwell therein shall [h] *haue their iniquitie forgiuen*, they are as [i] *the first fruits of his Creatures*, they which wrong them, [k] *euill shall come vpon them*, saith the Lord, [l] *God giueth his Angels charge ouer them*, and [m] *is vnto them as a wall of fire round about*; It is the honour of *Kings to be nourcing Fathers*, and of Queenes [n] *to be nourcing Mothers vnto it*. Thus and more then thus, is the Kingdome of Grace. Now for the Kingdome of Glorie, which way shall I begin to declare the excellency of it, when as [o] *the things, which neither eye hath seene, nor eare heard, neither haue entred into the heart of man, God hath prepared for them that loue him?* This I may say in a word, that, looke what difference there is in proportion betwixt the Cope of Heauen and the Earth, which respectiuely to it, is but as a Pricke in the midst of a Centre, the same and much more there is betwixt the glorie of all the Kingdomes of the world vnited together (if it were possible) into one, and that which the Apostle calleth [p] *the glorie which shall be shewed hereafter*. Better with a kind of silent astonishment to admire it, then to take on vs either to describe it, or to comprehend it in particular. Now, shall not such a thing as this be reputed worthy of our best care? What doe men many times to obtayne a [q] *corruptible crowne?* Strange things are done out of the desire and hope of Kingdomes. It is said in Storie, that when *Nero* his Mother being with child with him; asked of the Astrologers what her sonne should come vnto, and was told that hee should reigne, but kill his Mother; said shee, *Let him kill me, so he may be King*: thus ambitious was shee of a Kingdome for her sonne. This for the excellency of the Kingdome. Now, the Righteousnesse here spoken of, it is excellent too, else why doth the holy Ghost call it a *Robe of righteousnesse, and a Garment of saluation*, with which whoso is clad, [r] *is decked like a Bridegrome, and tyred as a Bride with Iewels*: and how can that be other then excellent, by which an vgly sinner [s] *is made holy and vnblameable, and without fault in Gods sight?* I haue briefly pointed you to the excellency of the thing commended to our seeking; Now let mee shew you the necessitie too. The necessitie in a word is such, that without admittance into this Kingdome, without partaking of this *Righteousnesse*, there is no possibilitie for a mans soule to be saued in the day of Christ. For vpon all those that are without the pale of this *Kingdome*, shall bee executed that sentence, [t] *Bring them hither and slay them before me*: and, *Know yee not* (saith the Apostle) *that the vnrighteous*, such as haue no righteousnesse, [u] *shall not inherit the Kingdome of God?* And now, what saith Christ? [x] *What shall it profit a man, though he should win the whole world, and lose his owne soule?* were it not better for a man that he had neuer beene borne, then to haue his portion in the Lake which burneth with [y] *fire and brimstone, which is the second death?* Looke then, of what necessitie saluation, and happinesse, and life eternall is, of the same is this *Kingdome of God*, and this

f *Psal.*48.2,3.
g 1.*Pet.*2.9.
h *Isa.*33.24.
i *Iam.*1.18.
k *Ier* 2.3.
l *Psal* 91.11.
m *Zach.*2.5.
n *Isa.*49.23.
o 1.*Cor.*2.9.
p *Rom.*8.18.
q 1.*Cor.*9.25.
Interimat modo imperet.
r *Isa.*61.10.
s *Col.*1.22.
t *Luk.*19.27.
u 1.*Cor.*6.9.
x *Matt.*16.26.
y *Reuel.*21.8.

Righteousnesse here spoken of. If it be necessarie for a man to seeke to be saued, it is necessary to seeke the present and future good of his soule, by laying the foundation of his hope of Glorie, vpon his now being in the state of Grace. What can deserue the very best, and as it were the very quintessence of a mans care, if not this? Thus is the Doctrine. I come now to the Vse.

The Vse. The Vse of this Doctrine, I will begin with a Reproofe; goe on with an Exhortation, and perfit with a Direction. The Reproofe is of the generall, yea and the intolerable neglect of that, in which (according as hath beene shewed) there ought to be such an especiall care. Mens ordinarie carriage in and about the matters of the soule, in and about this *Kingdome of God, and his Righteousnesse*, sauoureth of an opinion, that either it is one of the most neediest, or one of the most easie things that is, to be saued. If it were indeed the most superfluous businesse, and such as did aske the least labour for performance, I doe not see how there could be lesse diligence, and more cold endeuours bestowed about it then there is. Truth is, these are seeking Times: euery man is busie in seeking something or other; Here is one seekes for Profit, another for Delight, another for Reuenge, another for a new Fashion; but how may a man runne (with *Ieremie*) to and fro by our streets and inquire, before hee can meet with one, who thorowly and to the purpose seekes *the Kingdome of God*, and the appurtenances thereunto? For one serious and deepe thought, about matters of an heauenly Nature, we haue euen thousands about these three worldly specialties, mentioned by Saint IOHN, [z] *The lust of the flesh, the lust of the eyes, and the pride of life.* Not a man among many, but would rather omit an oportunitie for his soule, then not embrace an occasion falling in at the same time, for the improuement of his commoditie, for the tickling and feeding of his delight, for the vpholding of that which he termes his reputation among men. It is a rare thing, when an earthly businesse, especially when it carrieth an appearance and a probable shew of some quicke and sensible aduantage, is made to giue place, that so a meanes of good and edifying to the soule, may be entertained: but it is an ordinarie thing to see spirituall occurrences, in which God offereth *his Kingdome and his Righteousnesse* vnto vs, iustled aside, and made to stand by, for the sake of a present contentment to the outward man; In one word, matters of the soule are so followed with that sleightnesse, with that seldomnesse, with that remissenesse, as if they were onely of the By; and matters of the world are plyed with that eagernesse, with that industrie, with that intention both of minde and body, as if they were the maine, or as if God had made man onely to that end to haue a portion in this life, and to grasse in as much of the world as it is possible. Doth not this deserue reproofe? If in any thing a Preacher should make [a] *his words like goads*, it may well be in this; Folly is too gentle a terme to call it by, madnesse in the highest degree, is not so foule a name as it deserues: a man to bestirre himselfe with the strength of his whole endeuours, for that which

z 1. Epist. 2. 16.

a Eccl. 12. 11.

cannot

cannot adde so much as a dramme to his happinesse, nay, which may quickly hazzard him in the principall, and in the meane time to put that to an aduenture which concernes the eternall good of his soule and body, can we deuise what one name to giue it, which may serue to expresse the grossenesse of it as it is? vnderstand yee vnwise among the people, and yee fooles, when will you be wise? with what charme might a man deuise to coniure out this retch-lesse and vnworthie spirit, which makes Hell to enlarge it selfe, by daily carrying headlong into it such a world of soules? Let me entreat you, to doe your selues euery one that right, as to consider your selues concerning this, to see whether this bee not your very fault, that you faile in care for the things that concerne the *Kingdom of God*, and that in you a base hungrie care for terrene commodities, doth euen eate vp and deuoure the care of heaueuly things, euen as *the leane Kine*, in *Pharaohs* dreame [b] *swallowed vp the fat*: and if it be so, then say not to me, as AHAB to ELIAH, *Hast thou found mee, O mine enemie?* but rather as DAVID did to ABIGAIL, [c] *Blessed bee the Lord God of Israel, which hath sent thee this day to reproue me.* Behold, I am here present before God, to heare whatsoeuer thou hast to say vnto me from God, for the speedy reforming of this great neglect. And so I come to the second thing in my Vse; the Exhortation; And here, I could wish, that I had some speciall gift and power to perswade, and that some such law of grace were in my lips, that I might be among you this day as was *Barnabas* at [d] *Antioch*, vpon whose words of exhortation *much people ioyned themselues vnto the Lord.* And yet is it not strange and pitifull, that in such a case as this is, a man should so much neede a perswasiue facultie? It were wonderfull, if there needed much Rhetorique, to worke a sicke man to be willing to haue health, a poore man to be willing to be made rich, a condemned man to be willing to receiue a pardon; And yet such an auersnesse is in our nature vnto good, and so senseleſse are we of the best things, that a Preacher in his meditations, is in no one thing driuen to so great a straight, as to find out arguments and motiues, such as may bee forcible inough to worke vs to this, that we would bee saued; and that we would embrace the offer of a Kingdome. If thou *knewest* (said Christ to the woman at the Well) [e] *the gift of God*, and so if wee were aware of the worth of that which is tendred to vs, and how much the happinesse of the soule exceedeth all things else; a few words should perswade vs, Preachers should haue small neede to importune vs and call to vs as *Paul* to them at *Listra*, [f] *O men, why doe ye these things?* [g] *O ye house of Israel, why will ye dye?* Nay, we would neuer leaue pressing and vrging the Ministers of God with that question of the perplexed Iaylor, Sirs, [h] *what must we doe to be saued?* Let vs therefore bee stirred vp, I beseech you, on all hands concerning this; you that haue beene vtterly careleſse herein, and haue scarse bestowed one earnest thought vpon the things that concerne your soules, beginne now at the last to be more aduised, doe not any longer leaue this businesse to an hazzard, as if it were a matter of nothing to be damned;

b *Gen.*41.20.

c 1.*Sam.*25.32.

d *Act.*11.23.

e *Ioh.*4.10.

f *Act.*14.15.

g *Ezek.*18.31.

h *Act.*16.30.

Betwixt the not finding of this Kingdome, and the falling irrecouerably into the Kingdome of eternall darkneſſe, with the Deuill and his Angels, there is no third. And you that haue beſtowed ſome care this way, be perſwaded to be iealous ouer your care, that it hath not beene ſo earneſt, ſo conſtant, ſo intentiue as it ought to be, learne now from henceforth to double your care; and know, that vnleſſe you bee well acquainted with this, what a deale of buſineſſe, what inquirie, what ſtriuing doth accompany Religion, you are yet far from the Kingdome of God. He that cannot ſay out of perſonall experience, what an hard and laborious taske it is to be a Chriſtian, he ſhal neuer make me beleeue that he hath any thing in him, ſaue a forme of godlineſſe. Seeking, requires a care and an endeuour more then ordinarie. Redeeme we as much time as poſſibly wee may for this one thing, let vs abridge our ſelues rather in our outward profits and the purſuit of them, let vs rather want oportunities for our ſports, let all other things goe to wracke, rather then this one buſineſſe ſhould not be forwarded. Fie vpon it, that ſo baſe a ſpirit ſhould poſſeſſe men, that they ſhould haue more minde to bee ſlaues to the world, and ſeruants to vile affections, then to be Heires of a Kingdome. And thus is the ſecond thing in my Vſe, the Exhortation; of which becauſe I conceiue ſome hope in the mercie of God, that it ſhall not vtterly bee in vaine, therefore I now come to the third thing, the Direction. To exhort to ſeeking, and not to inſtruct how to ſeeke, were vnprofitable; My direction therefore ſhall be reached out to two things, firſt, Where to ſeeke this Kingdome, this Righteouſneſſe. Secondly, How to know and bee aſſured that wee haue found it. Theſe two things I truſt of your ſelues and out of your owne reaſon you will conceiue to be very vſefull, and of great neceſſitie, ſo that I ſhall not neede to perſwade you to attention touching them. If you are affected with the loue of the commoditie ſpoken of hitherto, you will bee glad to vnderſtand where to inquire it, and how to be reſolued that you haue attained it. Concerning the firſt, where this *Kingdome, this Righteouſneſſe* muſt be ſought: both the one and the other muſt bee ſought in the preaching of the Goſpell, which is proued by this, that the Goſpell is called [i] *the Goſpell of the Kingdome*, becauſe it declares both the nature of this *Kingdome* and the way leading to it: and then *Paul* giues this as a reaſon, why he was not aſhamed of the Goſpell of Chriſt; becauſe by [k] *it the Righteouſneſſe of God is reuealed*, which two Texts (not to inſiſt vpon any more) ſhew plainely that he who aymes at the *Kingdome of God*, and at *the Righteouſneſſe of God*, muſt ſeeke it in the Goſpell. The diſpenſation of this Goſpell, God hath committed to his Miniſters; it is their office, like IOHN BAPTIST, [l] *to prepare by repentance to a Kingdome*, and [m] *to declare to a man his Righteouſneſſe*, viz. *how being vile in himſelfe, he may ſtand and be preſented righteous before God.* Theſe things are plaine: God intending to call his Elect out of the power of darkneſſe, into the Kingdome of his deare Son, [n] *hath appointed Paſtors and Teachers for their gathering*, and meaning to make them to become *the righteouſneſſe of God through Chriſt, hath ſent*

Where to ſeeke the Kingdome of God and his Righteouſnes.

i *Matt.* 4. 23.

k *Rom.* 1. 16, 17.

l *Matt.* 3. 2.

m *Iob* 33. 23.

n *Epheſ.* 4 11, 12

sent them as Embassadors to beseech, to pray, to treat with them in this [o] businesse; Behold, then art thou perswaded to *seeke the Kingdome of God and his Righteousnesse*, either seeke it in the preaching of the Word, or else there is no hope for thee to obtaine it: when I mention this meanes, I exclude not prayer (as some account those that are so much for preaching to be enemies vnto prayer) I shut not out the Sacrament, I perswade not a neglect of Reading, nay, I intend and inioyne these rather; No hope of good and comfort by a Preacher, had he the tongue of Men and Angels, if there be not ioyned Prayer to prepare to preaching, and to bee as the showres vpon the mowne grasse, after preaching: Sacraments to seale vp the comfort, which is got by Preaching: Reading and Meditation to confirme and digest that knowledge which is deriued through Preaching: these things must not bee seuered: God hath ioyned them, and Man may not sunder them. But whosoeuer he is, that thinks he may well enough find out the *Kingdome of God and his Righteousnesse*, in the neglect or dis-regard of the Word preached, accounting That of no simple necessitie to that end, and so neuer striues to enioy it, when he wants it; nor cares to make the best vse of it when hee enioyeth it; let that man make what shew he will of Deuotion, of respect to Prayer, of honour to the Sacrament, of reuerence to Reading, he doth vtterly beguile his owne soule, and shall bee but as SOLOMONS [p] *Sluggard, who lusteth, but his soule hath nought*; or as the Prophets [q] *hungrie Dreamer, who in a dreame is eating, but is emptie when he awakes*; it was truely deliuered of him, who said, *that it is impossible to finde out that which is sought by a wrong way*; and I am sure, the mouth of the Lord hath sanctified besides this no way: but of this I may boldly say, This is the way, walke in it, and you shall finde rest to your soules; and against the forsakers of this Path, I may as boldly denounce that of the *Psalme*; *Such as* [r] *doe turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie*; [s] *They doe but wait vpon lying vanities, and forsake their owne mercy*. And this for the first thing in the Direction; where to seeke. Now for the next, how wee may know that wee haue found, and that our labour in seeking hath not beene in vaine. Touching the *Kingdome of God*: first, this is a sure testimonie and a certayne euidence, that a man hath found it. A Kingdome erected in a mans owne brest; I taught before how all that are admitted into this Kingdome, are Kings themselues; that Oile of gladnesse which was powred vpon Christ, by which hee was made the King ouer Gods Elect, is like the Oile powred vpon *Aaron*, which streamed thence to his Beard, and to the skirts of his Garments: so is that dispersed from him (the Head) vnto all his Members; and they are partakers with him of his Royall dignitie; and are Kings, not only in respect of Triumphing with him ouer Satan, but in respect of a Conquest they haue ouer themselues, their flesh with the affections and lusts being crucified, and they hauing by the power of Gods Spirit gotten some command and masterie ouer their owne hearts. Euery man naturally is a [t] *seruant vnto lusts*, and yeelding obedience vnto sinne in the

o 2. Cor. 3. 24, 25

p Pro. 13. 4.
q. Es. 29. 8.

Lact. l. 3. c. 28.

r Psal. 125. 5.
s Ioh. 2. 8.

How a man may know he hath found the Kingdome of God, and his Righteousnes.

t Tit. 3. 3.

the concupiſcence thereof, and is a ſlaue vnto vile affections. He that is brought within the compaſſe of this Kingdome by the power of the Goſpell, is in ſome meaſure diſcharged from this ſeruitude ([u] *for, where the Spirit of God is, there is libertie*) and though he be not ſtraightway come to that abſoluteneſſe of ſoueraignetie ouer himſelfe, that there is in him no rebellion of the Law of his fleſh againſt God, yet, hee maintayneth a continuall and an implacable warre againſt his owne corruptions; ſo that by that meanes, as it is ſaid of the houſe of SAVL and DAVID, *There* [x] *was long warre betwixt the two, but* DAVID *waxed ſtronger, and the houſe of* SAVL *waxed weaker:* ſo the old man continually decayeth, and the new man becomes more potent. Here then haſt thou beene a long and a diligent ſeeker of *the Kingdome of God*, by dependance vpon the Goſpell of the Kingdome? and wouldeſt thou know, whether thou haſt found that which thou intendeſt? and ſo mayſt with comfort ſay with *Deborah*, to thy ſelfe, *O my ſoule, thou haſt marched valiantly*; ſee and inquire into thy ſelfe, how thou canſt rule thy thoughts, thy will, thy affections, by the Word of God, and by the Spirit of God. It may be, in many things thou faileſt: but here is the queſtion; Art thou dragged and drawne into euill as a captiue, or doeſt thou follow as a willing ſeruant? Canſt thou truely ſay before God, with whom there is no diſſembling, that the euill thou doeſt, is that which thou wouldeſt not doe, and which thy heart is cleane againſt, and for which thou carrieſt a kinde of indignation againſt thy ſelfe, and art therefore ſtill wraſtling and combating with thine owne vnruly motions, ſtriuing if by any meanes thou mayeſt bee able to ouer-maſter them? I ſay to thee, *The Kingdom of God is within thee*, and thou haſt found the thing which thou haſt ſought for. Otherwiſe, if thou be a ſeruant vnto thine owne luſts, and art willingly and deſirouſly taking thought for the fleſh to content it, ſo that thine owne corruption is no burthen to thee, thou maintayneſt no quarrell againſt it, thou contendeſt not with it; I ſay to thee, Thou art a ſtranger from this Kingdome: thou art a vaſſall of Satan: and all thy profeſſion of Religion is but meere hypocriſie. I haue giuen thee a marke, one of many, by which thou mayeſt know whether thou haſt found that Kingdome. Let me deliuer thee another; by which thou mayſt vnderſtand whether thou haſt found *the Righteouſneſſe of God*, yea or no. I could here inſiſt vpon that perpetuall Companion of being accepted righteous before God through Chriſt, which is called [y] *peace towards God*, by which is meant inward comfort in the aſſurance of reconciliation with God through Ieſus Chriſt. But I commend this rather now for breuities ſake; *viz.* that *the Kingdome of God* lookes two wayes; to God and to Man: to God, ſo as there it preſents a man faultleſſe in his ſight; to men, ſo as it makes a man like *Zachariah* and *Elizabeth* in the eye of the world, to liue [z] *without reproofe*: what is that? to liue without iuſt challenge; I ſay iuſt challenge; for the moſt blameleſſe are liable to vniuſt exceptions: Cruell witneſſes riſe vp, who lay to their charge, things which they neuer knew: but yet he which hath found the Righteouſneſſe of *God* (ſuch is the inſepa-

rable

[u] 2. *Cor.* 3. 17.

[x] 2. *Sam.* 3. 1.

[y] *Rom.* 5. 1.

[z] *Luk.* 1. 6.

rable vnion betwixt Iustification and Sanctification) liues so, and by the Grace of God, so hath his conuersation in the world, that he is not found to liue in the ordinarie practice of any one knowne speciall sinne. Let euery one therefore that would know touching himselfe, whether hee hath obtained to that Righteousnesse by which a Sinner is acquitted before the Tribunall seate of God; inquire into himselfe for this, whether out of conscience towards God, and in desire to adorne the Doctrine of God, and to saue it from being ill spoken of; hee careth to walke in the waies of *Righteousnesse* before men; He who bindes himselfe to such a circumspect walking, as that hee may keepe himselfe vnspotted of the world, and may shine like a light in these naughtie times, that man hath found the *Righteousnesse of God*. He that is altogether dissolute, walking in the waies of his owne heart, or else contents himselfe with a formall carriage, thinking (as the most doe) that it is not good to bee too precise, and so vnder a colour thereof takes ordinarie libertie to himselfe in some things, which are not iustifiable; that man is yet in his sinnes, and hee is no other then a lothsome sinner in the sight of God. And thus I haue at last ended this vse, and so the first point touching the substance of the dutie giuen in charge, *Seeke yee first the Kingdome of God and his Righteousnesse*.

The next is touching the manner or order of seeking: *Seeke it first*. Concerning which, this is the Doctrine:

That the matters of God, appertaining to his Glorie and the saluation of our owne soules, ought in all things to haue the preeminence. — *Doct.* 2.

Seeke first; *This before all things, this aboue all things*. The truth hereof shall best appeare, if we take view of it on this fashion, *viz. That heauenly things ought to be first in each mans life, first in each day, and first in euery businesse. First, in each mans life. Remember* [a] *thy Creator in the dayes of thy youth.* [b] *It is good for a man to haue borne the yoke in his youth,* euen [c] *a child must be taught the trade of his way.* Was it not commendable in *Iosiah*, that *his heart was vpright before the Lord*, when he was but eight yeeres [d] old? was it not well that *Timothy* was [e] *trayned vp in the knowledge of the Scripture from a child?* If the first fruits *be holy*, is there not hope, that [f] *the whole lumpe will be so?* Haue you neuer heard of that obseruation touching *Aarons Rod*, that it was of an Almond Tree? and an Almond Tree as appeares, by *Ier.*1.11,12. is *of the Trees which doe first put out*. He that will be for Gods purposes, must begin to blow and bud betimes. A base thing to reserue the yeeres for the Lord, in which a man shall say, I haue no pleasure in them. The putting off till then, is ordinarily punished either with a not caring to seeke, or with a not preuailing to finde.

a *Eccl.*12.1.
b *Lam.*3.27.
c *Pro.*22.6.
d 2.*King.*22.1,2.
e 2.*Tim.*3.15.
f *Rom.*11.16.

Secondly, It must be *first in each day*. [g] *In the morning I will direct me vnto thee.* [h] *I preuented the morning light, and cryed, for I wayted on thy Word*. It is good to consecrate a mans first awaking vnto God. Religious thoughts first let into the heart of a Christian in the morning, will keepe it in the better tune all the day. Drunkards [i] *rise early to follow drun-*

g *Psal.*5.3.
h *Psal.*119.147
i *Isa.*5.11.

k *Mic.*2.1. *drunkennesse*, and euill men imagine [k] *wickednesse on their beds, that as soone as the morning light is come, they may practise it.* As they giue their first endeuours to the Deuill, so should Gods seruants deuote and diuert their first and their freshest Meditations to his glorie.

Thirdly, It must be *first in each businesse.* Our Sauiour would none of him, that would doe something else before he would giue attendance vpon his [l] seruice. The Magistrate must make this the first in his function: so *Dauid* comming to the crowne, resolued to [m] *destroy all the wicked of the Land, and to cut off the Workers of iniquitie from the Citie of the Lord betimes:* and he was ashamed of himselfe, that he had beene so carefull of a conuenient house for his owne estate, before he had prouided a better place for the [n] *Arke of God to rest in.* The Minister must make this first in his calling, preferring Gods Matters and his Businesse, before the aduancement of his owne personall [o] affaires, nay, before his owne [p] *life.* The seruing of his owne turne must not be his mayne end in entring into that seruice, but that which the Apostle speaks of, euen that [q] *by all meanes hee may saue some.* Hee that sets on with the Mastership and gouernment of a Family, by entring into the state of Wedlocke, must make this first in his proceeding. His first ayme must be, as Gods in the first institution of Marriage, the increasing of Gods Kingdome, the aduancement of Gods glorie, [r] *by a godly seede*, and that [s] *he may keepe his vessell in holinesse and in honour.* When Lust and Couetousnesse be the Leaders, a Marriage is like an [t] *heritage hastily gotten, the end whereof shall not be blessed.* In a word, it must be thus in all things; for, [u] *whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God.* And is there not reason why it should be thus! who by so good right may challenge the precedence, as God may? [x] *In him we liue and moue, and haue our being*, is it not of him that we are able to seeke, and to whom is all due, if not to him from whom all comes? Shall not he haue the prime of our dayes, the flowre of our wit, the best and strength of all that is within vs, out of whose bountie wee haue all that wee enioy? Well is it said, that God being the *Ancient of dayes*, may pleade a kinde of Senioritie, and by it require to be first serued. Then besides, the things that concerne the eternall good and happinesse of the soule, are our chiefest businesse, and the following and procuring of them, is the mayne errand for which we are come into this world. God sent no man into this world, properly to make himselfe rich, to come to honour, or to sate himselfe with the vanishing contentments of this life, but the end of euery mans comming into the world is, that by glorifying of God here, he may lay vp in store a good foundation for the time to come. Now, what man of ordinarie vnderstanding, but if hee iourney into any place, hee will bee sure to doe that first which is of most moment? Suppose a man were occasioned to trauell vp to *London* to the Terme vpon some triall of his estate, haply he is requested being there, to performe some kindnesses for others, and it may bee hee hath a meaning to buy some such commodities as the place affords; but what doth hee doe first? whereunto doth hee principally set himselfe?

l *Luk.*9.61,62.
m *Psal.*101.8.
n 2.*Sam.*7.2.
o 2.*Tim.*2.4.
p *Act.*20.24.
q 1.*Cor.*9.22.
r *Mal.*2.15.
s 1.*Thes.*4.4.
t *Pro.*20.21.
u 1.*Cor.*10.31.
x *Act.*17.28.

himselfe? will he not first attend that, for which he vndertooke the iourney, resoluing to set that in some forwardnesse, before he stirreth so much as a foot about ought else? when that is once done, then if any leisure time fall out, he will bestow that vpon his by-occasions. Is there not the like reason in this? A man is come here into the world, where in a small scantling of time he hath many things to accomplish, but yet such as are not all of like importance; some are but like seeing of friends, or deliuerie of letters, or buying of trifles, or the like, falling into such a iourney, as before I spake of; there is one mayne imployment, and that concernes the soule, it is like a grand Triall at the Law, whereon hangs a mans whole estate; Is it not now agreeing to wisedome, that this should be first followed, and applyed with the first endeuour, that so, if a man bee ouertaken by time, if any of his errands bee left vnfinished, it may not bee, that the not doing whereof may turne to his vndoing, and to his casting away for euer and euer? What should I labour to say more concerning this? Surely, if matters of this kinde must bee sought and cared for at all, they must be sought and cared for, and intended first of all: and therefore forbearing to make any further discourse in so manifest a point, I will hasten to the Vse.

The Vse.

Here is matter inough for a large discourse; it is euen inough to vexe the righteous soule of a *Lot*, to see what indignitie is offered to the things of God, and what folly is committed in reiourning these important businesses, into the hindermost place. To equall *Hagar* with *Sarah*, is iniurious, but to giue *Hagar* the place, and to make *Sarah* to come behinde as an attendant, is intolerable. What saith our Sauiour? Is the seruant that hath beene abroad all day at worke, bid sit downe, and waited on assoone as he is come home? Is he not commanded to attend first vpon his Master, and so to tarrie till his turne [y] comes? How angry was God with the people, who tooke their owne contentment first, in seeling them houses, before they tooke in hand the repairing of his [z] House? and how was the *Prophet* to exclaime vpon those, who were wont to offer the lame and the sicke among their cattel [a] for a sacrifice, as if any thing had beene good inough for God? These things are types and shaddowes of that base vsage which is to be seene in men towards God, who seeme to account the very dregs and refuse of all, to be good inough for him, of whom the best and the principall is not worthie. In stead of *seeking the Kingdome of God and his Righteousnesse* in the first part of life, what more vsuall then to prorogue and to put off this dutie vntill the last act? That to which the dawning of a mans age is due, is posted off vntill the euening, men not considering how that *Folly* (which as *Salomon* saith, *Prouerb.* 22. 15.) *is bound in the heart of a childe*, will, if it be suffred to gather strength, by continuance prooue such a huge and vnruly lumpe, as will not soone bee ouer-mastered: hard is it to plucke vp that plant of corruption, which hath taken roote downewards. Me thinks when I espie an old man, that hath spent his younger dayes in seeking of any thing rather then the things belonging to his soule, to be to seeke how

y *Luk.* 17. 7.

z *Hag.* 1. 4.

a *Mal.* 1. 8.

how and which way to serue God aright and to be saued, he is like one, who hauing run out his youth in iollitie, is in the end put to his shifts, and glad to begge for his liuing when he is old. What a miserie, when one shall bring his hoare head in such extremitie to the graue? and farre greater it is when one (through the iust hand of God) shall, as hee hath liued in vanitie, so conclude in impenitencie, and goe out of the world as blindly, as he hath gone on in the world aduenturously. This is the issue mostly of shuffling the things of God and of our soules from the right place. Well; next, for *seeking the Kingdome of God in euery day*; I omit to vrge that which is best knowne to each mans owne soule, touching priuate communings with the Lord, and lifting vp the heart constantly towards him euery morning; I doe note only the things that are obuious and apparant. Let the most Houses and Families be a testimonie, how rare a thing it is to beginne the day with a seeking of the Lord by prayer. Surely, if the Lord should send an Angell of his wrath into so many houses, as where this euidence of seeking the Kingdome of God iust doth want, I beleeue it would fare with many Townes as it did with *Egypt*, in the night that *Israel* did depart, *not an house* (saith the Text) *in which there was not one* [b] *dead*. Thinke on it, all you Masters of Families for your parts, and if you be faultie, thinke whether to neglect this, can bee to *seeke Gods Kingdome first*, and resolue that there shall not a day passe more before you doe reforme it. Gods curse attends you in whatsoeuer you put your hands vnto, if you leaue out this. Well, what say wee to *seeking this Kingdome, first in euery businesse?* Let me beginne with you Magistrates; whereto doe you principally and mainely leuell your authoritie? I cannot accuse you in particular, but this is the generall guise, vpholding of credit, aduancing of profit, pleasuring of friends, spiting of opposites, such things as those march in the foremost ranke, it is well if any thing, that concernes God and his seruice, come in dropping at the latter end; haply for forme and custome, or to get a name, or to satisfie the importunitie of a Preacher, some little matter is done that way: but where is he that makes this his first and chiefe businesse? For one such Magistrate as *Nehemiah*, that will lay all at the stake, that God may bee glorified by his gouernement, an hundred such as *Gallio*, that doe not care for *such things*. There is as much iniurie offered to God, in our businesse of the Ministerie. Many an one there is amongst vs, who if he were demanded, Friend, why camest thou hither? What first moued thee to become a Minister? I beleeue if hee should tell (as we say) Gods Truth, he must confesse, it was more to liue then to labour, rather to gather Sheaues into his owne Barne, then to fill vp the Lords Garner; Surely, that which hath the chiefetie in a mans desire, will preuaile most in his endeuour: hee that is more busie to feather his owne nest, then to draw the people of Christ, as so many Chickens vnder his Wings, it cannot be thought that in his putting his hand to the Lords Plough, he sought for his Righteousnesse and his Kingdome first of all. What should I say of other callings and of other businesses? what thinke wee (because

[b] *Exod.* 12.30.

(because of the present occasion, of Marriage businesse) what if a man should presse vpon all here that are married, and in particular vpon the now newly married, what was the first sought for matter in our seuerall choyces? what was the first question? what was the first inquirie? was it goods, or goodnesse, was it with what Religion is the woman endewed, or with what portion is shee endowed? Surely, that which most moones both Parents in their direction, and parties to be married in their election, is rather portion and proportion, then sinceritie of heart and well grounded pietie towards God. Hence comes that roote of bitternesse which groweth vp betwixt the most couples; where Religion was not the first motioner, the issue of the marriage without great repentance can neuer bee comfortable. A wofull thing, a Woman to haue a Husband, that cannot dwell with her as a man of knowledge: a lamentable thing, a man to haue a Wife, whom he cannot comfortably loue not only as a woman, but as an Heire together with him of the grace of life. I will conclude this vse. It is not inough (you see) that wee take care for heauen, but we must giue it our first, our best, our strongest care. I wish this to you all that heare me, but especially let me commend it to those whose Nuptials wee are here met together to solemnize; you are both young, and as your education hath beene, I trust, in the feare of God, so be sure still to consecrate these your first and flourishing dayes to Gods glorie, and to the things which concerne your soules. Be not now first for profit and delight, meaning to reserue your grauer yeeres for grauer matters. You know not what a day may bring foorth; euen childhood and youth are vanitie; and for euery particular day, remember to beginne it priuately with the Lord; and if God giue you a Family, let all your businesses take their beginning at some such ioynt-seruice, as may witnesse for you, that the glorie of God and the pleasing of him is your chiefest ayme. If euer God shall raise you to some higher place, in which to gouerne publikely, then call to mind the Precept giuen you on your Marriage day, and bind your selfe to bee more for Gods glorie and for the vpholding of his honor, then for any other respect whatsoeuer; and if you haue failed in your proceedings hitherto, not being so carefull, touching the Religion either of other as was fit, desire God that it may not bee layed to your charge, and stirre vp your selues to make a kinde of recompence therein by a constant care, more to seeke and more to esteeme a dramme of grace and a mite of sinceritie, then all that euer else the world is able to afford you. And the more to encourage you to this; I come from the first part of my Text, the Charge; to the second, the Discharge; *And all these things shall be added vnto you.*

The plaine point of Doctrine thus stands: *That they which labour and seeke for heauenly things, shall not be left vnsupplyed of earthly things. Here is a stirre* (saith our Sauiour) *for the things of the World, and you lay about you, as if the dust of the earth should not suffice for euery man to take an handfull, and all your drift is, that you may haue inough for present maintenance; Behold, I will shew you a more excellent way, I preach ordinarily to* Doct. 3.

you of a Kingdome, I tell you of the Righteousnesse of God, seeke you that in such sort and manner as you ought; Lo, all these things will come in of themselues, it may be, not in the measure you would; but in such a proportion, as your heauenly Father knowes to be conuenient. Looke as the shaddow followeth a man still, which turneth his face toward the Sunne, so these things neuer but attend vpon those that set their thoughts vpon heauenly things. What a world is there for this in holy Scripture? God long agoe made a promise vnto *Abraham*, that if hee would walke with him *and be vpright* (which is all one with that *seeking* here made mention of,) [d] *he would be a God to him, and to his Seede after him.* Now, how can a man bee left destitute, whose God the Lord is? who both knowes ones need (for, [e] *all things are naked and open vnto his eyes*) and is all-sufficient; [f] *The earth is his and all that therein is*, and whose loue passeth the loue of naturall Parents. It is possible for a Woman [g] *to forget her child, and not to haue compassion on the sonne of her wombe, but hee cannot forget,* [h] *his compassions faile not.* The like promise was after renued vnto [i] *Ioshua*, and the Apostle teacheth euery Beleeuer to account himselfe to haue an interest in it, [k] *I will not faile thee, nor forsake thee.* How often doe we reade such things as these? [l] *The eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy, to deliuer their soules from death, and to preserue them in famine.* [m] *The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* [n] *No good thing shall he with-hold from them that walke vprightly.* [o] *The Lord will not famish the soule of the Righteous.* [p] *The good man shall giue inheritance vnto his childrens children.* That speech of the Prophet *Habakkuk*, three times repeated in the New Testament; *The iust shall liue by his faith*, hath reference as well to the life of the body in this world, as well as to the spirituall life of the soule. Faith is, as it were, the liuely-hood of a Christian; It is the stocke whereon hee liues, inasmuch as it giueth him an assurance not to bee cast off. Christ had a meaning to teach this, euen in the course and order of the Lords Prayer, in setting that of *Hallowed be thy Name, Thy Kingdome come, &c.* before that concerning *daily bread*, that we might build our expectation of being heard in the latter, vpon the truth of our desire for the former. And indeed if we enter into a due consideration of the point, wee must needs acknowledge it to be a truth. He that *seekes the Kingdome of God and his Righteousnesse*, shall not misse of the end of his desire in that heauenly benefit. For, [q] *God will fulfill the desires of them that feare him.* If God will giue the more excellent, will hee deny the things of lesser value? [r] *Feare not*, saith Christ, *your Fathers will is to giue you a Kingdome*: will he who will bestow a Kingdome, not bestow necessarie comforts for the outward man? Will hee who [s] *giues Christ, not giue with him all things also?* Whom thinke we to be respected by God, he that *seekes his Kingdome*, or the Fowles of the ayre, the Beasts of the Forrest, the Lillies of the field, to day fresh, to morrow in the Fornace? Surely, the Seekers of his *Kingdome* [t] *are his chiefe treasure.* [u] *Hee delights in them.* [x] *Hee dwels*

d *Gen.17.7.*
e *Heb.4.13.*
f *Psal.24.1.*
g *Isa.49.15.*
h *Lam.3.22.*
i *Chap.1.5.*
k *Heb.13.5,6.*
l *Psa.33.18,19*
m *Psal.34.10.*
n *Psal.84.11.*
o *Prou.10.3.*
p *Prou.13.22.*
chap.2.4.
q *Psal.145.19.*
r *Luk.12.32.*
s *Rom.8.32.*
t *Psal.135.4.*
u *Psal.147.11.*
x *Ioh.14.23.*

dwels with them. y *Hee keepes their bones,* z *their haires,* a *their feete.* Considering then, b *Hee giues Beasts food, and the young Rauens that cry,* c *Hee lookes after the Sparrowes,* d *Hee takes care for Oxen,* e *Hee clotheth the grasse:* how is it possible that hee should neglect those whom his soule loueth, yea for whose sakes euen f *Kings are reproued,* and which g *are to him as the apple of his eye?* Strange, but yet comfortable are the euidences and examples, which the Scripture affords, of Gods prouiding for his in outward things. The Rauens first and last, at morning and euening, brought Bread and Flesh to h *Elias*; by him and for him God made that small portion of Oile and Meale, which the Widdow had, to last out to the end of the famine. He prouided strangely for the Widdow of the Prophet, when the cruell Creditor was come to take her sonnes to be his i bond-men. He found a meanes for *Iacob* and his Family in the dearth; k *he had sent a man before.* It is memorable which befell our Sauiour, and is, doubtlesse, written for our learning. Hee was borne in a poore estate, his Mother could finde no roome in the Inne, it seemes shee was in want, otherwise money would haue commanded more respect. The home-borne people (as it is likely) tooke no notice of her want. Now see, how God, who is a God at a pinch, brought the Wise men from farre with their presents, l *Gold, Incense, and Myrrhe!* A notable example of Gods prouiding, when it is least expected, and where there is the smallest likelihood. When *Dauid* fled from *Absolom* and went for his life, and had small leisure to take prouision with him; see how God prouided! m SHOBI *the sonne of* NAHASH, *and* MACHIR *the sonne of* AMMIEL, *and* BARZELAI *brought Wheat, and Barley, and Flower, and Beanes, and parched Corne.* I remember what Christ said to his Disciples, n *When as I sent you without bagge and scrip, lacked yee any thing? And they said, Nothing.* What meant our Sauiour in feeding those miraculously, that followed him from place to place to heare his preaching, but to giue assurance thereby, that they which seeke heauen as they ought, shall neuer be forsaken here on earth? They shall neuer be oppressed with wants for their bodies, who are carefull to make prouision for their soules. But now, this Doctrine may seeme not to be generally and vniuersally true without exception. For, many deare children of God, and many forward men in Religion, haue beene and are in great want, and may so bee, as is gatherable out of the Parable of o *Lazarus*, who would haue beene glad of a few Crums, or to haue licked a Trencher; and, I doe not see, saith the Worldling, any of them all a penny the richer for all their earnestnesse. It is answered, The matter and point vndertaken here to bee proued, is not, that they which *seeke the Kingdome of God and his Righteousnesse,* shall neuer bee poore, shall neuer bee scanted for outward things, shall neuer bee brought euen to a morsell of bread. I know how the Prophets of God were glad of Bread and Water in a hole vnder ground, when the Prophets of *Baal* were fed at *Iezabels* p Table. Many deare seruants of God doe with *Michaiah* feed vpon the Bread and Water of affliction; when as they who walke on in

y *Psal.*34.20.
z *Matt.*10.30.
a 1.*Sam.*2.9.
b *Psal.*147.9.
c *Matt.*10.29.
d 1.*Cor.*9.9.
e *Matt.*6.30.
f *Psal.*106.14.
g *Zac.*2.8.
h 1.*King.*17.
i 2.*King.*17.
k *Psal.*105.17.
l *Matt.*2.11.
m 2.*Sam.*17.27
n *Luk.*22.35.
o *Luk.*16.
p 1.*King.*18.4, 19.

their sinnes, drinke Wine in Boules, eate the Lambs of the Flocke, and the Calues out of the Stall, and haue as much as heart can wish. So the poore [q] *Iewes in Shusan were in perplexitie, when the* KING *and* HAMAN *sate drinking in the Palace*; and diuers of the Lords Worthies were destitute and [r] afflicted. But here is that, which is hence proued, that hee whose heart is set to *seeke the Kingdome of God first and his Righteousnesse*, though he may be afflicted, yet he cannot be straitned; though he may be in pouertie, yet he cannot be ouercome of pouertie; [s] *though he may be cast downe, yet he shall not perish*; [t] *he shall neuer be left comfortlesse*, he shall alwayes haue a secret comfort to sweeten all his outward burdens. When hee hath a small proportion, hee shall bee taught [u] *how to want*, he shall euer [x] *eate to the contentation of his minde*. His little, his pulse, his dinner of greene herbs shall relish better with him, then their plentie, to whom euery day is a day of slaughter. Gods countenance being lift vp ouer him, puts more ioy into his heart, then the smalnesse of his portion can giue discouragement. Once, he is sure he shall haue inough for the present, I meane, inough for the necessitie of nature, and comfort with it, and greater plentie when the Lord doth see it to bee more expedient. Thus then we must vnderstand it. *All these things shall be ministred vnto you, foode, rayment, &c.* Christ meaneth not, that God will clothe euery such one in Silke, or feede him with Dainties, or giue him a house of Cedar with pillars of Marble to inhabite in, but he will measure him such a portion of these, as he shall know to be expedient, and euen the scantest portion shall bee sweetned with the gracious feeling of his fauour. Thus is the Doctrine.

q *Hest.3.15.*
r *Heb.11.37.*
s *2.Cor.4.8,9.*
t *Iob.14.18.*
u *Phil.4.12.*
x *Pro.13.25.*

Vse. Me thinks, in this point I should haue euery mans attention. Who would not be glad to heare of such a stocke for his maintenance here in the world, as shall neuer bee consumed? Euery man affecteth perpetuities. He who hath a lease for yeeres, thinks himselfe well; hee who hath an estate for his owne life and his childs, is in his owne opinion better; but he who hath got the Fee simple estate, hee (hee imagineth) needs not care. These be things whereon men build their hopes, but (alas) is it not possible that for all this a man may fall into an extremitie? what though a man hath ioyned house to house, and field to field, vntill there be no roome? what though his grounds bring forth fruit plenteously, his Barnes bee filled with abundance, his Sheepe yeeld out thousands and ten thousands in the streets? what if hee haue so much Stocke, so many Ships trading here and there, so much certayne comming in? what though, in a word, he were as rich as *Constantine* the Emperour, of whom *Austen* reports, that *God had filled him with so many and so great earthly commodities, that no man might dare to wish the like?* is such an estate so fenced in, or so established by any perpetuall decree that it cannot bee dissolued? Is not the trust in these things [y] *like the house of a Spider, which though it doe take hold vpon the Rafters, yet is suddenly swept downe with a Broome.* [z] *The Lord sometimes looseth the coller of Kings, and powreth contempt vpon Princes,* and sweeps away euen great houses, as a

De Ciuit. Dei lib.5. cap.25.
y *Iob 18.14.*
z *Iob 12.18.*

man

man [a] *sweeps away dung till all bee gone.* All the wiſeſt Lawyers in a Kingdome, cannot deuiſe how to ſecure a man for hereafter. See here a new Leſſon, how to be made ſure of meate, and drinke, and clothing while we liue. Here is a portion like that which the *King* of *Babel* gaue to IEHOIACHIM, [b] *a continuall portion, euery day a certayne, all the dayes of his life vntill he dyed; Seeke yee firſt the Kingdome of God, &c.* This deed was drawne vp in Heauen, engroſſed by the Pen of the Euangeliſt in the Goſpell, ſealed by the bloud of the Lord Ieſus, who witneſſed a good confeſſion vnder *Pontius Pilate*, who neuer yet did, neither euer will beare witneſſe to a falſhood; and, let all the world bee examined, it ſhall not be able to afford one inſtance of the failing of this aſſurance. How glad men bee when their Lords haue ſealed their Leaſes, how precious be their Euidences and Tenures of Land, how ſafely they are kept that they may not bee embezeled? How all you Merchants reioyce at the ſafe arriuall of a ſhip, and at the report of a boone voyage? how ſecure begin we to be in our thoughts, when we ſee ſomewhat vnder hand? Why ſhould we not with ioy lay that vp in the midſt of our hearts, which ſhall ſecure vs of a better portion, then the greateſt King of the earth is able to beſtow? If the King ſhould giue thee a Penſion or Annuitie out of his Exchequer for thy life, it were much; yet becauſe of it thou canſt not ſurely ſay, Thou ſhalt not want. This promiſe cannot miſſe: his Word, who made it, doth endure for euer, becauſe Himſelfe liueth euer to make good his Word, and it is impoſſible for him to denie himſelfe. And here ſee (I pray you) how farre the thoughts of God are differing from our thoughts, and his wayes from our wayes. Mens common thoughts are, that if Religion ſhould be thus cared for before all other things; if they ſhould preferre matters appertayning thereunto, before things of this preſent life, it were the next way for them to be quite vndone. For what is mens ordinarie reaſon, why they doe redeeme ſo little time from the world for holy Purpoſes, and why they take ſo much euen of the Lords Day, to giue vnto themſelues? Is it not this? Elſe (ſay they) we cannot liue. Hence is it that *the Kingdome of God*, which ought to be firſt ſought, is (as I haue ſhewed) caſt backe into the loweſt place. Men thinke it wiſedome, firſt to be ſure of the World, before they looke after Heauen; firſt prouide for the Body, then for the Soule; firſt ſeeke an eſtate here, then caſt for an eſtate hereafter. This is the common courſe: whereupon it is, that there be many who haue liued long in the World, and haue laboured hard, and toyled infinitely to get a portion in the World, are yet ignorant which way to *ſeeke for the Kingdome of God*; nay, they haue ſcarce ſo much as a thought of it, or a conceit or knowledge what it meanes: *what is the Kingdome of God*; *what is the Righteouſneſſe of God.* How many old men, how many rich men, how many painefull men, who haue euen worne out themſelues with catching for the World, if they were put vnto it, know not what to anſwere? Let vs yet at the laſt, all of vs, and you eſpecially, for whoſe ſakes principally this dayes labour is, learne this wiſedome, from the God of wiſedome,

a 1. *King.* 14. 10.

b *Ier.* 52. 34.

out of the Booke of Wisedome, which is able to make vs wise vnto saluation. Begin we not still at the wrong end; first the World, then Heauen; first Gaine, then Godlinesse; first Riches, then Religion; first the Backe and the Belly, and then the Soule; but let vs take the true course both for contentment here, and for saluation hereafter: make it your first care, your chiefe care, and in comparison your onely care, how to become members of *Gods Kingdome*, how to attaine to that *Righteousnesse*, without which the *Kingdome* cannot bee enioyed; Either we must denie the truth of God speaking in his Word, and say, that hee feeds and foades vs off with vaine words not to be beleeued, or else yeeld this to be a truth, that this is the alone way to get a comfortable securitie for outward things. Thus it is, as *Nazianzene* saith, *It is profit indeed to get gaine to a mans soule.* This is that wealth, which (as one saith) *can neither be betrayed nor lost.* Hee, who hath it not, is a miserable and an accursed Begger in the midst of abundance; and hee who hath but as much of it as a graine of Mustard-seed, is an absolute rich man, euen when he hath nothing. The World will not beleeue this, yet is Wisedome iustified of her Children.

ὀφελεία καρδὸς πρὸς ψυχῶν λαβεῖν, *Nec prodi, nec perdi.*

* Rom.8.5. * *They which are after the flesh, sauour the things of the flesh, and they which are after the Spirit, the things of the Spirit.*

FINIS.

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME OPENED:

In thirty ſeuerall Lectures vpon the LI. Pſalme.

By SAM. HIERON.

EZEK. 18. 30.

Turne your ſelues from all your tranſgreſſions: ſo Iniquity ſhall not be your Ruine.

LONDON
Printed by W. STANSBY.

1619.

TO

THE RIGHT HONORABLE *WILLIAM*, EARLE OF PEMBROKE, LORD HERBERT OF CARDIFFE, MARMION, AND St. QVINTIN, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, *Lord* Chamberlaine *of his* Maiesties *Houſhold*, Lord *Warden* of the *Stanneryes* of DEVON and CORNWALL, one of his HIGHNESSE moſt Honorable Priuie *Councell, my very good Lord.*

RIGHT HONOVRABLE, *That which I lately preſented to your Honour at* London *in writing, and which it pleaſed you to accept, at ſuch time as you vouchſafed to admit mee into your Seruice, is now returned backe in Print, in a manner glorying in it, that it may come abroade into the world, vnder the protection of your worthie Name. Well may I thinke it needs, I dare not ſay, it deſerues ſo high a Patronage. And ſurely, had I not beene much heartened by the conſtant Fame of your Honours ſincere affection to Religion, I*

I should neuer haue made such a bold aduenture, as to offer these my Endeuours vpon this Psalme, *vnto your Noble view. I knew the matter I had in hand, to bee such as needed not to shun the greatest presence, being the Penitentiall acknowledgement to God and the world, of one of the most potent and pious Kings that euer was (the sweet Singer of* Israel, *the man after Gods owne heart) drawne vp by his owne pen, not without the speciall assistance of Gods Spirit. But my plaine and Country-course of handling it, bred some doubt, hauing heard, your Honour to be not meanely accomplisht with (that which the Poets of old were wont to terme,* The Phisician of the minde,) Good Learning. *Yet hoped I, that your Honour knew well (and that out of personall experience) what kinde of Language, in the things of God, is vnto the* hid man of the heart *most pleasing; and therefore would not reiect (as rude) such Lectures, in which there was both a labour for such plainenesse as might best affect the conscience, and a purposed auoiding of that ouer-abundant artificialnesse, which might make them like those Spiders webs, to which one once compared Logicke, which are said to be* much in VVorkemanship, but in profit nothing. *Neither hath my hope herein vtterly deceiued me; your Honour not onely receiuing this from me when I brought it to you, but after some fortnights detainement with you for perusall, returning it backe vnto me with acceptance. If now at some of those vacations from the great affaires of State, in which I hope your Honour is wont to bee more retired for foule*

Ψυχῆς ἰατρεῖον τὰ γράμματα.

χίαν τεχνίκοι μᾶλλον ἀφελίμοι.

foule occasions, it shall happen you to looke into this Booke, wherefore should I doubt, but that (by the mercie of God) your Honour may here and there meete with some passages, which may yeeld out some content, and may further you in that way of Holinesse, in which I trust it is your care to walke, and without which no man shall euer see the Lord? which if it shall so bee, how much shall my soule reioyce; and how shall I labour with my selfe to glorifie God in that behalfe? But I know to whom I speake, and it is against good manners for mee to bee long. The Lord both settle and increase your Honour in this life, and reserue you to the Glorie of the next; so prayeth still

Your Honours Seruant,

SAM. HIERON.

From my charge at *Modbury* in *Deuon*, Ianuar. 20. 1617.

TO THE CHRISTIAN READER.

THere are alreadie, I confeſſe (good Reader) who haue profitably written in our Engliſh tongue, vpon this *Pſalme*; ſo that I may ſeeme to haue vndertaken a needleſſe taske. The truth is, I doe not profeſſe, to preſent thee with ſomewhat of more worth, then thou haſt receiued from their hands: yet as in our Countrey-worke of Threſhing, no man beateth out the Corne ſo cleane, but that ſome one comming after, may here and there find a Graine remayning in the Straw; ſo it is hard for a man, in treating vpon Scripture, ſo to ſift out all things that deſerue obſeruing, but that another labouring in the ſame Text, may worke that out, which he notwithſtanding all his diligence, did omit. How much are wee bound to God, for the diuers Comments of learned men vpon the ſame Books! Now, whether this which I here offer to thee, ſhall yeeld thee that which in the reſt thou ſhalt not meete with, it is not ſo fit for mee to promiſe, as to leaue it to thy triall. I confeſſe my ſelfe to haue receiued helpe from others paynes, and to haue borrowed light from others, for the making of mine owne Candle burne; yet haue I ſtriuen withall, to make the things for which I may ſeeme beholding vnto others, as vſefull for thee, by enlargement, and by effectuall application, as I could. One ſpeciall thing which moued me to ſet on with the opening of this *Pſalme*, in the

M. Eſley.
M. Smith.
M. Cowper.

course of my Home-Ministrie, was the common abuse which I obserued of *Dauids* fall. It is ordinarie for some to conclude thence, Adulterie to be, if not simply lawfull, yet something tolerable. Whereas the true vse of his, and the like examples, is not to be encouragements to sinne, but Caueats beforehand to preuent sinne, and preseruatiues from despairing after sinne. Now (alas) who can promise to himselfe with assurance, the like mercies of God after he hath sinned, which were vouchsafed vnto *Dauid*? such as, a Time to repent, a *Nathan* to stirre vp to Repentance, a Heart to entertayne the Doctrine of Repentance. What knowest thou, O thou presumptuous sinner, but that either in the very act of Euill, the Lord may cut thee off like an eare of Corne; or else giue thee a reprobate heart that cannot repent! Seeke not therefore to shrowd thy sinne vnder the veile of *Dauids* fall, vnlesse thou wert sure to rise as *Dauid* did. Let his offence be vnto thee an occasion of Feare, not of Boldnesse. If it please thee to peruse that, which God gaue me to deliuer vpon this *Psalme*, and which I haue here commended to thee for thy vse, thou shalt see the deceitfulnesse of sinne, to make thee wise; the easinesse to fall, to make thee wary; the begetting of Euill by Euill, to make thee both feare and shun the first occasions, and (as it were) the very Threshold of vngodlinesse; the hauocke of the graces of God, by giuing way to vile affections, to make thee euen to tremble in thy thoughts, with the apprehension of a fall. Then if thou haue (through want of due circumspection) beene ouertaken by some speciall sinne, by meanes whereof thy Faith is shaken, thy Comfort gone, thy feeling changed, into either an hardned dulnesse, or a perplexed distressednes, thy wonted peace swallowed vp into confusion, thou shalt here be instructed what to doe, to whom to goe, what to desire, what to plead, how to await, which way to releeue thy drooping spirits, from whence to gather hope of mercy, and vpon what termes to binde thy selfe to more obedience. These points all worthy of thee, all expedient for thee, thou shalt either be taught, if thou know not; or put in mind of, if thou before haue learned them; or at least some way helped forward in them in these Lectures. I cannot say, these things

things are new, or by me first discouered, as if no mans writings could afford them for thy vse but only mine. No, blessed be God, they be profitably taught by diuers others. But euery Booke commeth not to each mans hand; and as in meats, the differing kind of dressing helps the appetite, and the same meate cated one way, may content the stomake, which in some other fashion would not please; so in Books, the very selfe-same subiect may better satisfie in one speciall way of handling it, then another. As for mine owne course of handling, I promise now no more, nor other, then hath beene in my former Publishings. This which is here, was so preached, as it is now written: and in preaching my desire hath euer beene, and I trust shall be, as not to be ouer-homely (which were ill befitting the Oracles of God;) so, not to exceed (either by affectation of words, or by a too-exact couching and carriage of the particulars to bee treated on, with that concealement of Arte which in other things is commendable,) the reach of the meanest and least-gifted Hearer, the good of whose soule I am bound to seeke, as well as the bests in the whole Assembly. And if thou be one, who wilt desire such a Diuine for thy soule, as thou wouldst a Physician for thy body, to wit, one who may rather releeue thee with an wholesome Dose, then please thine eare with some neate discourse, I may say to thee, as IEHV did to IONADAB, *Giue me thy hand*, thou and I shall agree quickly; thou shalt be a fit and welcome Reader for my writing, and I haue written that, which I hope shall (at the least) not displease thee. Now, in case thou reape any good to thy soule, by my indeuour to leade thee into the secrets of this heauenly *Psalme*, let God haue the glorie, and me thy prayers, that I may be the same indeed, which I would seeme to bee in writing, and that my Pen may neuer condemne my Person for an Hypocrite. So, wishing to thee, that thy priuate Reading may confirme thy publique Hearing, and that both (seasoned with Prayer) may helpe thee on-wards in Obedience, I remayne

Medicus non mundior, sed vtilior eligatur.

Euer ready to doe thee my best seruice in this kinde,

SAM. HIERON.

From Modbury.

THE DOCTRINES HANDLED IN THE SEVERALL Lectures vpon this PSALME.

LECTVRE I.

THe singing of Psalmes, is of very ancient and commendable vse in Gods publique worship.

It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.

LECTVRE II.

Where there is any true remorse for sinne, there is a readinesse (as farre forth as is meete) both before God and the world, to make confession of sinne.

Not the greatest amongst men, ought to be forborne and spared in their sinnes.

There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.

Words of reproofe are neuer in vaine to a religious heart.

LECTVRE III.

To flie vnto God, is the onely true way to finde comfort in the time of spirituall distresse.

The mercy of God in the pardon of sinne, is a blessing of exceeding worth.

In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.

Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.

LEC-

LECTVRE IIII.

The goodneſſe and mercy of God, in euery reſpect, and which way ſoeuer we conſider it, is exceeding great.

Sinne, of all things elſe, is one of the moſt foule and the moſt dangerous.

LECTVRE V.

By how much the more fully any man vnderſtands his owne eſtate, in regard of ſinne, by ſo much the more will he be earneſt and importunate to finde grace and mercy with the Lord.

It is a great bleſſing of God, to haue a tender and a wakefull Conſcience.

LECTVRE VI.

To the children of God in the day of their Repentance, ſinne, in reſpect that it is an offence againſt God, is the greateſt burthen.

To ſinne, without due reſpect to the ſight of God in ſinning, is ſo much the greater ſinne, and ought to be a cauſe of greater ſorrow.

In the confeſſion of ſinne, it is neceſſary, as much as poſſibly one may, to deſcend into particulars.

Sinne, rightly conſidered, is to be termed Euill.

LECTVRE VII.

The Children of God, throughly conuicted of ſinne, are forward to ſubmit themſelues, euen to Gods ſeuereſt courſes towards them, without repining.

That which Gods Miniſters ſpeake by vertue of their office, is to be taken as the Word and Speech of God himſelfe.

Whatſoeuer the meanes is, or inſtrument of any manner of affliction, or bitterneſſe befalling, it is beſt for Gods Children to acknowledge all to be wholly from the Lord.

LECTVRE VIII.

Where there is true Repentance, there is alſo a diſpoſition to lay to a mans owne charge as much as it is poſſible.

The whole nature of Man, is from the very firſt Beginning and being thereof infected with Corruption.

LECTVRE IX.

Vprightneſſe and ſinceritie of the heart, is a matter very pleaſing vnto God, and without which, all outward conformity is abominable.

LECTVRE X.

The knowledge of heauenly things appertayning to the right way of pleaſing God, and of ſauing our owne ſoules, is the true wiſedome.

The Lord himſelfe is the proper Teacher of that ſpirituall and heauenly Wiſedome which is accompanyed with ſaluation.

When God beſtoweth vpon any man ſpirituall wiſedome and religious knowledge, hee giues ſuch a bleſſing as deſerues acknowledgement.

By how much the more any man knoweth, in matters of Religion and Godlineſſe, by ſo much the fouler is his ſinne, when he falleth into any great offence.

LECTVRE XI.

Such outward things as God hath ordayned as helps in matters of Religion, as they are not to be neglected, ſo neither ſo to be reſted in, as if any good could come from them ſimply, without a ſpeciall bleſſing from the Lord.

The blood of Ieſus Chriſt is the thing ordayned by God for the purging and waſhing of our ſinnes.

The purging of a ſinner by the blood of Chriſt, is ſuch an abſolute worke, that it doth not leaue a man guiltie before God of the ſmalleſt ſinne.

LECTVRE XII.

That contentment which the ſoule doth feele in the aſſurance of Gods fauour in the pardon of ſinne, is that which deſerues indeede to be termed ioy.

It is no vnpoſsible thing for a man to haue ioy and gladneſſe in his ſoule, out of the gracious aſſurance that his ſinnes are pardoned.

Hearing is the meanes which God hath ſanctified, for the begetting of that ioy which proceeds from the aſſurance of Gods fauour in the forgiueneſſe of ſinnes.

Though hearing bee the meanes of ſpirituall Ioy: yet it can neuer

uer worke it, vnleſſe the Lord ſhall giue a bleſsing thereunto.

Albeit ſinne, while it is in act and in performance, pleaſeth: yet when the conſcience is awakened, it will proue exceeding terrible.

LECTVRE XIII.

Spirituall diſtreſſe and anguiſh of the ſoule, occaſioned by the ſenſe of ſinne, is no certaine ſigne of a deſperate and forſaken ſtate.

Albeit the committing of a great ſinne bee a matter ſoone done, yet the obtayning of pardon for it, after it is paſt, is no eaſie ſuite.

The anger and diſpleaſure of Almighty God is exceeding terrible.

The children of God being truely touched with and for ſome one or two ſpeciall ſinnes, doe thereby take an occaſion to conſider and examine themſelues thorowout.

LECTVRE XIIII.

The true and ſincere deſire of the ſoule to haue ſinne pardoned, is and muſt be accompanyed with crauing and caring to be preſerued from the power and ſeruice of corruption.

The falling of a child of God into ſome great and ſpeciall ſinne, doth rob him, in his owne feeling, of all former graces whatſoeuer.

A cleane heart is a Iewell of great price, and eſpecially to be deſired and ſought by euery Chriſtian.

LECTVRE XV.

The graces of God euen in the beſt, are ſubiect to ſuch a kinde of abatement and decreaſe, that they ſtand in neede of oft renuing.

A conſtant purpoſe in the heart, and a ſteady endeuour in the life and courſe to walke ſo as may pleaſe God, is a matter much to be deſired by euery one that would be ſaued.

LECTVRE XVI.

It is a grieuous thing to be debarred the liberty of Gods houſe, and the freedome of worſhipping him there with the reſt of his Seruants.

It is a great Iudgement of God, when a man is not followed with the fauour and bleſsing of God, in that calling and place which hee doth ſuſtayne.

Gods Iudgements vpon others, ought to be matter of feare to vs, leſt wee ſo offending God, ſhould alſo ſo be puniſhed.

LEC-

LECTVRE XVII.

To be depriued of ſpirituall gifts and graces, hauing once receiued them, is a grieuous iudgement.

LECTVRE XVIII.

It is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort.

It is not vnpoſsible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance bee reſtored.

Without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or tentation tending vnto ſinne.

LECTVRE XIX.

To be freely, willingly, and cheerefully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſsing, and ſuch as wee ought all earneſtly to deſire.

True Repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good, by all meanes poſsible, vnto others.

The act of teaching others in the things which doe concerne ſaluation, is no vile or vnworthy ſeruice.

LECTVRE XX.

The mayne and principall matter of all Teaching, by thoſe that intend the good of others ſoules, muſt be the things of God reueiled in his Word.

It is not vnpoſsible but that by the meanes of Teaching, euen they which are moſt vngodly may be reclaymed.

He is moſt fit to teach the way of ſaluation vnto others, who hath had experience of the mercy of God therein for his owne particular.

LECTVRE XXI.

The turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, and ſuch as may comfortably bee expected where that is vſed.

No man can aſſure himſelfe that he hath truly profited by dependance vpon Teaching, vnleſſe he be indeed conuerted vnto God.

LEC-

LECTVRE XXII.

It is a wofull thing to ſtand guiltie of bloud before the Lord.

LECTVRE XXIII.

Great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worſe then it ſelfe.

It is poſsible for a man to be guiltie of a ſinne before God, though he himſelfe hath no apparant hand therein.

The whole matter of mans ſaluation is to bee aſcribed onely vnto God.

The generall acknowledgement of Gods grace and goodneſſe can neuer afford to a mans ſoule any true comfort, till hee is able vpon ſome good ground to apply the ſame to his owne particular.

LECTVRE XXIIII.

Whoſo receiues or expects any mercy or fauour from God, muſt know himſelfe bound to returne ſomething backe by way of thankefulneſſe vnto God.

The exerciſe and act of ſinging, is a duty well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe.

The tongue and voice of man ought to be vſed by him for the declaring of Gods praiſes.

It is a matter agreeable euen to iuſtice with God, that he ſhould be gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.

All ſeruices tending to the teſtification of our duty and thankefulneſſe vnto God, ought to be performed with cheerefulneſſe.

LECTVRE XXV.

No man can performe the ſeruice of praiſing God, except God doe by his grace ſtrengthen him thereunto.

When God is pleaſed to enable, there neuer wants ſufficiency.

The praiſing of God is no eaſie ſeruice.

LECTVRE XXVI.

It is poſsible for a man to doe the very thing which God commands, and yet therein not pleaſe God.

God

God requires no ſuch ſeruice in Religion, as hath no more in it then an outward forme.

An outward dutie pertayning to the worſhip of God, may ſometime be omitted without ſinne.

In worſhipping God, wee muſt not ſo much looke what kinde of worſhip is pleaſing to vs, as what it is which the Lord delighteth in.

LECTVRE XXVII.

Of all other ſeruices to be preſented vnto God, a broken heart and a contrite ſpirit, is in his account the principall.

LECTVRE XXVIII.

The proſperitie and happineſſe of Gods Church, is a matter very deare and precious vnto thoſe that are Gods children.

True repentance makes a man deſirous and carefull to repaire ſuch more ſpeciall hurts and wrongs as hee hath done, either by his generall euill courſe before his calling, or by falling into ſome great offence after his calling.

We muſt not expect or craue any good thing from God, either for our ſelues or others, but onely out of the freedome of his grace.

In all our prayers we muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe.

LECTVRE XXIX.

Euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to be reputed the gifts of God, and his goodneſſe for them is to be depended on.

He who is a good man, is alſo well and carefully affected to the common good.

LECTVRE XXX.

It is a great bleſſing, when the ſeruices which men preſent and tender vnto God, doe finde acceptance with him, and are approued by him.

It is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publique acts and exerciſes of deuotion.

PE-

PENANCE FOR SINNE,

OR

DAVIDS PENITENTIALL PSALME OPENED.

THE FIRST LECTVRE.

PSALME LI.

THE ARGVMENT.

To him that excelleth. A Pſalme of DAVID, *when the Prophet* NATHAN *came vnto him, after hee had gone in to* BATH-SHEBA.

I Will not entertaine the firſt and freſheſt of your attention, with commendations either of the whole Booke of *Pſalmes* in generall, or of this preſent *Pſalme* in particular. Let this ſuffice, that this is a part of that Scripture, which by Saint *Pauls* teſtimonie, *is giuen by inſpiration of God:* and is therefore both with all meete reuerence to bee reſpected, and withall not to bee doubted of, but by Gods good bleſſing vpon our paynes, it ſhall returne much vnto our profit.

The generall diuiſion.

Without any further Preamble, I come to the *Pſalme.* In handling whereof, we are firſt to take notice of the *Title*, and then of the whole *bodie* of the Pſalme. The *Title* was of *Dauids* owne prefixing, and is no leſſe to be reputed a branch of holy Scripture, then the reſt of the enſuing Pſalme. In the *Title*, wee haue to obſerue, Firſt, the *Dedication* of the Pſalme.

Pſalme. Secondly, the *Occaſion* of inditing it. Touching the *Dedication* of it, (vnderſtanding thereby the diſpoſition and order for the vſe of this *Pſalme* being framed) it is in the firſt words, *To him that excelleth, A Pſalme of Dauid.* For the ſhewing the ſenſe whereof, I will walke in the moſt beaten path, and ioyne with the common iudgement of the moſt Interpreters. It is manifeſt by the ſacred [a] Hiſtorie, that whereas in the publike and ſolemne worſhip of God, (in vſe vnder thoſe memorable Kings, *Dauid* and *Salomon*) there was much muſicke, and many which were therein imployed: the perſons ſo imployed, were ranged into certaine companies or courſes: among which companies, there was one chiefe, who was as it were the Maſter of the Quire: we reade the names of ſome of theſe chiefe ones, as *Heman, Aſaph, Corah, Ieduthun, &c.* By *him which excelleth*, DAVID then intends him that was the principall Muſician, and had moſt to doe in diſpoſing and ordering of that part of Gods publike worſhip, which ſtood in ſinging. Now to him this *Pſalme* was committed, to the end that there mght be an apt note by him put to it, and ſo it might be of vſe for the benefit and comfort of the people in Gods ſeruice: It was put into his hands as vpon truſt; *Dauid* framed the Dittie: his meaning was, this partie ſhould ſet the Muſicke to it, that ſo it might remaine for the publike edifying. This one thing in one word, is to be obſerued hence;

a 1.*Chro.*9.33. & 15,16. & 25.1.

The firſt Doctrine.

That the ſinging of Pſalmes is of very ancient and commendable vſe in Gods publike worſhip. This is rightly gathered out of *Dauids* commending this Dittie to him that had skill, to make it fit and readie for the common vſe. *Dauids* intent was, it ſhould bee ſung in the Tabernacle. How many teſtimonies might be produced out of this booke of *Pſalmes*, in which by earneſt exhortations, the people of God are prouoked, and quickned, and ſtirred vp to this dutie: [b] *Come let vs ſing aloud, &c.* [c] *Let vs ſing loud vnto him with Pſalmes.* And in the Pſalme ſpecially deſtined for the Sabbath; [d] *It is good to praiſe the Lord, and to ſing vnto thy name, O moſt High.* Speeches of this kind are ſo ordinarie in this booke, that it were a needleſſe taske to bee exact in the ſetting downe of particulars. There were certaine ſpeciall Pſalmes which the Iewes were wont to ſing ſtill at the Paſſeouer; which gaue occaſion to our Sauiour, in the inſtitution of the Sacrament of his laſt Supper, (brought by him into the roome of the ancient Paſſeouer) to annexe the ſinging of a *Pſalme* to that [e] ſeruice. Had not the Apoſtle *Paul* a purpoſe of the continuance of this vſe in Gods worſhip, when hee gaue charge to Chriſtians, to *ſpeake vnto themſelues*; that is, (as it is well interpreted) [f] *among themſelues in Pſalmes?* It is a notable meanes for the enliuing and ſtirring vp of our dull ſpirits, and for the breeding of a kind of cheerfulneſſe in vs in holy ſeruices; which was the reaſon of *Paul* and *Silas* coupling this kind of exerciſe with their praying vnto God, when they were clapt vp in Priſon at Philippi, [g] *They prayed and ſung a Pſalme vnto God.* They made vſe of that holy kinde of action for the cheering of their ſpirits, and for the teſtification of their ioy, which they conceiued in being accounted worthy

b *Pſal.*95.1.
c *Verſ.*2.
d *Pſal.*9.1.
e *Mar.*14.26.
f *Col.*3.16.
g *Act.*16.25.

thy to ſuffer for the Truth, and for the Name of the Lord Ieſus. I doe willingly ayme at breuitie in this point. This little I haue ſaid is ſufficient to make good the Doctrine. The vſe of ſinging Pſalmes is ancient; we ſee it was in requeſt in the daies of *Dauid*. It is commendable, Chriſt himſelfe with his Diſciples practiſed it: the Apoſtle gaue order for it: and the feeling of thoſe which make conſcience of a right way of vſing it, doth abundantly prooue it to be comfortable.

The 1. Vſe. Firſt, to ſettle our iudgements herein, that wee may carrie our ſelues in this, as in all other parts of Gods worſhip, like men of knowledge, not doing this out of a cuſtome, or becauſe we perceiue it is a faſhion; but as being aſſured, that God requires it of vs, and that it is his will to bee ſo ſerued. We can haue no true comfort in our deuotions, ſo long as they are but limmes of that which *Paul* termes [h] *voluntarie religion:* ſo long as they are onely taken vp by vs, and not preſcribed to vs, make we neuer ſo great a ſhew of zeale in the performance of them, yet it is nothing; nay, put caſe the things we doe, be preſcribed of God, yet if it be more then wee know, or care to vnderſtand, ſo that that which wee build vpon, is rather either the precept of man or our owne priuate diſpoſition, then the knowne Commandement and Will of God; it is not any the moſt formall and glorious ſemblance of deuotion that can make it acceptable. This may well be eſteemed a branch of that which *Paul* calleth our [i] *reaſonable ſeruice of God:* when a man is able to ſhew vpon what ground he doth that he doth in Gods worſhip. Here then wee haue a warrant for this particular.

h Col.2.23.

i Rom.12.1.

The 2. Vſe. Secondly, this is to prouoke vs to the cheerefull ſetting of our ſelues to this kinde of dutie in the Congregation. No doubt it makes a ſweet noiſe in the eares of God, when a whole aſſembly ioynes together as one man, in the ſounding out of his praiſe; and when there is an vnion of hearts and voyces in one common act of pietie. The dulneſſe of many cannot be ſufficiently taxed, who notwithſtanding they can diſcouer too much liuelineſſe of affection, either in the hearkning to, or in the vſe of idle and immodeſt Sonnets, which are of little vſe, ſaue to bee the very fuell of luſts: yet in the Church they behaue themſelues in a kind of blockiſh and ſenſleſſe manner, neuer ſtriuing to awake their tongues (as *Dauids* phraſe is,) or to frame their voyces to that heauenly exerciſe: or (if they haue ſome naturall diſabling that way) to make it to appeare, that their hearts take comfort in it, and that their ſpirits are forward to ioyne, when by reaſon of ſome inſufficiencie they cannot bring their voyces to concurre.

The 3. Vſe. Thirdly, this Doctrine ought alſo to moue vs to an inquirie, and that with care, how this ſeruice may bee performed by vs aright. Many a good dutie is marred in the performance: Hearing, Praying, Communicating, they are all good duties; but to doe them ſimply, is not ſufficient: there may be ſuch an hearing, as may be a ſauour of death vnto him that heares; ſuch a praying, as may be turned into ſinne; ſuch a communicating, as may increaſe vnto greater iudgement; and ſo alſo ſuch a

singing, as may be rather a vaine iangling, then any pleasant seruice vnto God. Not euery one, who openeth his mouth in the Congregation to sing with others, doth that which is truely right in the sight of God. The mayne thing required, is that which *Paul* calleth *Singing* [k] *with a grace in the heart to the Lord.*

k *Col.3.16.*

What it is to sing with a grace in the heart.

First, here must bee an especiall care had herein of the heart, vnderstanding thereby the inward man; for to it, that God (who is a Spirit, and must be worshipped in spirit) looketh directly. *The grace of the heart* herein is partly in a right vnderstanding of that which is sung, partly in a right esteeming thereof. It is meete that the heart should vnderstand what the lips [l] vtter: *I will sing with the* [m] *vnderstanding*, saith *Paul*. It is a strange seruing of God, when there is no concurrence of the vnderstanding with that which is outwardly performed. Hee that sings so, wherein, or in what respect doth hee praise God, better then a sounding brasse, or a tinckling Cymball? This condemnes the Latine chaunting in the Popish Seruice, and the careleſſe ignorance of the common sort with vs; who neuer seeke to know the meaning of that which they sound out in their singing; as though a noise could please God, where the Spirit is not edified.

l *Psal.47.7.*
m *1.Cor.14.15.*

Secondly, When the matter sung, is in some measure conceiued, there is yet a defect of the full *grace of the heart*, if there bee not a labouring to suite the disposition thereof to the nature and qualitie of the song. It is all to be done reuerently, because it is a part of Gods worship, and it must be done to the Lord, more for his glorie and honour, then for the pleasing of our selues: but then more particularly, a man should endeuour to proportion his inward thoughts to the matter: that if the words of the Psalme be of praise, his spirit may bee cheerefull; if of Petitions, his affections may bee feruent; if of threatning against Gods enemies, and the enemies of his Church and people, his soule may bee stricken with an awe of God; if of prophesie, he may be possest with a kinde of attentiue admiration of Gods Wisedome. Thus shall that be attained to, which *Paul* termeth *a grace in the heart*; and so shall our singing become not a lip-seruice, but a spirituall; it shall not bee (as many times it prooues to be) an exercise of vanitie, but of pietie; and the heart being thus set in order, which is the key of the worke, it shall bring the whole man in frame, and make the outward carriage such, as the grauitie of such a sacred seruice doth require. Thus is there a three-fold vse of this Doctrine: First, To assure vs of the lawfulnesse of singing, that wee doe it not at randome or aduenture, but vpon certaintie. Secondly, To prouoke vs to doe it in the assemblies, that that which God hath ordained as necessarie, we may not dare to vse as arbitrary. Thirdly, To direct vs in doing it, that wee may not by the lacke of grace bring so gracious a dutie into disgrace.

The occasion of enditing followeth, *A Psalme of* DAVID, *when, &c.* There be no words here of difficultie, wee all conceiue this meaning; That after *Dauid* had beene in the name of the Lord reprooued by *Nathan*

than a Prophet, for that foule act of his, in committing adulterie with *Bathſheba*, in teſtimonie of his humiliation, and for an euidence of his repentance vnto all poſterities, hee compiled this *Pſalme*. Thus is the ſenſe. The particulars here are thus: Firſt, that *Dauid* did goe in to *Bathſheba*. Secondly, That for a declaration of his repentance for it, he made and publiſhed this *Pſalme*. Thirdly, That hee did ſo, vpon occaſion of the comming to him of the Prophet *Nathan*. Out of theſe three ſeuerall brookes, we ſhall ſee there will ſtreame forth much matter. Here firſt I collect;

The ſecond Doctrine.

That it is poſsible for a man, after that hee is called of God into the ſtate of grace, yet to fall into a great ſinne. This is very euident out of this preſent example. That DAVID *fell into a great ſinne*, nothing better known: who hath not heard of the [o] ſtorie, how he being idle and ſecure, fell into an vnlawfull liking with a beautifull woman, whom hee ſaw from the top of his Towre, waſhing of her ſelfe; and for the ſecreting of the euill committed with her, after ſome other practices, deuiſed a courſe to make away her husband, that himſelfe might haue her? Here was a fall into *a great ſinne*; a ſinne wrapt vp and compounded of diuers ſins. Adulterie cannot bee committed, without endangering the ſoule of another, as far forth as our owne; neither could this be performed without the aſſiſtance of ſome euill inſtruments, who were neceſſarily to negotiate and trauell to and fro in this buſineſſe betwixt *Dauid* and *Bathſheba*, and were vſed either for feare or fauour to further the fact, and to conceale it alſo: ſome bodie was alſo ſet on by *Dauid* to make *Vriah* drunke, when *Dauid* would haue had him to goe home, and to lie with his wife: and in the murder of *Vriah*, was not *Ioab* brought in to haue a hand? So, I ſay, the ſinne was great euery way; verie like [p] *that roote of bitterneſſe by which many be defiled.* It was not confined to *Dauids* perſon, but was as a running leproſie ſpreading farre. It annoyed the whole Kingdome, in regard that it was to ſome godly ones, a matter of griefe; to ſome profane ones, a matter of reioycing; to ſome wicked ones, a matter of emboldening. Now as it was a *great ſinne*, ſo it was *after his being called into the ſtate of grace.* Many excellent things are reported of *Dauid* before this fall, which are apparant teſtimonies of his true conuerſion. The words of the 12. Verſe of this Pſalme plainly ſhew, that he had felt *the ioy of ſaluation* before he thus fell; for there hee doth deſire the *reſtoring thereof.* Reſtoring is properly the rendring backe of a thing loſt. *Dauid* had formerly felt *the ioy of ſaluation*, but now hee had depriued himſelfe of the feeling of it, and deſires to recouer it. Hee that felt the *ioy of ſaluation* (vnderſtanding thereby *the ſpirituall refreſhing which a Child of God finds in the aſſured hope of being ſaued*) ſhall wee not thinke him to haue beene called? After that *Noah* was conuerted and called, and God had teſtified of him, that [q] *hee was a iuſt and an vpright man*, hee was ouertaken with [r] *drunkenneſſe*. LOT, who had a [ſ] *righteous ſoule*, and *was vexed with the vncleane conuerſation of the wicked*, (an argument that hee was a man religious indeede) yet who hath not heard of his

o 2. *Sam.* 11.

p *Heb.* 12. 15.

q *Gen.* 6. 7.

r *Gen.* 9. 21.

ſ 2. *Pet.* 2. 8.

doubled [t] inceſt? Whom ſhall wee account in the ſtate of grace, if not *Peter*, who witneſſed ſo good confeſſion, that Chriſt profeſſed thereon *to build his* [u] Church; yet how grieuouſly fell hee, when hee denied his Maſter, not once but three times; not with ordinarie and naked denials, but euen with the curſing of himſelfe? The matter is plaine by example. Let vs conſider a little of it how it commeth to paſſe, that in perſons called vnto grace, there is ſuch a poſſibilitie of falling euen into grieuous ſinnes. To make this manifeſt, we muſt conſider three ſeuerall Actors in theſe caſes: Firſt, the Deuill endeuouring it: Secondly, Man in his corruption yeelding to it: Thirdly, God in his great Wiſedome ordering it.

Whence it is, that euen the Children of God fall ſometimes into great ſinnes.

Firſt, The Deuill being in the generall a profeſſed enemie to all mankinde, is much more ſpitefully bent againſt thoſe who haue beleeued through grace. We haue heard lately * of his practices for the peruerting of thoſe that haue beene called of God by his Word, to the right way. He ſeekes, as Chriſt ſaid to *Peter*, [x] *to winnow them as Wheate*; and like a roring Lyon, he hath them in a continuall chaſe. He leaues no meanes vnaſſayed, by which hee may worke them to ſome euill, thereby to hazzard their ſoules, to impaire their comfort, and to bring a diſgrace vpon that which they haue beene called to profeſſe. He layeth baits and ſnares in their way, and in euery thing which they vndertake, or goe about, he ſeeketh to entangle them.

Secondly, There is none of Gods Children but this is his eſtate, that though hee bee wholly iuſtified before God through Chriſt at the firſt moment of his true conuerſion, yet he is not wholly ſanctified. There is a continuall fight in him betwixt the *Fleſh* and the *Spirit*, betwixt Nature and Grace, [y] *ſo that hee cannot doe the things which he would*. It is in the ſoule of a called Chriſtian, as in a State where there be two Claymers of the Crowne, each of which ſtriuing to make his part ſtrong againſt the other, ſometimes the one hath the vpper hand, ſometimes the other: ſo theſe two, *Fleſh* and *Spirit*, are at a perpetuall variance, ſometimes the good motions of the Spirit preuaile, ſometimes the corrupt affections of the fleſh are more ſtrong, by meanes whereof the Chriſtian is (as it were) compelled to [z] *doe euen the very euill which he hates*. Satan, he cunningly obſerues a mans courſe, and by it concludes touching his diſpoſition, and takes aduantage by thoſe things to which hee perceiues his natiue corruption to leane moſt, to draw him into miſchiefe. No doubt he ſaw and vnderſtood whereunto *Dauid* at this time was moſt apt, in regard of his eaſe and idleneſſe; and where he found him to be moſt weake, there did he make his batterie moſt ſtrong, and his aſſaults moſt violent.

Thirdly, God in his Wiſedome looking on (as I may ſo ſpeake) and beholding his Children in the combate, Satan ſeeking to ſeduce, the World labouring to bewitch, and the Fleſh being euer readie to betray, ſuffereth them now and then to take a foyle; yea and in ſuch a meaſure, as that Satan may ſeeme euen to triumph in their conqueſt, and the limmes of Satan to reioyce greatly in their weakeneſſes.

This

t *Gen.19.36.*

u *Matt.16.16.*

* In a Sermon vpon *Luk.22.31.*

x *Luk.25.31.*

y *Gal.5.17.*

z *Rom.7.19.*

This he doth for iuſt cauſes, as namely, Firſt, to humble them, and to abate their naturall pride, by bringing them to an vnderſtanding and ſence of their infirmities. The ſcarre which remaines after a great ſinne committed, notwithſtanding that it be healed by repentance, yet it can no oftner bee looked vpon, but it will fill a mans heart with ſhame, and bee a perpetuall remembrancer to him of his owne weakeneſſe: how can hee chooſe but worke out his ſaluation with feare and trembling, whenſoeuer hee conſidereth it? That which *Dauid* ſpeaks in this Pſalme of the [a] *breaking of his bones*, and a [b] *broken heart*; is an argument that *Dauid* was exceedingly auiled and caſt downe in himſelfe with this ſinne: we may well thinke, it was a meanes to bring him to a more humble and lowly deportment of himſelfe euer after. Secondly, To teach them to cleaue more cloſe vnto the Lord, when they haue found in experience, what becommeth of them ſtrait, when they bee left to their owne ſtrength. Thus the Mother leading her little one by the hand, and perceiuing it to bee wanton and careleſſe, and apt to play with euery toy and feather as it goeth, lets it fall into the durt, and take a knocke; ſhee goeth away from it, and makes ſhew to leaue it there, ſeeming to bee altogether careleſſe of the crie thereof: and why this? but that it may learne to be more tractable, and more eaſie to bee led. Euen ſo God, ſeeing his to forget themſelues, and ſo much (haply) to preſume vpon the leading of his Spirit, that they are dallying with the enticements and witcheries of the world, ſuffereth them to ſlip into ſome grieuous inconuenience, wherewith they are ſtained and ſoiled out of meaſure to their ſhame. Theſe he ſuffereth alſo (it may be) a while to lie in the vexation thereof, as if they ſhould bee forſaken there, and neuer get againe their wonted feeling: and why this? but to bring them to a more frameableneſſe to his owne will, and more watchfulneſſe ouer themſelues to make ſtrait ſteps to their feete, and a more due eſtimation of that hand from an high, by which they muſt be eſtabliſhed. This made this *Dauid* hauing in another particular beene miſtaken, to determine out of the ſenſe of his owne aptneſſe to miſcarrie, and to conclude, that it was [c] *good for him to hold him faſt to God.* And I doubt not but this was it that cauſed thoſe frequent ſuits from him, [d] *Stabliſh me according to thy promiſe:* [e] *Stay thou me, and I ſhall be ſafe:* [f] *Let thy good Spirit leade me into the land of righteouſneſſe:* [g] *Conſider if there be any way of wickedneſſe in me, and leade me in the way for euer.* Other cauſes there bee of Gods thus diſpoſing theſe things, which (I doubt not, but) there will come iuſt occaſion to diſcouer in the proſecution of this Pſalme: as to make more diligent in the vſing of the ſanctified meanes for their vpholding, more charitable to others, and more compaſſionate to them in their falls, when they haue felt the like or worſe in their owne particular. Theſe things, I thinke, I haue once handled afore in part, in the treating vpon that place of *Luke.* Our Sauiours ſpeech to *Peter* touching Satans winnowings, and this Pſalme, will giue plentifull occaſion to fall againe into a more full manifeſtation of this point. It is neceſſarie notwithſtanding

Why God ſuffereth his ſometimes to fall.

a *Verſ.*8.
b *Verſ.*17.

c *Pſal.*73.28.

d *Pſa.*119.116.
e *Verſ.*117.
f *Pſal.*143.10.
g *Pſal.*139.24.

An Obiect on or Queſtion anſwered.

ſtanding before I come to the Vſe, to giue an anſwere briefly to an obiection or queſtion touching this matter. I haue ſaid, that a man called may thus fall. Now whoſoeuer is truely called and conuerted indeede, the ſame hath alſo the Spirit of God: for how elſe may wee account him a right Chriſtian? If then, hee hauing once receiued the Spirit of God, may thus fall as *Dauid* did, what becommeth of the Spirit of God therewhile? Is it loſt? or if not, how can the Spirit of God agree and ſtand with ſuch falls? I anſwere briefly: It is true, whoſo is rightly and truely called, the ſame hath the Spirit of God: for whoſo is called to bee a Chriſtian, is therefore a Chriſtian, becauſe he is Chriſts, and is in Chriſt. Now no man is Chriſts, but he who hath the [h] Spirit. As hee hath the Spirit of Chriſt, ſo hauing once receiued it, he hath it euer. For as wee vnderſtand by the Spirit (when wee ſpeake of hauing the Spirit of God) the gifts and graces of the Spirit, ſuch as concerne ſaluation: ſo the Scripture is plaine, that ſuch gifts, they [i] *are without repentance.* God doth not withdraw them when he hath once beſtowed them. How then can it be, that a man hauing the Spirit of God, ſhould fall into ſo great a ſinne, as this of Adulterie, and the ſame accompanyed with Murder, or into Periurie and falſe-ſwearing, which was *Peters* fault? ſhall it bee thought, *Dauid* had the Spirit of God while hee committed this act; or *Peter* when hee ſo denyed his Maſter? Indeed I know, Papiſts maintaine an vtter loſſe of the Spirit to haue beene befalne them both: but it is againſt all true Diuinitie. *Dauids* yeelding ſo much vpon *Nathans* words, is an euidence that Gods Spirit remained ſtill in him; and *Peter* ſo ſoone weeping, and that with bitterneſſe, vpon our Sauiours looking backe, is an argument of the ſame touching him. We muſt learne to diſtinguiſh, betwixt the being of the Spirit of God, and the working thereof. It alwaies is where it workes, but it doth not perpetually worke where it is. The ſoule of man being in the bodie, doth not alwaies manifeſt the operations thereof. A man weakned in his braine, and not maſter of himſelfe for the time, we will repute a reaſonable creature notwithſtanding; the faculties remaines ſtill, though the exerciſe of it for the preſent is reſtrained. And ſo is it in ſome diſeaſes (as the palſey.) In euery mans vnderſtanding, the being and working of the ſoule in ſome ſpeciall power of it are diſtinguiſhed. Euen thus is it in a regenerate man. The ſpirit which he hath receiued at his firſt acceſſe or entrance into grace, neuer departs; yet it ſometime ceaſeth to worke ſo effectually as it did. It is not becauſe the Spirit of God giuen to the Children of God, is weaker then the fleſh ſimply, and is by that meanes ouer-ruled (as it were) and ſuppreſſed by it; but becauſe (for the cauſes before mentioned) God is pleaſed to exerciſe thoſe which are his, that his power may bee made perfect by their weakneſſe, and that he may in the end after ſundry conflicts, and ſome foyles taken, make the victorie of the Spirit againſt the Fleſh to become the more glorious. This is that which may bee framed as a ſufficient anſwere to this doubt. If there ſhall bee a further doubt yet made, How *Dauid* falling thus, may be reputed a man truely regene-

h *Rom.*8.9.

i *Rom.*11.29.

A diſtinction betwixt the Being of the Spirit of God, and the Feeling thereof.

rate,

rate, ſith it is ſaid, [k] *that hee which is borne of God, ſinneth not?* The matter is ſoone cleered by the ordinarie, and indeede true opening of that place; which is, that by ſinning there, is not meant a falling or failing in ſome one particular, but a becomming as [l] *a ſeruant to ſinne*, to make as it were a common trade or practice of it, without any ſtriuing or labouring, or making conſcience to reſiſt it. Thus did not *Dauid* ſinne: wee doe not find that he went on in this kind of euill: nay, we ſhall ſee in this Pſalme his repentance for it, his deteſtation of it, his reſolution to walke in more holineſſe and vnblameableneſſe of life before God, then he had done formerly. And thus is this Doctrine cleered, touching the poſſibilitie for a man called, to fall into a grieuous ſinne.

k 2.Ioh.3.9.

l Rom.6.17.

Firſt, this is a neceſſarie admonition for thoſe that are called of God by the preaching of the Goſpell, out of the ſtate of nature into grace. Though thou haue neuer ſo great, neuer ſo certaine euidence of thy being a conuerted Chriſtian; though thou haue receiued neuer ſo many graces of the Spirit, ſuch as are wont to be pledges vnto the Choſen of God of their election; yet there is no place for ſecuritie; thou ſtandeſt not vpon ſuch ſure ground, but that thou maieſt through thine owne preſuming, bee ouertaken with ſome grieuous ſinne: beleagred with an enemie that will trie thee euery way, and thou haſt a Traytor in thy boſome, which is readie to ioyne with this enemie, for the drawing of thee into danger. Thou canſt neuer thinke thy ſelfe of better parts then *Dauid*, a man after Gods owne heart; and if hee were ouertaken, can it bee ſafe for thee to bee ſecure? ſhalt thou truſt to thine owne ſtrength, when ſuch an one as he was ſhaken? Bleſſed is hee, whom the fall of ſuch a worthy man as *Dauid* ſhall make to quake, and which ſhall learne by his foyle to ſtand ſo much the more vpon his guard.

1. *Vſe.*

If any man ſhall be ſo impious, as to ſay; Why, what needs a man to feare ſo much? what if he doe fall? by your owne Doctrine hee ſhall riſe againe, neither ſhall it bee any hazzard to his finall ſtate: wherefore then ſhould a man bee nice to forbeare ſome ſweet or gainefull ſinne, when it can be no vtter preiudice to him in the mayne? I anſwere: The Spirit of God neuer teacheth to make ſuch inferences; I will not ſay but Satan may ſuggeſt ſuch a motion to the minde of a ſpirituall man, and may labour and endeuour to worke him vnder colour thereof, to giue an aduenture vpon ſome ſpeciall euill; but out of all doubt, it is not out of Gods Spirit ſo to conclude: and hee who ſhall finde himſelfe to agree to ſuch an argument as reaſonable and iuſt, and ſo obey ſinne in the luſts thereof, his thought and opinion of himſelfe, that hee hath the Spirit of God, is but a meere ſurmiſe. And he who knew what it were to be exerciſed with thoſe pangs and paſſions which *Dauid* had after his great ſinne, of which wee ſhall haue cauſe to treate in this Pſalme, he would be loth to pay ſo deare for the ſweet of ſuch a ſinne, notwithſtanding the generall truth of the Doctrine of a finall recouerie. Thus is the firſt Vſe.

Obiect.

Anſw.

Secondly, this is a comfort when it is conceiued aright, for thoſe who

2. *Vſe.*

are

are ouer-taken at times with ſome euils of infirmitie. No man muſt by any Doctrine of Scripture, either haue heart giuen him, or take heart to commit an euill: that is a turning of the Grace of God into wantonneſſe; as if a man ſhould willingly wound himſelfe, becauſe he hath an oyle readie in his houſe, which is able to ſtench bloud preſently, and to cure a cut at once, though it bee neuer ſo deepe. But when the Children of God haue beene aſſaulted, and in ſome particular miſſe-led, then out of ſuch examples as this is, there is comfort to bee had for the releeuing of their grieued ſoules, and the refreſhing of their drooping ſpirits. There is no iuſt cauſe to deſpaire, when wee looke vpon ſuch a man as *Dauid* ſinning ſuch a ſinne, and yet receiued after it into fauour. I know well, men are too apt to apply thus ſuch examples, and ſo to ſtrengthen their hands vnto wickedneſſe; but yet though ſome vſe the libertie which we haue in Chriſt, as an occaſion to the Fleſh, the Truth it ſelfe muſt bee taught, for the comfort of their ſoules to whom of right it appertaines. Though the Swine tread the Pearles vnder foote, yet the children of the marriage Chamber will value them according to their worth, and lay them vp as they doe deſerue: yet notwithſtanding that if any doe gather heart by this Doctrine, it may appeare the offence is rather taken by them, then giuen and offered to them: this in a word know wee, that the comfort of this Doctrine appertaines onely to ſinnes of infirmitie. I know, infirmitie is a common word, in the mouth euen of the moſt diſſolute, and it is the cuſtomary pretext of thoſe that make no manner of conſcience of their wayes, when they are blamed for their vngodly courſes, to excuſe themſelues by this, that forſooth they are their infirmities. Therefore it is worthy the conſideration, how a ſinne of infirmitie may be knowne. Thus then.

When a man ſinneth vpon infirmitie.

First, To the end a man may bee ſaid truely to ſinne vpon infirmitie, hee muſt be one, the reſolued deſire of whoſe ſoule it is, to haue reſpect to all Gods Commandements, and to pleaſe him in all things. The Apoſtle calleth a ſinne of infirmitie, [m] *a falling by occaſion into a fault*: meaning, that that is properly a ſinne of infirmitie, when a man is ouertaken by an euill beſide his mayne purpoſe; as when one trauelling vpon the way, and intending no other but to goe on right, and to goe ſteadily, is notwithſtanding againſt his minde, out of his way at vnawares, or elſe at ſome hidden ſtone or ſtub ſtumbleth ſo, that he receiues a fall. If a man want this reſolution, and be not ſuch an one as maketh conſcience of his courſe, and watcheth ouer his waies, and ſtriueth to approoue himſelfe in all things vnto God, his ſinnes are no ſinnes of infirmitie, neither can hee haue any manner of comfort by this Doctrine. When a man willingly giues himſelfe ouer to his owne luſts, and hath no meaning to doe otherwiſe, but goeth on ſtill in his voluptuous way; betwixt his ſinne and this of *Dauids* here, there is no agreement.

m *Gal.6.1.*

Secondly, A ſinne of infirmitie is diſcouerable by the conſequences of it. When a man offends out of weakneſſe, it leaues behind it a deepe impreſſion, and begets ſorrow in a large and exceeding meaſure; yea, and

and proceeds to that indignation [n] noted there as a ſpeciall euidence of Repentance: which makes a man, euen (as it were) to fall out with himſelfe, that he ſhould commit ſo foule a treſpaſſe. So that when a man is apt to ſlight ouer a great euill, as if it were no great matter, imagining that ſome ſuch ſmall ſprinkling, as, *Lord, haue mercy on me*, ſhall waſh it out, his ſinne is no ſinne of infirmitie. It is a raigning ſinne. Then there is another thing comes after it, and that is an earneſt care and labouring to recouer that which a man hath loſt by offending: as when a man being in a iourney caſt behind the companie by ſome accident, is no ſooner gotten vp againe, but immediately hee makes after with a redoubled pace: ſo this is a teſtimonie of a ſinne of infirmitie, when a man is made by it, ſo much the more forward, ſtriuing to make a kind of recompence for his former going backe, by increaſing his endeuour and care to preſſe onward to perfection. If then a man cannot find any ſuch diſpoſition as this is of being bettered by a fault, and of becomming thereby the more carefull to auoid ſinne, his euill is not infirmitie, but obſtinacie; and *Dauids* ſinne ſhall be for him no defence. Thus is the Vſe of this Doctrine, and thus is the right applying of this point. It is a watch-word to all: it is a comfort to thoſe who fall by occaſion into ſinne.

[n] 2. *Cor.* 7. 11.

The ſecond Lecture.

The Argvment.

To him that excelleth. A Pſalme of David, *when the Prophet* Nathan *came vnto him, &c.*

NOw followeth the ſecond generall thing in the Title, *viz. Dauids* diſcouerie and laying open of this his fault with his owne Pen, to the view of the whole World: that both the preſent Age in which he liued, and the ſucceeding Times, euen vnto the generall end of all, might vnderſtand it. It was hee himſelfe which compiled this Pſalme: hee it was which prefixed this Title, (*A Pſalme of* David, *after he had gone in to* Bathsheba.) The Doctrine is thus:

The firſt Doctrine.

That where there is any true remorſe for ſinne, there is a readineſſe (as farre forth as it is meete) both before God and the World, to make confeſſion of ſinne. David is here a Patterne to vs of a wounded ſpirit, of a man deepely ſtrooken euen to the very heart, for a great offence. See now how forward hee is himſelfe to make a ſolemne publication of his owne fall, acknowledging it at large before God, and making the world a witneſſe of what he doth in this behalfe. Verily, whereſoeuer there is the

the like Touch, there will alſo bee the like minde: where there is ſuch a feeling as *Dauid* had, there will be an aptneſſe to make ſuch a confeſſion as *Dauid* made. This may briefly giue vs ſome ſatisfaction touching the raiſing of this Doctrine from this place. The compunction of heart for his ſinne, makes *Dauid* reſolute and plentifull in the acknowledgement of his ſinne. Now, leſt I ſhould be thought to bind euery Chriſtian, feeling himſelfe a ſinner, and affected with the apprehenſion and ſence of ſome particular fall, to the making of ſuch a publike acknowledgement as this of *Dauids* is; therefore I ſaid in the Doctrine, that *there is a readineſſe (as far forth as it is meete) both before God, and the World, to make confeſsion of ſinne.* There was a more ſpeciall reaſon for *Dauids* diſcouerie of his ſinne on this manner, then doth ordinarily binde euery Chriſtian. *Dauid* was a publike perſon, and his ſinne was very both notorious and ſcandalous: no doubt it was a great griefe and an heart-breaking to many, who ſorrowed much for the diſgrace that came to Profeſſion by this meanes. It was a great emboldening to many, who tooke heart to euill by this example: the enemies of God triumphed not a little, and ſpake their pleaſure againſt God, and againſt his holy Truth vpon this [a] occaſion. Theſe things conſidered, it was neceſſarie that *Dauid* ſhould deale in ſuch a publike manner as hee did: that, as many had beene offended by his Fall, ſo many alſo might be ſatisfied by his Repentance: and that as his Treſpaſſe had beene publike, ſo might his Acknowledgement alſo be. Now euery Chriſtians caſe is not alike: and therefore the like publikeneſſe in confeſſion, is not required of euery one. Where there ſhall be a like manner of offending, there ought to bee a like manner of confeſſing. This then is the generalitie of the Doctrine, that a true and an effectuall touch of ſinne, frames the heart to a readineſſe to make all meete acknowledgement, to God ſimply and abſolutely, without all manner of limitation or exception, to man alſo ſo farre forth, as any due and important circumſtance ſhall make it to be neceſſarie. Touching confeſſion of ſinnes to God, there is no one thing more ordinarie in *Dauids* Pſalmes. I had rather referre it to your owne obſeruation, then fall into particulars. Indeede this was it wherein he found moſt eaſe, and which made the way to his greateſt comfort: he ſaith [b] that he had ſometimes a diſpoſition of keeping in his ſinnes; hoping well inough to ouercome the ſtirring of his priuate thoughts, by ſuppreſſing them; but he found by experience, that this was nothing but an addition to his vexation, and an improuement of his griefe. He neuer could finde any true eaſe, till he reſolued vpon a diſburdening of himſelfe by confeſſion; [c] *Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickednesſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* It is not hard to manifeſt the truth of this Doctrine by examples. We reade of *Iobs* confeſſion: [d] *Behold, Lord, I am vile, &c.* [e] *I haue ſpoken things too wonderfull for me, and which I knew not: therefore I abhor my ſelfe.* How full and how feeling a Confeſſion is that which *Ezra* made

a 2. *Sam.* 12. 14.

b *Pſ.* 32. 3. *&c.*

c *Verſ.* 5.

d *Iob* 39. 37.

e *Cha.* 42. 3. *&c.*

made on the behalfe of the people, immediately vpon their returne from the Babylonian bondage: [f] *Our iniquities are increased ouer our head, and our trespasse is growne vp vnto the heauen. From the dayes of our Fathers haue we beene in a great trespasse vnto this day, &c.* How ample is that which fell out about the same time, and is vpon record, when the [g] *children of Israel assembled with fasting, and with sack-cloth, and earth vpon them! They stood* (saith the Text) *and confessed their sinnes, and the iniquities of their fathers.* What shall we terme that but a Confession of sinne, which wee finde in the Prophet? [h] *Wee haue all beene as an vncleane thing, and all our righteousnesse is as filthy clouts, and we doe all fade like a leafe, and our iniquities like the winde haue taken vs away.* No other is that, [i] *We haue sinned, and haue committed iniquitie, &c.* DANIEL is very exact that way in that Chapter. [k] *They were baptized of* IOHN *in Iordan, confessing their sinnes:* and of the Conuerts at *Ephesus*, it is said, [l] *Many that beleeued, came and confessed, &c.* Was not a confession couched vnder that short forme vsed by the remorcefull [m] Publican? The very action and gesture of the Woman in the Gospell, that came into our Sauiours presence in the Pharises house, sauoureth altogether of [n] confession: what meant her casting her selfe at Christs feete, her weeping, her applying of her haire to the wiping of his feete? what were these things but silent, (why say I silent?) they were rather indeed loud and speaking representations of the sincere acknowledgement of her heart, that shee was a most vile and wretched sinner before the Lord. Our Sauiour purposed, the Parable of the prodigall sonne should bee vnto vs the picture of a Penitent, and the liuely resemblance of a reclaymed and conuerted sinner: now, what was his resolution, but to returne to his offended father, and to labour to make his peace by confession? [o] *I will arise, and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee, &c.* and according to his resolution was his practice. [p] Hee no sooner came into the presence of his father, but immediately hee brake forth into words of acknowledgement: out of the abundance of his heart, he could not but rip vp all that he could against himselfe. What more exact confession can wee thinke then that of *Pauls*, acknowledging himselfe [q] *the chiefe of sinners*, and blazing himselfe with his owne Pen to haue beene [r] *a Blasphemer, a Persecuter, and an Oppressor?* I suppose these particulars to bee very direct for this purpose. True repentance cannot be silent: when the heart is pricked, the tongue cannot forbeare: there will be confession absolutely to God, and a readinesse to performe it also before men, so farre forth as there is occasion. A truely humbled sinner neuer stands vpon termes of priuate reputation, where God may be glorified, and any such good office done, by which the soules of others may haue benefit. What cared *Dauid* for the censure of the world now, when together with the knowledge of his euill, it should reade the manifestation of his Repentance? Though some haply would deride it, yet he knew well, there were that would reioyce for it, and be as much comforted for his recouerie, as euer they had mourned and sorrowed for his fall.

We

f *Chap.9.6,7.*
g *Neh.*
h *Isa.64.6.*
i *Dan.9.5.*
k *Matth.3.6.*
l *Act.19.18.*
m *Luk.18.13.*
n *Luk.7.47, &c.*
o *Luk.15.18.*
p *Vers.21.*
q *1.Tim.1.15.*
r *Vers.13.*

We can haue no ſurer marke then this by which to iudge our ſelues, whether we haue receiued any ſuch thorow-touch, as is the companion and fruit of true Repentance. If we be nice and backward in this point of acknowledgement, it is a plaine euidence, we are farre from that liuely feeling which betokeneth Grace. Remember I doe not vrge hence, that euery man ſhould, like *Dauid* here, make publication of all his perſonall faults; that is a ſeruice which God doth ſimply require at no mans hands. Whoſo ſhall fall into any open ſcandall, and commit ſome ſuch ſpeciall ſinne, which falleth out to bee to the common diſgrace of Religion, and to the grieuing of the ſoules to the Godly, ought to manifeſt his Repentance, by making his confeſſion, euen as publike, if it bee poſſible, as his fault: and thereunto tends the diſcipline of the Church, in the right execution thereof, to bring publike treſpaſſers, to the making of a publique ſatisfaction by acknowledgement. And he who ſhould be backward in ſuch a caſe, there were ſmall hope to bee had of his repentance. The mayne thing is, that euery man ſhould binde himſelfe to be very exact in this dutie, betwixt the Lord and himſelfe. He that doth not ſtriue herein to finde out matter againſt himſelfe, by the ſearch of his heart, and by the triall of his wayes, that ſo he may be plentifull in powring out his ſoule before the Lord, and may be euer readie to put vp many plaints, and to commence (as it were) many actions againſt himſelfe; let that man neuer thinke himſelfe to bee in the way of true repentance. When *Dauids* repentance is vnfayned, ſurely, *Dauid* will deale thorowly and effectually with himſelfe. There is nothing more contrarie to a mans natiue diſpoſition, then this diſcouery of himſelfe by a direct acknowledgement. Euer ſince Gods firſt dealing with *Adam* in Paradiſe aſſoone as he had ſinned, this lothneſſe hath beene in the nature of man, to make a plaine confeſſion. See *Gen.* 3. how vnwilling *Adam* was to come directly to the point concerning himſelfe: he would faine haue had it thought, that his turning to hide in the Thicket of the Garden, came from ſome kind of reſpectiue feare in him to Gods Maieſtie, rather then from any ſecret guilt: then, when that could not auaile him, but he was preſſed by a queſtion touching eating of the forbidden Tree, whereby he began to feele himſelfe as it were taken, and that he could not eſcape, yet hee ſought how to ſhift it off, by talking of the Woman; yea, the Woman which God gaue vnto him, ſhee, forſooth, had beguiled him. Somewhat there was to doe to bring him to a plaine confeſſion. It is ſtill in the nature of man, this humour to deſire to make the beſt of it ſelfe, and rather to hide and conceale, then to lay open its owne blemiſhes. Know we therefore, that he hath made a good progreſſe in Religion, that loues to rip vp his heart, and to diue deepe into his owne boſome, and to ſcan the particularities of his life and courſe, that ſo he may be furniſhed with matter of acknowledgement, and may not ſpare himſelfe when he commeth to deale betwixt the Lord and his owne ſoule. And withall, it is no little euidence of grace, when one is apt and readie to communicate his infirmities to and with others, by whoſe aduice and prayers hee may

Confeſſion of ſinne, vnkeſome to mans nature.

may be comforted: which is the effect of that councell of [f] Saint *Iames*. The Papists drew the people into an extremitie, in binding them to a reckoning vp of their faults in the eare of a Priest. We are now falne as much vpon the other side: that seldome or neuer either to a Minister, or any other wise and faithfull Christian, we lay open our speciall infirmities; by fayling wherein, little doe wee know what wee lose: [t] *Our wounds stinke, because of our foolishnesse.* [u] *Hee that hideth his sinnes, shall not prosper.* There is, I acknowledge, a kind of publication of sinne, which it might bee wished were abated: That which *Isay* laid to the charge of the people of his time, is now verified; *The triall of their countenance testifieth against them: yea, they declare their sinnes as Sodom:* [x] *they hide them not. The wicked* (saith DAVID) [y] *maketh boast of his owne hearts desire:* [z] *They speake wickedly of their oppression, they talke presumptuously.* Thus our dayes are too forward in the proclaiming of euill. Many are growne to that height, that they respect little who seeth them, it neuer troubleth them that such or such grosse things are noted in them. But when it commeth to such a laying open of a sin, as should testifie humiliation, and should be an euidence of the affliction and compunction of the heart, and of the griefe of the soule for offending God, that is one of the most bitter and vnpleasing seruices: yet that which wee must endeuour too, if wee would bee thought to haue receiued any life, or truth of grace. This, concerning that *Dauid* is the publisher of his owne trespasse. True repentance is alwaies accompanied with a readinesse of acknowledgement. He that feeles the sting of sinne, will bee large and euen curious in this businesse of confession betwixt God and himselfe: and when it shall appeare to bee of any vse, for the promoting of Gods glorie, or the furtherance of the common good of Gods people, or for the procuring of ease and comfort to himselfe, hee will not sticke to doe it vnto men. This is the summe. There will be occasion againe to treate hereof in the prosecution of this Psalme.

[f] *Chap.5.16.*

[t] *Psal.38.5.*

[u] *Pro.28.13.*

[x] *Chap.3.9.*

[y] *Psal.10.3.*

[z] *Psal.73.8.*

The third followeth: *when the Prophet* NATHAN *came vnto him, &c.* This was the meanes by which *Dauid* was wrought to this acknowledgement. Here three particulars: First, *Nathan* the Prophet came to *Dauid*: Secondly, *Nathans* comming was necessary euen for *Dauid*: Thirdly, *Nathans* comming was not without successe with *Dauid*. Concerning the first, it is [a] apparant. The Doctrine is thus:

[a] *2.Sam.12.*

That not the greatest among men, ought to bee forborne and spared in their sinnes. Euen to *Dauid* must *Nathan* come. The chaire of Estate, the Scepter, the Diademe, none of these things could exempt *Dauid* from reproofe. Sith he would sinne as others, euen hee as others by *Nathan* must bee dealt withall. The maiesty of his place must bee reuerenced, yet the state of his Soule must be pitied, and it must not bee feared to say euen plainely to him, *Thou art the man.* How faithfull and how resolute were the Prophets of God in this course in their times! *Elias* feared not to tell *Ahab* to his face, [b] *Thou hast sold thy selfe to worke wickednes in the sight of the Lord:* [c] *It is thou and thy fathers house that haue troubled*

The second Doctrine.

[b] *1.Kin.21.20.*

[c] *1.Kin.18.11.*

bled Israel, &c. HANANI the Seer told King *Asa* in a particular of his
d 2.Chro.16.9. carriage; that [d] *he had done foolishly.* Wee may behold a boldnesse not
e 2.Chro.25.15. vnlike in that Prophet, that came to [e] *Amaziah.* How find wee in the
f Ier.7.2. Sermons of the Prophets; [f] *Heare yee the Word of the Lord, all yee of Iudah that enter in at these gates, &c?* Meant he, thinke wee, to spare a-
g Ier.13.18. ny, that made this preamble; *Say to the King and to the Queene,* [g] *Humble your selues, &c. O yee Priests, heare this: giue eare, O house of Israel,*
h Hos.5.1. *and giue care,* [h] *O house of the King, &c. Heare, O head of* IACOB, *yee*
i Mic.3.1. [i] *Princes of the house of Israel?* Who hath not heard of that direct pro-
k Matt.14.4. ceeding of *Iohn Baptist* towards HEROD: [k] *It is not lawfull for thee to*
l Chap.2.15. *haue her?* PAVL willeth TITVS, [l] *that he should rebuke with all authority.* What is that? hee would haue him vnderstand what his place required, and how by vertue thereof, he had liberty to speake by way of reproofe euen vnto all. Hee would not haue him lose ought of this au-
m 2.Tim.4.2. thority. The charge to [m] *improoue, rebuke, &c.* it hath no such exception, as thus; If he be but an ordinarie man, be plaine with him; but if he bee a great man, beware; doe not meddle with him. There is no such limitation put in by the Spirit of God. What warrant haue we to dispense in the execution of the Law, without the authoritie of him that
n Tit.1.13. made the Law, [n] *Rebuke them sharply that they may bee sound in the Faith? (them)* which *them?* What, onely the lowest of the people, and not also those which are in higher place? what can be more absurd, then
o Isa.58.1. so to interpret, [o] *Shew my people their transgressions?* They must single themselues out from the number of Gods people, that will claime any priuiledge in this case. Nay, to say the right of it, there was more cause *Nathan* should come to *Dauid* vpon this reproouing errand, then vnto another: inasmuch as the sinne of *Dauid* was more exemplar. *Dauids* fault was many times more dangerous then another ordinary mans: such an one as he could not so sinne without much company: who would not bee readie to aduenture vpon such a president? I remember what the Prophet saith of the licentious and Epicurious people of his time,
p Amos 6.5. [p] *that they inuented instruments of musike like* DAVID. They fell into an amorous and lasciuious vse of musike; and then they would seeke to patronize it with *Dauids* name: What, did not *Dauid* loue musike? An argument that *Dauids* example was such as by which many would receiue emboldening. We see euen to this day how far this act of *Dauid* is stretched: they which know little else of holy Scripture, can yet take vp *Dauids* adulterie as a couert for their wantonnesse: so that it was necessarie that of all men else, *Dauid* should be dealt with. Better to passe ouer the sins of a thousand others, then to let his goe vncensured. And so the same reason still holds: so far must it be that great ones must be spared in their euils, that of all others they must be specially reproued. Their falls ouerthrow others, and by their enormities no small number is endangered.

1. *Vse.* First, this is for all vs who are called to *Nathans* office, that we should put vpon vs *Nathans* courage. *Paul* saith, by our place we be the Lords
q 1.Cor.4.1,2. Stewards: and of the Steward [q] *it is required that hee bee faithfull:*

and

and this is a ſpeciall branch of his faithfulneſſe, that hee giue to thoſe of the Houſhold, to each *his portion*, and that in [r] ſeaſon. Looke what is fit for euery one, that he muſt haue. Let him haue reproofe, to whom it appertaynes; and he iudgement, to whom iudgement doth belong. Let no man be forborne for his greatneſſe, nor more ouerly proceeded with becauſe of his authoritie. I will not ſay, that wee are alwayes bound to ſuch a direct and perſonall ſpeaking, as out of the Pulpit, to ſay to euery great man that doth amiſſe (*Thou art hee.*) It ſeemeth it was in priuate that *Nathan* ſpake to *Dauid* as he did; and I am apt (for my part) to thinke it was betwixt them two, that *Iohn* told that to *Herod* which hee did: and beſides, we cannot warrant to our ſelues an imitation of the ancient Prophets, euen in the particulars of their behauiour: the generall dutie is that onely which wee are to make vſe of. I could beleeue eaſily that *Nathan* had particular direction for his ſpeech now to *Dauid*, and ſo might ſo ſpeake vnto him as he did. It is poſſible for a Miniſter to carry the matter ſo with that wiſedome and power, as that euery guiltie perſon preſent may find and perceiue himſelfe as directly ſpoken to, as if he ſhould, like PAVL to ELYMAS, [f] *ſet his eyes full vpon him*, and ſay vnto him with NATHAN, *Thou art the man.* We ſee in experience how men take themſelues many times to bee ſpecially meant and aymed at, and are ſtrongly of opinion, that the Preacher had a purpoſe to taxe them aboue others, when as yet there was no ſuch thing: an argument that the Word of God well handled, will find men out, and will creepe into the boſome of the Hearers, though it be not alwayes carryed in appearance with any ſpeciall leuell. It is a miſerable thing then, when wee ſhall be ſo poſſeſſed with a cowardly ſpirit, as not to dare to reproue apparant ſinnes; or if we doe, to ſhew our ſelues bold onely with the vulgar, and to be afraid of thoſe who are like to ſtrike againe. Why ſhould wee feare the high lookes of any, when God hath promiſed that albeit they fight againſt vs, yet they ſhall not preuaile? [t] *I will be with thee to deliuer thee, ſaith the Lord.* God forbid, the Pulpit ſhould bee made a place of rayling, or a Theater for inuectiues, and for bitterneſſe of ſpirit to ſhew it ſelfe on; yet farre let it be from baſe flatterie, and from dawbing vp the ſinnes of greatneſſe with vntempered mortar. Let the King on the Throne heare of his fayling, as well as the Maid at the Mill: the Gentleman that ſitteth in the Quire, as well as the poore that is ranged in the Belfry. Let not our Sermons be as the Spiders web, thorow which doe breake the greater Flies, while onely the leſſer Gnats are taken; but let them be as a true looking Glaſſe, wherein euery one which looks, may behold the iuſt feature of his heart, and the right ſtate and condition of his life. Of all Theſts, that which *Ieremie* calleth [u] *The ſtealing of the Word from men*, is the worſt: *viz.* when there is a with-holding, and a keeping that backe from men which is their due. They which will needs walke in the way of their owne hearts, and hate to be reformed, let them be made to know that the end of ſuch things is death. If they will needs periſh, yet let not vs periſh with them: let vs be ſure to deliuer our owne ſoules

r *Luk.*12.42.

f *Act.*13.9.

t *Ier.*1.19.

u *Ier.*32.30.

soules, by leauing them quite without excuse, that they may not be able to say in the Day of the Lord to our shame, they would haue beene better if we had told them. This is the first Vse: sith *Nathan* came to *Dauid*, why should we feare to admonish any? Nay, the greater any man is, the sooner let him be dealt with, if he goe awry; not out of contempt of his greatnesse, but out of feare, that his fault, by how much the more great he is, will be the more infectious.

2. *Vse.*

Secondly, This must teach euery man to [x] *suffer the words of Exhortation*, and with [y] *meeknesse to receiue the Word*. The Apostle there perswading *swiftnesse to heare*, aduiseth withall [z] *to be slow to wrath*: meaning, that euery man should striue to restraine the repining of his thoughts, and that tumultuousnesse of his disposition, which is apt to bewray it selfe, when the Word is pressed neere to his soule, and the finger comes to be put vpon his particular sore. Who are wee, that wee should swell at reproofe, when euen *Dauid* a King, a Prophet, was so to be dealt with? what is thy Fathers House, that thou shouldest snuffe at the aduertisement of a Prophet, when hee which swayeth the Scepter must not be dispensed with? And yet see how flesh and bloud forgets it selfe; and if it be but a little set vp aboue others, forsooth, beware how you come neere it: why should men, because of their place, assume to themselues both more libertie of life, and more exemption from reproofe? so, what a stirre there is with many, many degrees behind *Dauid* euery way, that they be meant, pointed at, flung at? &c. Alas, if thy soule were sensible of the want of spirituall comfort, thou wouldest then be glad to haue it applyed to thee in particular. Wilt thou haue the sweet of Gods Word, and not the sowre? wouldest thou bee glad of a mild plaister to heale thy rawnesse, and shall not a corsiue for the eating out of thy dead flesh bee welcome to thee? Cast not thou thy thoughts vpon him that speaks, neither be rash to examine his heart, and to iudge of his intents. If he doe that he doth out of by-respects, let him answer it: see thou what thine owne desert is, and what the Word of God is by which thou art spoken to: thou mayst make vse with these circumstances euen of an enemie, and get good by that which is spoken with an ill meaning to despite thee.

x *Heb.*13.22.
y *Matt.*15.23.
z *Rom* 12.19.

Of the second it followeth. Euen *Dauid* needed *Nathans* helpe. The Doctrine is thus,

The third Doctrine.

That there is no man, of what gifts and graces soeuer he be, but in some respect or other, he hath neede of helpe and direction by a faithfull Minister. This is apparant by this present instance. Wee all know what *Dauid* was; a man of an extraordinarie spirit, a man after Gods owne heart, wiser in many things then his Teachers, the very Mirror of the times wherein he liued; his deeds recorded in holy Scripture, and his writings which wee haue among vs at this day, are pregnant euidences of his speciall worth: yet notwithstanding this, wee see it was necessarie for him to haue a *Nathan* sent vnto him, to bring him vnto repentance. One might thinke that such an one as *Dauid*, should haue beene able by his

his owne ſtrength and vnderſtanding, to haue recouered the hurt he receiued by this ſinne: but yet *Nathans* miniſtery was the meanes, and hee himſelfe here (for all ages to enſue) makes that acknowledgement: that we might all know that he was beholding to *Nathan* for this, and that if it had not beene for him, and the mercie of God, working by him, (to ſpeake of an ordinarie courſe) hee muſt needes haue periſhed in his ſinne. Why (will ſome man ſay) is it likely that *Dauid* repented not himſelfe of his ſinne, vntill this time that *Nathan* came vnto him? I anſwere, There is no probabilitie that *Dauid* ſhould continue, from the time of committing it, vntill this preſent, without any manner of feeling thereof, or without any kinde of remorſe: his conſcience wrought vpon him vpon ſmaller occaſions then this was; as, for the cutting off the [a] *lap of* SAVLS *coate, and for numbring the* [b] *people.* Is it likely that his heart ſhould touch him (as is ſaid) and ſmite him for theſe ſmaller things, and yet that hee ſhould ſwallow vp ſuch a foule matter as this without compunction? No doubt there were moneths betwixt the act, and this reproofe by *Nathan.* Can it be thought that *Dauid* vſed not the exerciſe of prayer all that while? and how could he pray, without acknowledgement of ſinne, without begging for forgiueneſſe? and how could he doe this without remembrance of this particular? Why then, if *Dauid* had remorſe for it, what needed this of *Nathan?* I anſwere. Firſt, It may well be that *Dauid*, notwithſtanding ſome feeling and apprehenſion of this euill, yet ſlighted the matter ouer too much, and ſearched not into the depth of it as was meete: hee forgot it too ſoone, and was not ſo thorowly humbled for it, as the caſe required. Secondly, The fault being as it was ſo publique, and ſo ſcandalous; it was neceſſarie, that *Dauid* ſhould be brought to a more publike acknowledgement; that the ſatisfaction giuen, might bee proportioned to the hurt: many had beene offended, and therefore it was reaſon many ſhould bee ſatisfied. Now to bring *Dauid* to theſe two ſpecialties: Firſt, of thorow-humbling himſelfe; Secondly, of making an acknowledgement for publike ſatisfaction, *Nathans* miniſtery was neceſſarie: neither for ought we know, could this haue euer beene effected but by this inſtrument. Gods ſending *Nathan* to *Dauid* is an argument, that God would not otherwiſe perfit his repentance. Thus though *Dauid* knew much, and was himſelfe endewed with a ſpirit of Prophecie, and perhaps in many particulars of ſpirituall vnderſtanding farre exceeded *Nathan*; yet in this hee ſtood in neede of *Nathans* helpe: there was a neceſſitie of his hand to plucke him out of this pit. And ſurely, the knowledge which *Dauid* had hereof, made him to bee ſuch a louer of Gods houſe, and to deſire aboue all things, [c] *that all the dayes of his life he might viſite his holy Temple:* becauſe hee was ſenſible of this, that albeit he knew much, and read much, and meditated, and wrote much for others vſe, yet hee needed quickning and calling vpon by the publike meanes. And why ſhall we thinke hee kept about him ordinarily this *Nathan* and *Gad* (who is termed *Dauids Seer*) but that they might watch ouer him, and take care of his ſoule, and

a *1.Sam.24.6.*
b *2.Sam.24.10.*

Dauid needed *Nathans* comming, notwithſtanding his priuate repentance.

c *Pſal.27.4.*

ſpeake vnto him from time to time in the name of the Lord. So that it is plaine by this example, that no man can iuſtly pleade any manner of exemption from miniſteriall helpe. In ſome reſpect or other there will bee neede: either to informe one in that hee knoweth not, or to reuiue the memory of that which is forgotten, or to explaine that which is not cleere, or to prouoke to the practice of that which is neglected, or to quicken, or to comfort: ſome vſe or other there will be, be a man neuer ſo excellent, and his gifts neuer ſo exceeding. The commandement of hearing is generall: [d] *Let euery man bee ſwift to heare:* [e] *Let him that hath an eare, heare, &c.* there is no manner of limitation, or exception. *Paul* was perſwaded of the Romans, [f] *that they were full of goodneſſe, and filled with all knowledge, and able to admoniſh one another:* yet hee thought they had neede of the helpe of his miniſtery: and he commended *hearing* vnto them, as the meanes for their building vp in [g] faith. The ſame Apoſtle commended the *Coloſsians* for [h] *their faith in Chriſt, and loue towards all Saints:* yet euen among them he vrged *Archippus* to take [i] *heede to his miniſtry:* an argument that hee thought his miniſtry vſefull euen for them, notwithſtanding their large proceedings in a good profeſſion. And though the [k] *Philippians* had *had fellowſhip in the Goſpell from that very firſt day of their hearing it*; yet was *Paul* carefull to haſten to them their Miniſter *Epaphroditus*, and willed them that they ſhould [m] *receiue him with all gladneſſe, and make much of ſuch.* It is a token that their great growth in Religion and Grace, had not freed them from the neceſſitie of dependance vpon that meanes. The mayne reaſon hereof is, Gods ſanctifying of this helpe to this end. God will haue euen the beſt, and the moſt abſolute, to wait vpon his Ordinance, both for their firſt gathering them into the number of his Saints, and for the leading them on along vnto perfection, and vnto the meaſure to which hee hath appointed them to come in Chriſt Ieſus. This being a truth ſo plaine out of the Scripture; it muſt needs bee, that all, ſo long as they liue, ſhall haue cauſe to wait vpon this courſe, yea then when they are come to be [n] *of age, and to haue, through long cuſtome, exerciſed wits to diſcerne both good and euill.*

d *Iam.1.19.*
e *Reuel.2.11.*
f *Rom.15.14.*
g *Rom.10.14.*
h *Chap.14.*
i *Chap.4.17.*
k *Chap.1.5.*
m *Chap.2.25, 29.*
n *Heb.5.14.*

The Vſe.

This makes directly againſt their pride, who are ſo well opinioned of their owne good parts, that they thinke they haue no neede of a Miniſtrie to aduertiſe them. There is nothing can be ſaid, but they, forſooth, if you will take their owne words, doe alreadie both fully and ſufficiently vnderſtand it. Sometimes they compare their learning and ſcholerſhip, their reading and wit, with his whole miniſtrie they enioy: and becauſe they imagine, that theirs is the leaſt equall vnto his, therefore howſoeuer for forme and faſhion they may heare, yet it is quite without any deſire, or thought, or purpoſe to bee bettered. I would they would aduiſe well and ſeriouſly vpon this place. Let them aske themſelues, whether they dare any way compare with *Dauid*, either for learning, or skill in the holy Scripture, or for knowledge in Diuinitie, or for Grace. If they will not preſume to equall themſelues with him, let them learne

of

of him to acknowledge an vſe of a faithfull miniſterie. I doubt not but *Dauid* thanked God in his time, as much for *Nathans* comming to him in this caſe, as he euer did for any one particular benefit: and yet out of all queſtion he knew he had ſinned, and that it was not poſſible for him without repentance to be pardoned. Securitie began to ſeyze vpon him, and a wofull deadneſſe had vtterly ouertaken him, had hee not beene quickned and rowzed by this meanes. And it is to bee ſeene in experience, what ſtrange and vnwarrantable courſes, euen many of good gifts and knowledge, runne in their ordinarie conuerſation, whiles they reſt vpon their owne guidance, and relie not in humilitie vpon that hand that God hath ordained for their direction.

This is it wee learne out of this, that it is put downe that *Dauid* fell to this ſolemne acknowledgement, after *Nathan* came vnto him: queſtionleſſe it was that we might know, that euen the beſt Chriſtian muſt bee beholding to the helpe and care of a Miniſter, for his ſpirituall furtherance. Somewhat it is like *Dauid* had done in this matter, but it was nothing to the purpoſe, vntill *Nathan* had reproued him. Euen *the wiſe* muſt haue admonition giuen him, [o] *that he may be the more wiſe.* And whoſo thinks to ſwimme well enough without this Miniſteriall corke, for my part, I can promiſe him no hope not to bee drowned in his owne preſumption. I know no reaſon but *Dauid* might haue done as well as any man, without this helpe, yet he ſhamed not to acknowledge it, that by it hee was reſcued from that euill which might otherwiſe haue carried him headlong to deſtruction. Thus we haue ſeene, *Nathan* the Prophet muſt reprooue euen *Dauid* the King: and it was neceſſarie euen for *Dauid* to haue ſuch an admoniſher.

o *Prou.9.9.*

Now followeth the third, That this comming of *Nathan* was profitable vnto *Dauid*. The Doctrine here is thus,

The fourth Doctrine.

That words of reproofe are neuer in vaine to a religious heart. In *Dauid* a man famous for Religion, we may behold the truth of this point. It was much for a King to beare it, that a ſubiect ſhould come vnto him, and tell him to his face, he was a murtherer, and an adulterer, and that God would iudge him. *Ahab* at the very conceit of ſomewhat likely to be ſpoken to him by *Eliah*, began to breake out into termes of paſſion, and of diſcontentment; [p] *Haſt thou found me, O mine enemie?* and for leſſe by farre then this which *Nathan* ſaid to *Dauid*, clapt vp poore *Micheah* into [q] priſon. *Dauid* other-wiſe: *Nathan* had no ſooner ended his reproouing, but *Dauid* began his [r] confeſſing. Thus is the ſaying true: [ſ] *Rebuke a wiſe man, and he will loue thee.* [t] *Teach a righteous man, and he will increaſe in learning.* [u] *A reproofe entreth more into him that hath vnderſtanding, then a hundred ſtripes into a foole.* Such an one conſidereth, that [x] *the blueneſſe of the wound, ſerueth to purge away the euill:* and that theſe [y] *wounds are faithfull.* Hee knoweth, that the Miniſter doth by his calling, [z] *watch for his ſoule, as one that muſt giue an account:* his charge is, and hee is bound to it, [a] *to rebuke euen ſharply,* [b] *and with authoritie.* Hee that is perſwaded of this neceſſitie of

p 1.*Kin.*21.20.
q 1.*Kin.*22.27.
r 2.*Sam.*12.13.
ſ *Prou.*9.8.
t *Prou.*9.9.
u *Pro.*17.10.
x *Prou.*20.30.
y *Chap.*27.6.
z *Heb.*13.17.
a *Tit.*1.12.
b *Chap.*2.15.

of rebuking that lieth vpon a Minister, if he doe desire to bee free from the bloud of all men, cannot but with patience entertaine the words of admonition: *If hee must doe it* (so will his thoughts bee) *surely, I must beare it.* Hee will also further ponder with himselfe, how as it is true which *Dauid* saith, that [c] *no man can vnderstand all his owne faults*, so others, especially a godly Pastor, conscionably obseruing his flocke, may see them better then hee himselfe can. Wee are blind many times in our owne cases, and are not aware of our owne infirmities. It is possible that our Minister may behold more in vs, then wee thinke. It is oftentimes so with vs, that [d] *we know not that we doe euill:* he that vnderstands this out of the Scripture, and hath found the truth of it in his owne experience, how can he but be glad of an obseruer, and delight in him, that will not suffer sinne to rest vpon him, but will euen plucke him speedily out of the fire into which hee is falling? A man subiect to a disease, though in the generalitie he is desirous and carefull to auoid it, yet in particulars is many times led by his appetite, to eate that which will bring his griefe vpon him, and increase his paine: wisedome now will make him tractable to the aduice of his learned Phisician that sitteth by, and aduiseth him to forbeare. It may be he may be a little tender at the first, being loth to bee withdrawne from that which his appetite is strong to, and which he feeleth to be toothsome; but vpon better aduice, hee will con him thanks that would not suffer him in his owne course. Vpon the same termes, a wise Christian embraceth the counsell of his spirituall Phisician: perhaps it is something harsh at first, because the pleasures of sinne are very bewitching; as euen *Asa*, numbred among the better Kings of *Iudah*, was [e] *yet wroth with the Seer, and put him in prison:* yet at the last, vpon colder bloud, [f] *hee shall finde more fauour with him, then he that flattereth with his tongue.* Thus I haue giuen sufficient light to this Doctrine.

c *Psal.*19.12.

d *Eccl.*4.17.

e 2.*Chron.*16. 10.

f *Prou.*28.23.

The Vse.

Here is now an vse for all that heare, that they may know what a notable euidence of wisedome it is, to loue a powerfull and a rebuking Ministry. An excellent thing when a man reioyceth in the hearing of such a Sermon, which is to him like the voice of *Nathan* here to *Dauid (Thou art the man.)* When a man in this case goeth away with thankefulnesse to God, that directed the Preachers tongue so to speake to his conscience, it is an argument of much grace, it is a signe euen of the power of Godlinesse. *It is a searching, a piercing Ministerie, it speakes to the hid man of mine heart, it is so carried many times, as if it were all on purpose about mee, a very ripping vp of my heart and life; oh I do euen loue it the rather because of this:* this is wisedome indeede. It is a token that a man is able to iudge indeede, what is good, what is profitable. How shall wee thinke of them, that doe purposely shrinke and slinke from some preachings, for this cause chiefly, (as their owne soules know) whatsoeuer is pretended, because they are afraid of some touch to their particular sores, they doubt there will bee somewhat brought home something neerer vnto them, then they willingly would. Their profaneneſſe,

faneneſſe, their ſenſualitie, their licentiouſneſſe, will be taxed. Thus they had rather their hurt ſhould feſter and corrupt, to their vtter ſpoyle, then to ſtand ſtill a while with patience to endure the dreſſing. Nay, what ſhall bee ſaid of them, whom this faith ull dealing in the diſpenſation of the Word, though it bee carried with neuer ſo great modeſtie and diſcretion, doth turne into a kind of rage, that they become, as *Salomon* ſaith, like *Beares robbed of their whelps?* that they become as violent as *Ahab* to *Michaiah*, or as *Herod* to *Iohn Baptiſt?* they are out of all patience, if there be once a dealing with the maſter ſinne. They bee like a pot ouer the fire, which if it bee not ſtopped, rewards the fire that is put vnder it to make it boyle, with caſting it ſelfe into the face thereof, euen to the putting of it out: ſo they labour to extinguiſh their heate, which ſeeke to kindle in them ſome life of grace. Now if the former bee wiſedome, then ſurely this is folly in the Lords account. No veryer foole, then hee that cannot loue him, by whom hee is holily rebuked for his ſinne. Let vs bee perſwaded then all that heare, to labour for calme and quiet ſpirits, that with meekeneſſe we may receiue the Word, euen then when it ſeemes, becauſe of the carriage of it to vs-ward, to bee moſt ſharpe. Thanke God that did not ſuffer thee to grow careleſſe in thy euill. Pray to God that hee whom thou heareſt, may ſo ſpeake, as that if there bee any ſecret corruption in thee, which thou art not ware of, he may lay it open to thee; or any knowne euill, of which thou haſt not throughly repented thee, hee may preſſe thee to it more effectually. When wee feele our thoughts beginne to be troubled hereabouts, and an aptneſſe to conceiue it as a wrong done to vs to bee ſo vſed, let vs ſtriue to ſuppreſſe that humour: remember, the Speaker doth but his dutie, why ſhould wee not loue him for his faithfulneſſe. It is a faſhion among earthly Princes, when an Herald commeth from another Prince (an enemie) with a meſſage of defiance, with words of challenge, with termes of reproch and obloquie, yet not to vſe violence to the meſſenger, but to commend him for his confidence rather, and not to ſend him away without reward. Hee is but a meſſenger, it is ſaid; and his fidelitie is approued and applauded, though his errand were diſtaſtfull. Why ſhould it not be ſo in this caſe alſo? Remember we are but Embaſſadors, wee muſt neceſſarily deliuer that we are entruſted with, *Thus and thus, ſaith God, to ſuch and ſuch.* Shall we not bee ſuffered to come and goe with quietneſſe, eſpecially when it is remembred from whom we come, and to what good it tends which is deliuered?

The

The third Lecture.

VERS. 1, 2.

Haue merey vpon me, O God, according to thy louing kindneſſe: according to the multitude of thy compaſsions put away mine iniquities.
Waſh me thorowly from mine iniquitie, and clenſe me from my ſinne.

A generall ſuruey of the whole body of the Pſalme.

WE now paſſe from the Title, vnto the bodie of the Pſalme, as from a beautifull Porch, into that goodly building whereunto it appertaines. The Pſalme for the generall nature of it, is a Pſalme of petition. In it *Dauid* is a ſuter, firſt, for himſelfe in particular, vnto Verſ. 18. then, for the whole Church and people of God in generall. In his ſuite for himſelfe, wee are to conſider, firſt, what he craues; ſecondly, what he promiſeth, in caſe he ſhall be heard in his crauing. Touching the things which he craues, I obſerue them to bee theſe ſixe eſpecially: Firſt, Forgiueneſſe of this particular ſinne, whereof *Nathan* had reproued him, and ſo of all manner of corruption which was in him, vnto Verſ. 8. Secondly, Aſſurance of this forgiueneſſe, comfortably ſealed vp vnto his ſoule. Thirdly, Sanctification, and an enablement to abſtaine from ſuch ſinnes. Fourthly, Deliuerance from ſuch fearefull teſtimonies of Gods indignation, as were ſometimes inflicted vpon *Saul*. Fiftly, Reſtitution to that ancient comfort, which hee was wont to feele before hee thus tranſgreſſed. Sixtly, confirmation in good vnto the end. *Dauids* requeſts here for himſelfe, may very well bee referred to theſe heads. Wee ſhall find theſe things to bee lapt and entwined one within the other. A paſſionate and an affected heart, ſuch as *Dauid* had in the enditing of this Pſalme, doth not alwaies tie it ſelfe to preciſe rules of method; one particular is ſometimes often inculcated, and the ſame things are againe and againe ſet downe in diuers formes; and one thing is enterlaced with another, and that thing ſpecially inſiſted vpon, towards which the deſire, in reſpect of ſome preſent feeling, is moſt feruent. Let vs ſet our ſelues to follow *Dauid* in the ſeuerall branches of this Pſalme: and if wee meete with the ſame things once and againe, as wee proceede, let vs impute it to the fulneſſe and feruencie of *Dauids* ſpirit, and know it to be the Wiſedome of God, by this meanes to make them to ſtrike into our hearts a more deepe impreſſion. Beginne we with the firſt requeſt, propounded in the two firſt Verſes, renued in the 7. and amplified in the 3,4,5,6. with an effectuall acknowledgement of that, which makes him ſo earneſt, and ſo importunate a Petitioner for this thing. The ſubſtance of the firſt requeſt, is the obtaining of Gods gracious fauour, in the full and finall

ſinall forgiueneſſe of his ſinnes. In handling whereof, I will draw all to theſe two heads: Firſt, That *Dauid* ſeekes to God. Secondly, What *Dauid* ſeekes of God. That he ſeekes to God, it is apparant; the whole Pſalme is a petition directed to his Maieſtie: and it doth very plainely yeeld out vnto vs this Doctrine,

That to flie vnto God, is the onely true way to find comfort, in the time of ſpirituall diſtreſſe. That *Dauid* was now in ſpirituall diſtreſſe, nothing more manifeſt: euery word in this Pſalme ſauoureth thereof. It was now with him, no doubt, as at another time, when hee ſaith, [a] *His heart was vexed, and he was pricked in his reines.* His ſoule was ſore troubled, the Lord had wrote bitter things againſt him, and cauſed his ſpirit within him to be full of heauineſſe: He felt nothing but horror in himſelfe, all his ancient feeling of Gods goodneſſe being euen ſwallowed vp with diſmayedneſſe. If euer *Dauid* was, as *Iob* ſpeakes of himſelfe, [b] *like a leafe driuen to and fro*, changes and armies of ſorrowes comming on, ſurely, now it was; neuer at any time in his life was hee more ſenſible of ſinne, and more perplexed with himſelfe what would become of him. Now, who doth not ſee to whom hee turnes himſelfe in this ſtreight; *Haue mercy vpon me, O God? &c.* as if he had ſaid, *To whom ſhall I goe but vnto thee? whither ſhall I conuert mine eyes and mine heart, but vnto thee which dwelleſt in the heauens? to thee, euen to thee will I powre out my meditation, and declare my affliction in thy preſence.* And ſhall we thinke that *Dauids* courſe here was not the true courſe? Is it poſſible that a better ſhould bee thought on? Why then ſhall not this Doctrine bee inforced hence, That the boſome of the Lord, is the only beſt refuge in the day of ſpirituall calamitie? I might by many particular inſtances fetched out of this booke of the Pſalmes, make it plaine, that this was *Dauids* ordinarie courſe: that one ſpeech of his, [c] *I called vpon the Lord in my trouble*, is a ſufficient euidence of his conſtancy herein. We may ioyne that to it, *Whom haue I in heauen but thee? and I haue deſired none in the earth with* [d] *thee: my fleſh faileth, and my heart alſo; but God is the ſtrength of my heart, and my portion for euer.* [e] *It is good for me to draw neere to God.* Theſe words teſtifie, that this was ſtill his courſe, to ſeeke the Lord in the time of affliction. Thus *Paul* being *buffeted by the meſſenger of Satan*, betooke himſelfe to a beſeeching the [f] Lord: and the word (*thrice*) is an argument of his frequencie in that dutie, yea euen then, when he felt no preſent ſupply of that comfort which he longed for. Yea, and Chriſt himſelfe in *the dayes of his fleſh*, bearing the weight of our ſinnes, ſought reliefe, by *offering vp prayers and ſupplications with ſtrong cryes and teares vnto* [g] *God.* Conſider wee a little how many motiues and encouragements there bee for this dutie.

The firſt Doctrine.

a *Pſal.73.21.*

b *Chap.13.25.*

c *Pſal.120.1.*

d *Pſ.73.25,26.*

e *Verſ.28.*

f *2.Cor.12.8.*

g *Heb.5.7.*

Firſt, there is a commandement for it: [h] *Call vpon me in the day of trouble, &c.* Secondly, There is a promiſe of ſucceſſe, [i] *Before they call, I will anſwer, &c.* Thirdly, There is abilitie in God to giue a gracious iſſue to all our diſtreſſes: [k] *His Name is a ſtrong Towre.* [l] *He is able to doe*

h *Pſal.50.15.*

i *Ibid. & Iſa. 65.24.*

k *Pro.18.8.*

l *Epheſ.3.20.*

doe exceeding aboundantly aboue all that wee aske, &c. Fourthly, [m] *Hee is readie* both *to bee found*, and to afford that which is desired: [n] *Mercy pleaseth him.* [o] *Hee is neere vnto all that call vpon him.* Fiftly, Because hee would haue all his diligent in this course, hee hath furnished them with the Spirit of prayer; [p] *Because they are sonnes, hee hath sent forth the Spirit of his Sonne into their hearts, which crieth, Abba, Father:* and hath appointed that [q] *Spirit to be an helpe to their infirmities.* What can be more strong to confirme the necessitie of a dutie then these things? If God will haue it so, God will certainely giue a blessing to it when it is so: [r] *They shall not be ashamed that wait for him.* As, *the Lord* himselfe *neither fainteth,* [s] *nor is wearie*; so [t] *he giues strength vnto him that fainteth; and vnto him that hath no strength, hee increaseth power.* Wee shall bee neuer able to find an example, of so much as one that tooke this course in vaine: rather, when we haue viewed all that haue gone this way, we shall haue cause to take vp the words of the Psalme, [u] *These called vpon the Lord, and hee heard them.* Indeede who is it, but the Lord, by whose holy prouidence come to passe all, whether outward or spirituall afflictions? [x] *These things come not out of the dust, neither spring they from the earth:* doth not *both euill and good*, in their kinds, [y] *proceede from out of the mouth of the most High?* Now what greater error, then not to [z] *turne vnto him that smites?* and *who shall bind vp the wound*, but hee [a] *which made it?* It is hee which hath *spoyled,* [b] and it is hee which must *heale: hee brings downe to the graue*; and [c] *hee must raise vp againe.* These things may suffice for the cleering of this Doctrine.

m Psal.46.1.
n Mic.7.18.
o Psal.145.18.
p Gal.4.6.
q Rom.8.26.
r Isa.49.23.
s Isa.40.28.
t Vers.29.
u 50.6.
x Iob 5.6.
y Lam.3.38.
z Isa.9.13.
a Iob 5.18.
b Hos 6.1.
c 1.Sam.2.6.

The 1. *Vse.*

First, this is to reproue the common neglect of this dutie. It should be of right the first thing in practice, when sorrowes and griefes assaile: but it is most vnworthily reiourned into the last place, and scarsly done, till a kind of necessitie and failing in other courses hath enforced vs. Men haue a fooliſh hope to deceiue their inward anguish, by I know not what by-imployments; as *Saul* thought to allay the vexation of his soule by [d] musike. Thus gaming, and taling, and reading of merry stories, are supposed to bee excellent medicines against spirituall qualmes. But (alas) they are but as the [e] *reede of Egypt*, spoken of, which doth not onely breake into pieces when it is *leaned on*, but in breaking flieth into splinters, to the *piercing of the hand* of him that trusted to it. These things doe both disappoint the hope of him that relieth on them, and in the end tend to the improouement of his woe; in as much as the distresse of the soule, being a little put by therewith for the present, returneth againe with the greater force. A draught of cold water, taken by a man heated with the violence of a burning feuer, seemeth in the tasting thereof, somewhat to allay his inward fire; but scarcely is the cup gone from his mouth, before he feeleth an increase of his broyling drought. Thus are these outward comforts to an agrieued soule, for all the world like money taken vp vpon hard conditions, to discharge some present debt vpon an arrest; which howsoeuer it deliuereth

d 1.Sam.16.16
e 2.Kin.18.21.

uereth at the preſent from the hand of the Baylifs, and from going to the Priſon; yet it bites deeper at the laſt, and makes the wound to which it was applyed as a plaiſter, to gape a great deale wider then at firſt. A man in hazzard of drowning, catcheth at euery thing hee feeles; the very ſtrawes and looſe reede that ſwimmeth on the water, he layeth hand on, out of an hope thereby to ſaue his life: what getteth hee in the end but matter of entanglement? both he and his imaginarie helps are ſuddenly deuoured of the waues. Thus is the vanitie of all courſes, ſaue of this of ſeeking God. All truſting in them is but like *confidence in an vnfaithfull man*, as [f] *a broken tooth*: things which doe then deceiue, when they ſhould doe moſt ſeruice. Thus is the firſt Vſe for reproofe. The true courſe is leaſt thought vpon. Men therein ſhew themſelues as fooliſh as hee, of whom the Orator, *His head is diſtempered, and hee neglecting that, is very buſie about a ſmall wheale, or blind puſh in his finger.*

f *Pro.25.19.*

Qui cum capiti mederi debeat, reliquam curat.

Secondly, to prouoke to an imitation of *Dauid* in this. Art thou in *Dauids* caſe, caſt downe with the feeling of thy ſinnes? haue the *arrowes of the Lord light vpon thee, ſo that the venom thereof doe euen drinke vp* [g] *thy ſpirit, and doe the terrors of God fight againſt thee?* Art thou ſo oppreſſed, that it ſeemeth to thee that if thy ſtrength were the ſtrength of ſtones, or thy fleſh as braſſe, yet thou ſhouldeſt haue no power to endure? What ſhalt thou now doe in this caſe, but with *Dauid* turne thy ſelfe towards heauen, and ſay, [h] *Heare, O Lord, and haue mercie vpon me, Lord be thou mine helper.* [i] *Be vnto me a ſtrong rocke, and an houſe of defence to ſaue me.* [k] *Make thy Face to ſhine vpon thy ſeruant, and ſaue me through thy mercie.* Surely, this is the onely way, which will bring a man peace at the laſt. There is no ſurer argument of the worth of this courſe then this, that the Deuill laboureth by all meanes with Gods Children in the day of temptation, to breede in them a lothneſſe and vntowardneſſe to this dutie. He will muſter together many diſcouragements, to auert the minde from this important ſeruice. He will make a man beleeue, that becauſe of the dulneſſe of his ſpirits, and the confuſion of his thoughts, and the wandring of his imaginations, and the corruption of his heart, hee ought not to come into the preſence of God: God will not heare him whiles his eſtate is thus. And then, if (as it ſometimes falls out) hee hath prayed, and findes no preſent eaſe thereby, but (perhaps) is more perplexed then before; then he takes aduantage thereby, the more to alienate and eſtrange the affection from this duty: and all becauſe hee knowes, what a remedie this is againſt the ſoules diſtreſſe, and what great redemption there is with the Lord for all that waite vpon him. Whoſoeuer therefore thou art, whoſe ſoule God either now hath, or hereafter ſhall humble, with the apprehenſion and feeling of thy ſinnes, ſo that thou art ſenſible of the want of ſpirituall refreſhing, and of inward ſettlement, let nothing hinder from this dutie. Bee aſſured that all thoſe reaſons which preſent themſelues vnto thee, to keepe thee back herein they are the very ſuggeſtions of the Deuill, and thou pleaſeſt none but him in yeelding to them: ſay thou

g *Iob 6.4.*

h *Pſal.30.10.*

i *Pſal.31.2.*

k *Verſ.16.*

doe it (as thou thinkeſt) abruptly, and confuſedly, and with the comming betweene of many euill and vnfitting motions, yet doe it ſtill: wherefore hath God promiſed his Spirit but to helpe infirmities? It is poſſible that the more thou prayeſt, the more thou mayeſt bee vexed.

l *Pſal.77.3.* *I thought vpon God, and was troubled,* ſaith the Pſalmiſt: and, l *I prayed, and my ſpirit was full of anguiſh:* here the meanes of comfort wrought (as might ſeeme) diſcomfort, yet he went on notwithſtanding. Get thee therefore to the Lord howſoeuer it bee; and as *Hezekiah*, when hee had receiued the rayling Letter brought by *Rabſhakeh* from the King of *Aſſyria*,

m *2.Kin.19.14.* m *went into the Houſe of the Lord, and ſpred it there before the Lord:* ſo doe thou out of the abundance of thy griefe powre out thy ſoule, and what thou art not able to expreſſe in words, make it vp by ſighes and

n *Lam.2.18.* groanes, n *and let thine heart cry it.* Certainely, though God for thy

o *Pſal.69.3.* humbling and triall, may o *make thine eyes to faile in waiting for him,* yet it will come to that paſſe at laſt, that thou ſhalt bee able to ſay with

p *Pſal.66.20.* Dauid, p *Praiſed be the Lord, which hath not put backe my prayer, nor kept his mercy from me.* Only let me adioyne this, that in ſeeking the Lord for comfort, thou be carefull withall to vſe all meanes which God hath ſanctified, to bring to paſſe that which thou prayeſt for: otherwiſe thy prayers are but mockery. With praying thou muſt couple a dependance vpon the Word and the Miniſtrie thereof, as *Dauid* wayted vpon the mouth of *Nathan*, that by whom hee had beene reproued, by him hee

q *Iſa.57.19.* might alſo be releeued. q *God hath created the fruit of the lips to be peace,* and hath giuen to his Miniſters a *tongue of the learned,* that they ſhould

r *Iſa.50.4.* know how r *to miniſter a word in time to him that is weary.* God is not ſought aright, if this meanes be neglected: neither will he heare the prayers which are offered to him in the careleſſe vſe of this helpe. *Moſes* at the comming of the *Amalekites* fell to prayer, yet he commanded *Ioſhua*, to

s *Exod.17.9.* choole out men to fight with s *Amalek:* and ſo it muſt bee in ſpirituall things. God muſt be ſought by prayer, and the courſe followed in obedience, which he hath ordayned for the conuaying of that to vs, to which our prayers ayme. And thus of the firſt; *Dauid* in his ſpirituall diſtreſſe ſought the Lord. This is the true courſe, if wee deſire comfort: other courſes may put by the violence of our inward anguiſh for a time, but all will turne to greater bitterneſſe in the end.

Now it followeth more ſpecially what *Dauid* ſought: It is manifeſt, that his ſinnes might be pardoned. Here wee haue theſe points to treate vpon, Firſt, The excellency of pardon. Secondly, The nature of it. Thirdly, The ground of it. Fourthly, The condition of that which muſt be pardoned. Of the firſt, thus I ſet downe,

The ſecond Doctrine. *That the mercy of God in the pardon of ſinne, is a bleſſing of exceeding worth.* We may conclude this out of the earneſtneſſe of *Dauid* in deſiring it. Hee is exceeding paſſionate and importunate, both here in the beginning, and after in the courſe of the Pſalme, for the obtayning of this grace: as if he thought all things elſe to bee but vile and baſe in reſpect of this one thing: *O Lord, I am now in great diſtreſſe, my fleſh trem-*

trembleth for feare of thee, and I am afraid of thy iudgements: Oh, that thou wouldest haue mercy vpon me in the washing away of mine iniquities, and in the blotting out of my sinnes! what can I take contentment in whiles I want this, or what shall be able to discourage me when I haue this? Take notice, I pray you, of a few particulars tending to the declaration of this truth, touching the valuing of Forgiuenesse. There be foure speciall prerogatiues with which God hath endowed his Church; and they are, as it were, the Royalties of it, and by them the Church of Christ is far more glorious and excellent, then any other societie, or company whatsoeuer. These foure priuiledges are set downe together in the latter end of the Creede, and *the forgiuenesse of sinnes*, is one of them. Hereto agreeth the Scripture. Concerning the Church: [t] *The people that dwell therein*, saith the Prophet, *shall haue their iniquitie forgiuen.* So among the fauours conferred vpon *Iacob* and *Israel* (by which termes the Church of God is meant) this is reckoned: [u] *I haue put away thy transgressions like a cloud, and thy sinnes as a mist.* It is one speciall branch of the new Couenant betwixt God and his people: [x] *I will forgiue their iniquitie, and will remember their sinnes no more.* DAVID placeth the happinesse of man in the pardon of sinne: [y] *Blessed is he whose wickednesse is forgiuen, and whose sinne is couered.* Saluation stands [z] *in the remission of sinnes.* Nothing so hatefull in the sight of God, as the man whose sinnes are vnpardoned: were he as beautifull as *Absalom*, in [a] *whose body there was no blemish*: as rich as *Nabal*, who [b] *made a feast at his sheepe-shearing like a King*: as gloriously apparelled as [c] *Herod*: as absolute in command as AHASHVEROSH, [d] *who ruled ouer an hundred and seuen and twentie Prouinces*: as stately seated for dwelling, as [e] NEBVCHADNEZZER *in his royall Palace in Babel*: as politike as *Achitophel*, who [f] *counselled like as one had asked counsell at the Oracle of God*: as gracious in Court as HAMAN, [g] *the second in a Kingdome*; yet wanting this grace of the pardon of sinne, [h] *He shall perish like the beasts*: he [i] *shall be kept vnto the day of destruction, and be brought forth vnto the day of wrath.* On the other side, were one as much afflicted as *Iob*, who was [k] *smitten with sore byles from the sole of his foote vnto his crowne*: as hard bestead as *Lazarus*, who lay looking for the reuersion of anothers [l] Trencher: as much perplexed as he, who [m] *ate ashes as bread, and mingled his drinke with weeping*: as much scorned as *Dauid*, when [n] *the drunkards sang of him*; yet hauing his sinnes forgiuen him, [o] *God the Father, and his Sonne Christ will come vnto him, and dwell with him*: his [p] *conscience within him shall be a continuall feast*: during his life here, he shall be to the Lord, as [q] *the apple of his eye*: his very [r] *haires shall be numbred*: in the end, his [s] *death shall be precious*: his [t] *soule shall be conueyed by Angels into* ABRAHAMS *bosome*: that [u] *where Christ is, there he may be also*: [x] *euen at Gods right hand, where there is fulnesse of ioy, and pleasures for euermore.* No maruell that Christ told this to the poore palsie-man, who was brought before him vpon the backs of foure men; [y] *Man, thy sinnes are forgiuen thee*: as if he had said, *Thou camest to me for a blessing; behold, here*

t *Isa.*33.24.
u *Isa.*44.22.
x *Ier.*31.34.
y *Psal.*32.1.
z *Luk.*1.77.
a 2.*Sam.*14.25.
b 1.*Sam.*25.36.
c *Act.*12.21.
d *Hest.*1.1.
e *Dan.*4.16.
f 2.*Sam.*16.23.
g *Hest.*3.1.
h *Psal.*49.12.
i *Iob* 21.30.
k *Iob* 2.7.
l *Luk.*16.21.
m *Psal.*102.9.
n *Psal.*69.12.
o *Ioh.*14.23.
p *Pro.*15.15.
q *Deut.*32.10.
r *Matt.*10.30.
s *Psal.*116.15.
t *Luk.*16.22.
u *Ioh.*14.3.
x *Psal.*16.11.
y *Luk.*5.20.

here the greateſt that God can beſtow: with this hee would alſo reward the
z *Luk.7.48.* humiliation of her that waſhed his feete with her teares, z *Thy ſinnes are forgiuen thee.* Doubtleſſe the gift of that which the Deuill offered vnto Chriſt, all the Kingdomes of the world, and the glorie of them, could not haue giuen her halfe the contentment that this did: her ſoule was ſatisfied, as with marrow and fatneſſe, at this word: and *Dauid* at this time, mought he haue had his choiſe what to aske, and what to obtaine, no doubt he would rather haue had one little drop of mercy, and one ſyllable of aſſurance that his ſinne was forgiuen him, then all that euer the world was able to afford. Thus may wee bee ſatisfied in ſome meaſure concerning this point, *The worth and dignitie of forgiueneſſe.* The ſoule of *Dauid* at this preſent, valued this one thing aboue all. All things elſe were euen vile and baſe before him, in regard of this one bleſſing. The addition of a new Kingdome to his preſent greatneſſe, the ſetting of ſuch another crowne vpon his head; as that which *Ioab* tooke from the
a *2.Sam.12.30.* King of *Rabbah*, which a *waighed a talent of gold, with precious ſtones:* the preſenting of him with many hundred foreskinnes of the Philiſtims, which was a part of the dowrie which *Saul* craued of *Dauid*, when he
b *1.Sam.18.25.* would giue him his b daughter: I ſay, no ſuch things would haue ſauoured ought with him, reſpectiuely to this. Neuer did he ſo long for the water of the Well of *Bethlehem*, as for this: neuer did any poore Hart bray for the Riuers of waters, as his ſoule panted for this fauour.

The Vſe. Wherefore is this ſpoken, or to what vſe ſhould all this be put, but to kindle in vs a deſire of this bleſſing? Oh, that we could feelingly grone out this requeſt euery day at the Throne of grace; *Haue mercy vpon me, O God, according to thy louing kindeneſſe, &c. Lord, how much adoe is here in the world for many things! one would bee rich, another would bee honourable, another would be braue: this is for pleaſure, and that for profit: vouchſafe me this one bleſsing, and let them take all the reſt for mee. Let mee be poore, deſpiſed, ſcorned, the very off-ſcouring of men, let mee liue like a Pellican in the wilderneſſe, or like an Owle in the Deſart: any thing, good Lord, ſo that my ſinnes may bee pardoned.* How are our ſoules acquainted with theſe deſires, what are our affections, and what is our feeling when this is ſpoken of? If wee labour not to come after *Dauid* in this kind of petitioning, ſurely, better it had beene for vs, if wee had neuer beene borne. I remember the challenge made of old,
c *Iſa.55.2.* *Why doe wee lay out ſiluer, and not for bread? and our labour without being ſatisfied?* why are we ſo eager about thoſe baſer things, and ſo careleſſe about that which moſt concernes vs? Wee ſeeke the things which can auaile vs little, vnleſſe it be to make it a matter of more hardneſſe for vs to be ſaued: but wee regard not that which alone of it ſelfe can make vs happie. Wealth is laboured for, Pleaſure is hunted after, Sinne is taken thought for how it may be cheriſhed, Reuenge is ſtudied about how it may bee furthered, Pride is cared for how it may bee maintayned; but among all, forgiueneſſe of ſinnes is ſcarſly thought vpon. Our owne hearts ſhall be iudges of the truth of that I ſay, how ſeldome this comes

into

into our minds with any ſeriouſneſſe, and how little it is laboured in: what ſhould wee thinke to bee the reaſon of this neglect? Surely, it is eaſie to determine: men are not aware of the grieuouſneſſe and danger of their ſinnes. If men knew what it were, to haue many bills of particular ſinnes, hanging vpon record againſt them, as it were vpon the file, in the Lords high Court of Iuſtice, and what a terrible matter it is, to be arraigned at the barre, and out of a ſtraight reckoning of iniquities to be called to a ſtrict account; oh, how their bellies would tremble, in their ignorance and ſuſpence of pardon! how they would like the entangled ſuretie, to whom *Salomon* giues aduice, [d] *giue no ſleepe to their eyes, nor ſlumber to their eye-lids*, till they had againe and againe plyed the Mercy-ſeat of God with this reiterated requeſt, *Haue mercie vpon mee, O God, according to thy louing kindneſſe: according to the multitude of thy compaſsions, put away mine iniquities! Waſh mee thorowly from mine iniquitie, and cleanſe me from my ſinne.* Me thinks a man ſhould euen feare to let the temples of his head take any reſt in the omiſſion of this dutie, leſt his breath ſhould depart, and he returne vnto his earth, before hee had made his peace with God by petition of pardon. Let vs reſolue now to labour with our ſelues, to value this bleſſing as it is. Wee would eaſily bee perſwaded, if wee vnderſtood out of perſonall experience, what it were to haue a wounded ſpirit. He that feeles the ſting of ſinne, oh, what would hee giue for a pardon! hee that can ſay with DAVID, [e] *Mine iniquities are gone ouer mine head, and as a waightie burthen, they are too heauie for me*; hee will ſoone fall vpon his knees with *Dauid*, and ſmite on his breſt with the Publican, [f] *God bee mercifull to mee a ſinner*. In harkning to this exhortation, touching ſeeking for the mercy of God in the forgiueneſſe of ſinnes, I pray let vs beware how wee deceiue our ſelues, in imagining that by ſome formall and curſorie words and geſtures, wee ſhall doe that which is now perſwaded. I know there is a generall deſire of Gods mercy herein among men: and what more ordinary, then for men to beſprinkle ouer their groſſe ſinnes with ſome ſuch words of courſe, as, *Lord, forgiue me*; *I crie God mercy, what a beaſt am I to doe ſo, &c?* which when they haue done, they thinke themſelues as ſafe as *Salomons* ſtrumpet, [g] *That hath wiped her mouth, and ſaith, ſhee hath committed no iniquitie.* No, it is another manner of piece of ſeruice, this which I now perſwade. The true valuing of forgiueneſſe and mercy, proceeds out of a liuely vnderſtanding of ones owne guilt, out of a feeling knowledge of the fouleneſſe of ſinne, out of a ſenſible apprehenſion of the Maieſtie of GOD. Theſe flaſhing motions which breede no care to auoid ſinne, nor conſtancie in vſing the meanes to obtaine forgiueneſſe, are farre from that which we are taught out of *Dauids* practice. It is the hungrie ſoule that can beſt iudge of the worth of foode. It is he which lyeth ſicke vpon his couch, and not able to ſtirre for weakeneſſe, that can tell the worth of health. When thy ſoule is payned with the horror of ſinne, then thou wilt be fit to apprehend the truth of this Doctrine, and then thou wilt

d *Pſa.6.4.*

e *Pſal.38.4.*

f *Luk.18.13.*

Note.

g *Pro.30.20.*

neede but little quickning to this kind of ſuite. Thus is the firſt thing obſeruable out of that which *Dauid* ſought. The ſumme of his requeſt is the pardon of ſinne: no doubt, an excellent thing, which *Dauid* in this caſe made choiſe to begge aboue all: when wee come once to feele what *Dauid* did, our requeſt will bee the ſame that *Dauids* was. To a ſoule feeling the ſmart of ſinne, nothing ſo ſweet as the forgiueneſſe of ſinne. If wee bee dull in this particular, wee haue cauſe to ſuſpect our ſelues to haue but little grace. Thus in generall: now more ſpecially touching this that wee call forgiueneſſe of ſinnes, what it is: thus is the Doctrine,

The third Doctrine.

That in forgiuing of ſinne, there is an vtter aboliſhment on Gods part, of the guilt of ſinne. I gather this thus; *Dauid* crauing forgiueneſſe, craueth it vnder the termes of *putting away*, of *waſhing thorowly*, and *of clenſing*. The firſt word, is, *Put away*, or as it is now in our reuiewed Tranſlations more preciſely out of the Originall, *Blot out*: ſo that forgiueneſſe of ſins is, as it were, the wiping out of a Score, or the croſſing of a debt-Booke: all is quite razed out, as if it had neuer beene. The ſecond is, *Waſh thorowly*: ſuch a rinſing and ſcouring *Dauid* prayed for, as may leaue behinde no remembrance of the fouleneſſe; and the ſame is in the intent of the word *cleanſe*. All together ſhew, that ſinne is then pardoned, when God ſo accounts it, as if it had neuer beene committed: the Booke is croſt, the Reckoning is cleered, the Spot is ſcoured quite out, there is no more to be laid to the charge of him that is diſcharged.

To confirme this, we may obſerue, how that in Scripture, where forgiueneſſe of ſinnes is ſpoken of, ſuch phraſes of ſpeech are vſed, as betoken the ſame that I haue ſaid, euen an abſolute riddance, and a finall aboliſhment. *Dauid* [h] termes it a *couering of ſinne*: that is, a hiding it out of the way, in ſuch ſort as that it ſhall neuer come to light: againe, a *not imputing it*; that is, an accounting it, as if the party offending neuer had committed it. *Iſaiah* calls it, [i] *a putting tranſgreſſion away like a cloud, and ſinnes as a miſt*: when a miſt or cloud is diſpelled and diſperſed with the winde, it is ſo diſſipated and diſſolued, that it appeares no more, and can neuer come againe together as it was. *Hezekiah* in his prayer phraſeth it, [k] *a caſting all our ſinnes behind the backe*: as if they were ſo purpoſely diſpoſed, as they neuer after ſhould be looked vpon. *Micah*,* to make the matter full, calls it, a *ſubduing of iniquities*, a kind of treading them vnder foote, and a *caſting them into the bottome of the Sea*, where they are quite buried, neuer to be brought into any further queſtion. [l] *I will forgiue their iniquitie, and remember their ſinnes no more*: there the latter clauſe expounds the former: to *forgiue*, is to *remember no more*: that is, neuer to call that to account which is once remitted. [m] *The iniquitie of Iſrael ſhall be ſought for, and there ſhall be none, &c.* ſo is forgiueneſſe deſcribed. All theſe places confirme this point. Now, I ſaid in ſetting downe the Doctrine, that this aboliſhment is only of the guilt of ſin: for, as for ſinne it ſelfe, God leaues it in part to remayne euen in the beſt, and the worke of Sanctification is not ſtraight-way perfited; but Iuſtification,

h *Pſal.* 32. 1, 2.

i *Chap.* 44. 22.

k *Iſa.* 38. 17.

* *Mica.* 7. 18, 19.

l *Ier.* 31. 34.

m *Ier.* 50. 20.

cation, which by the Apoſtles doctrine ſtands [n] in forgiueneſſe, that is a thorow-worke. Where God forgiues, he remits wholly, and will neuer puniſh for that which is once remitted.

n *Rom.4.6.*

This is firſt, againſt Papiſts, who albeit they acknowledge ſuch a matter as the pardon of ſinne, and doe teach their Penitents ſometimes the vſe of ſome part of this Pſalme, yet they imagine and maintayne *Forgiueneſſe* to be ſuch a thing, in which God remitteth but in part: the fault he is content to diſcharge, but the penaltie, they ſay, not ſo; but he reſerues that to be ſatisfied for here in part, and part in Purgatorie. This to them hath proued a gainefull Doctrine: for, vnder a pretext of ſatisfying for the temporall puniſhment of ſinne, creepe in all thoſe gifts and offerings, and large bequeaths, by which their Reuenues are augmented, and their purſes filled. How can this opinion ſtand with the nature of *Forgiueneſſe*, according as it is deſcribed in the Scripture? If all bee pardoned, what is there behind to bee ſatisfied for? If there bee ſome ſatisfaction expected on our part, how is that forgiueneſſe abſolute? How doth God *remember the ſinne no more*, if after his remitting it, hee ſhall call it againe to a new account? The maine thing which is ſtood vpon for the vpholding of this opinion, is, that wee find in experience, how men whom God pardoneth, are notwithſtanding exerciſed with many croſſes and afflictions of diuers kinds, which they account to bee inflicted by God, that they who endure them, may make thereby ſome kind of ſatisfaction to his Maieſty: and they vrge in particular that which befell him of whom we now treat (euen *Dauid*) who howſoeuer he was receiued into grace vpon his repentance for his great offence, yet there was ſomewhat behind for him to endure: the child begotten in adultery dyed, and he was plagued many waies, as in the inceſt of *Amnon* and *Abſalom*, and was a man full of ſorrowes all his dayes. But the anſwer hereunto is eaſie: by learning to put a difference betwixt a puniſhment, and a correction. It is true, that God layeth many things on his deareſt children, notwithſtanding he hath pardoned them; but yet they are no puniſhments or curſes properly, but rather ſuch chaſtiſements wherein God offereth himſelfe vnto them as vnto [o] children. Death ſeizeth vpon the Elect of God after their admiſſion into grace, yet not as a iudgement or penaltie, as it was firſt inflicted, but as a paſſage vnto life: ſo they are liable to afflictions, but not as to curſes, but as to trials for the perfiting of their repentance, and for the exerciſing of their faith, and for the preuenting of their after-falls: God inflicts them rather as furtherances of ſanctification, then as meanes of ſatisfaction. When God iudgeth his in this world, *It is more*, ſaith CHRYSOSTOME, *for a medicine, then for a puniſhment, more for a correction, then a penaltie.* Thus this Doctrine may ſhew vs the failing of Popery in a maine point touching the nature of Faith. The Scripture teſtifieth plainely that God remits all, both guilt and penaltie; they ſay, God reſerues the temporall puniſhment to be ſatisfied for by our ſelues. Surely, *Dauids* ayme in this ſute was, that God would not at all count with him either for

I. *Vſe.*

o *Heb.12.7.*

for this or any ſinne. He knew well, that if he ſhould bee once vrged to giue ſatisfaction to the Iuſtice of God out of his owne performances, he ſhould neuer be able to endure it. The Popiſh opinion of ſatisfaction cleaues cloſe to our nature, and there is an aptneſſe in vs, to thinke by ſome act of ours, to make ſome kind of amends for the things wee haue done amiſſe in: wee can ſoone perſwade our ſelues to bee able to outwaigh, as it were, our euill deeds by our better; whereas all that euer we can doe, is not the halfe of that which we are bound to performe: and it were ſtrange, if one by paying one debt, ſhould be able to diſcharge another. What good can I doe, which I am not abſolutely and peremptorily bound to doe? and if it be my duty, how ſhall that bee of force to ſatisfie the Iuſtice of God for the things wherein I haue miſcarried? Thoſe errours both in Popery, and in common opinion, proceeded from the ignorance of the true nature of *Forgiueneſſe*. Let the pardon of ſinne be rightly vnderſtood, there is nothing remaines for man to ſatisfie, where God hath giuen a diſcharge.

2. *Vſe.* Secondly, this Doctrine is of great comfort to that ſoule, which out of the feeling of ſinne, hath beene brought to a deſire and a longing for Forgiueneſſe: what better newes to him that trembleth in his heart to thinke vpon his account, and quakes at the remembrance of Gods Iuſtice, then to be told that as God, to whom he is perſwaded to returne, is ready to forgiue, ſo the Forgiueneſſe which hee grants is abſolute? there are no more after-callings when he hath once wiped out the Score in the bloud of his Sonne: there is not the leaſt ſcrip of the Bill kept in hand for any ſecond demand, when once the Bond is cancelled. Gods dealing is not like ſome cruell Creditors, who when they haue receiued all that is due, yet keepe backe the Obligation, and put the poore Debter in feare to bee taken at aduantage, notwithſtanding his payment. No, his courſes herein are effectuall: he neuer entreth an Action againſt him, for whom he hath once accepted the ſatisfaction of his Sonne: I ſay not but God is pleaſed to carry the matter ſo towards his, as that they are mooued to be ſuters for Forgiueneſſe often; not becauſe he hath a meaning to recall that which he hath once done, but hee may thereby make their humiliation perfit, and their aſſurance of his fauour in forgiuing them more complete. *Dauid*, no doubt, knew ere this, the ſweetneſſe and comfort of Forgiueneſſe; yet now a new ſinne gaue a new wound to his ſoule: and the Lord brought him afreſh to bee a petitioner for this grace, to the end that hee might eſteeme yet more, and feele the benefit of it more effectually. Hereupon is it, that though our Creede teach a poſſibilitie to be aſſured of Forgiueneſſe in the words, *I beleeue*, which imploy more then a conceit of ſuch a thing; yet the Lords Prayer binds to be petitioners for it *euery day*: not becauſe it is poſſible for it to bee reuoked, but becauſe it is neceſſary for vs to haue it more and more confirmed, and to increaſe in the certainty of it euery day. Thus touching the nature of Forgiueneſſe: and ſo this ſecond point giues light to the former: for by how much the more abſolute and finall Forgiueneſſe is, by ſo much the more doth it deſerue account. Now

Now followeth the ground of Forgiueneſſe: *Mercy, louing kindneſſe, multitude of compaſsion.* Here two things: Firſt, Gods *mercy* is the ground of Forgiueneſſe. Secondly, The condition and qualitie of this *mercy*. Concerning the firſt, thus is the Doctrine,

The fourth Doctrine.

That man hath no plea, but the freedome of Gods grace, in making ſute for the pardon of his ſinnes. DAVID, wee ſee, mentioneth nothing of his owne, either paſt or to come, by which to perſwade the Lord to that which he intreats. Among men, a man hauing offended, may ſay ſomething in this kinde for himſelfe; as, Though I haue done you wrong in this, yet you may remember that in ſuch or ſuch a particular, you haue beene beholding to mee: I haue done you theſe and theſe good offices, and I may (you know) hereafter make you amends with aduantage. And thus *Paul* in perſwading *Philemon* to entertayne *Oneſimus*, and to remit his running away, and his theft, might plead, that howſoeuer *hee had beene vnprofitable*, yet for hereafter he might be more for his [p] behoofe. There is no ſuch pleading with God. *Dauid* dares not mention any of his former good carriages, as an inducement to God, to ſhew fauour to him; neither doth hee giue hope of any future ſatisfaction; but all his whole plea is *mercy*, he hath no hope but in the *louing kindneſſe* of God; without *the multitude of the Lords compaſsion*, hee hath no manner of conceit to be forgiuen: *Dauid* acknowledgeth himſelfe to lye wholly at the *mercy of God: Lord, I know, that if thou ſhouldeſt adiudge me preſently to hell for this fact, I ſhould haue no cauſe to complaine: it were but right with thee ſo to vſe me. I dare not ſtand to the triall of thy Iuſtice. It is thy mercy, Lord, euen the multitude of thy mercy I appeale to. It is thy gracious Court of Chancery and mitigation which I flie vnto: I am afraid to appeare at the Bench of Iuſtice.* Thus in *Dauid* we ſee what is the plea of a ſinner; *Mercy, Lord, according to thy louing kindneſſe, according to the multitude of thy compaſsions.* The prodigall ſonne in his returne to his Father, what was he but the patterne of a ſinner ſuing here, like *Dauid*, for Forgiueneſſe? And doth he make any little ſhew of relying vpon any thing, but the kindneſſe of his father? he doth not ſo much as ſtudie the mitigation of his fault, or goe about to feede his father with faire promiſes of applying himſelfe to his ſeruice for the time to come, though (no doubt) he was apt enough in that behalfe; but he caſts himſelfe vpon his fathers fauour, he ſaith the worſt he can againſt himſelfe, and hath no hope, but that the affection of his father ſhall preuaile againſt his ſinne. How excellent and how full are the words of the Pſalmiſt to this purpoſe: [q] *If thou, O Lord, ſtraightly marke ſt iniquities, O Lord, who ſhall ſtand? But mercy is with thee:* ſo if thou take vs to the hardeſt, there is no poſſibilitie for vs to eſcape: what then, where is the hope? *Oh, there is mercy with thee.* This is our comfort. Of this truth was *Ezra* ſenſible in that memorable confeſſion of his (often made [r] vſe of;) all his whole prayer argueth, as a deſire of Forgiueneſſe, ſo a hopeleſneſſe to obtaine it but in *mercy: Our Iniquities* (ſaith hee) [ſ] *are increaſed ouer our head, &c. and now, our God,* [t] *what ſhall wee ſay after this?* As if he had ſaid, We haue

p *Philem. v. 11.*

q *Pſal. 130. 4.*

r *Chap. 9.*

ſ *Verſ. 6.*

t *Verſ. 10.*

haue nothing to alledge for our selues, why thou shouldest shew fauour to vs, [u] *we are before thee in our trespasse, and we cannot stand before thee, because of it.* Here is altogether a renouncing of all hope at home. Note wee *Daniel* in his prayer for the returne of the people from captiuity: [x] *Wee doe not present our supplication before thee for our owne righteousnesse, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider and doe it:* [y] *deferre not for thine owne sake.* What obtestations are here, what importunate intreaties, and all grounded vpon grace, all accompanied with an absolute disclayming of all, sauing only the goodnesse of the Lords Nature? I remember how *Paul* handling the point of the freedome of the iustification of a sinner onely out of grace, confirmes it by that speech of [z] *Dauid:* as who would say, The very nature of Forgiuenesse is such, as it argueth the whole that is done, to proceed from *the grace, and kindnesse, and compassion* of the Pardoner. It is not properly Forgiuenesse, if it flow not wholly out of fauour. Indeed suppose man had this offer made him, to deuise some other thing besides *the Mercie and Grace of God,* by which to further his suite for pardon; what can we imagine it should bee? It must necessarily be somewhat either in himselfe, or in some other creature. In himselfe what shall he find, for the sake whereof hee may looke for respect? His naturall estate, what is it but corruption? [a] *His heart is wicked:* [b] *his mind and conscience is defiled.* There is not an *imagination* in him, that is other then [c] *onely-euill*; nor a *member* about him which is better then a very [d] *weapon of vnrighteousnesse.* His case, in respect of his customary practice, wherein is it better; considering that [e] *he drinks iniquitie like water?* [f] *How can he bring any cleane thing out of his naturall filthinesse?* Take him at the best, being conuerted and turned to the state of grace, yet euen then [g] *the flesh lusteth in him against the Spirit:* and that righteousnesse which is in him being mingled with so much corruption, is [h] *but as a filthy clout:* [i] *when he hath done all, he is but an vnprofitable seruant; he hath done no more then his duty.* Shall hee now find any thing in himselfe, and in his owne store, which he may bee bold to present vnto God, and say, *Lord, I pray thee for the sake of this, yet be kind vnto me?* Well, when he is put out of all hope by any thing of his owne, shall he be able to supply himselfe else-where, or contest with God by the name and merit of others, the regard of whom may preuaile with God as much or more then his owne goodnesse? The condition of the Angels is happy, their perfection great, their fauour with God as full as they can desire: but where haue we warrant to plead in their names? what word of promise, that for their sakes God will cast vpon vs an eye of grace? or what haue they done, or can they doe more then they are bound vnto?

The same may be said touching those spirits of iust and perfit men, who now rest from their labours, hauing serued their time. Where hath God said, that being importuned by vs, either by his regard to them, or by the worth of their deeds, he will be the rather mooued to respect vs?

So

u *Vers.15.*
x *Chap.9.v.18.*
y *Vers.19.*
z *Psal.32.1,2.*
a *Ier.17.9.*
b *Tit.1.16.*
c *Gen.6.5.*
d *Rom.9.15.*
e *Iob 14.4.*
f *Ibid.*
g *Gal.5.17.*
h *Isa.64.4.*
i *Luk.17.4.*

So then, when all is well considered, to this wee shall bee driuen in the end, euen to catch (as it were) at the hornes of the Altar, and in the renouncing of all else, to make the *multitude of compassions* to become our only plea.

This point, as it ouerthroweth all Doctrine of Merit, (for what of ours shall come in plea, when *kindnesse* and *compassion* are the onely hope euen of the best?) so it specially teacheth vs how to demeane our selues in our petitions for Forgiuenesse. It is a commendable vse amongst vs, to haue books of Presidents for Law cases; and to haue formes according to which to draw vp Declarations, Petitions, and such like Bils. Behold here a notable President, for him that hath a Sute into the great Court of Requests, and purposeth to frame a Petition for a Pardon. A man cannot doe better, then to cast his purpose herein into this mould; it will surely please the Lord best, when it is presented to him in this shape. The more thou accusest thy selfe, the more thou disclaymest thy selfe, the more thou shewest thy selfe hopelesse in regard of thy selfe, the more thou doest, as it were, adiure and importune God by his *louing kindnesse*, *and by the multitude of his compassions*, as witnessing thy hopelesnesse without it; the sooner shalt thou bee heard, the more speedy accesse shall thy prayers haue, and the more gracious successe. If wee would sue aright for Pardon, labour wee to know the neede of *mercy*, labour wee to vnderstand the depth and infiniteness of *mercy*, that wee may euer cast our selues into that bottomelesse gulfe, our being swallowed vp wherein, shall be our onely sauegard. Let *mercy* bee the maine ground of our whole petition: our Introduction and inducement to bee Suters, *mercy*, the substance of our Request, *mercy*, and the conclusion and scope, *mercy*: we are bold to come before him, because hee is mercifull; wee are earnest Petitioners to him, that to our feeling and sense he would be mercifull; and our drift is, that wee may bee able to his glorie to declare him to bee mercifull. Thus *mercy* being our plea, *mercy* will bee our recompence: God cannot but shew *mercy*, where the need of *mercy* is felt, and the desire of *mercy* is vnfayned, and when the sute for *mercy* is importunate. And thus this point makes way to the next, touching the nature of Gods *Mercy*, that we may conceiue aright how to relie vpon it in our neede.

The Vse.

The

The fourth Lecture.

According to thy louing kindneſſe: according to the multitude of thy compaſsions.

The firſt Doctrine.

IT is next to be conſidered, the nature of Gods *mercy*: concerning which, this I ſet downe as the Doctrine: *That the Goodneſſe and Mercy of God in euery reſpect, and which way ſo euer we conſider it, is exceeding great.* Two termes here vſed by *Dauid*, doe giue occaſion to this note. Firſt, *Louing kindneſſe.* It is but one word in the *Hebrew*, and it betokeneth a kind of free inclination, and forward readineſſe to afford fauour: which is meant by that *Iſaiah* ſaith of God, [a] *He is verie ready to forgiue*: and *Micah*, [b] *that mercy pleaſeth him*: and that is the meaning of that title, *Gracious*, which God among others made himſelfe knowne by vnto [c] *Moſes*: he is therefore *gracious*, becauſe he hath a certaine ſpeciall diſpoſition to gratifie and to doe good. Secondly, *Multitude of compaſſions*: The word here Engliſhed *compaſsions*, is noted, to ſignifie ſuch tenderneſſe of the affections, as is in mothers towards the fruit of their bodies; which is ſuch as may bee better felt by thoſe that haue experience of it in themſelues, then expreſſed by the tongue of any; [d] *Can a woman forget her child, and not haue compaſsion on the ſonne of her wombe?* as though it were euen a thing impoſſible, that any thing ſhould be able to maſter or to kill this affection: ſhee were to bee reckoned as a monſter among women that ſhould want it. This was therefore it by which the wiſe *Salomon* would trie the queſtion betwixt the two harlots, which pretended to bee the mother to the liuing child; her whom hee perceiued to bewray the moſt compaſſion, and to be chiefely mooued at the command for the diuiding of the child into twaine, he determined to be the true [e] mother. This affection then which is in mothers towards their little ones, making them to bee in loue with them, euen before they ſee them, whiles they are yet incloſed in the wombe, and to both tend and tender them when they are moſt way-ward, and in a manner to bee careleſſe of their owne eaſe and content, to further their good, is that which *Dauid* hath made choiſe of here, to ſhaddow out Gods Goodneſſe by: neither doth hee ſo reſt, but hee addes an *Epithete* vnto it, (*multitude*, or *muchneſſe*;) both becauſe the meaſure of it is great, and the terme of it large, it laſts alwaies: *for his mercy indureth for euer*, it is repeated in one Pſalme [f] twenty ſixe times. Thus the very ſole view of this place, may giue vs iuſt cauſe to take vp the words of the Pſalme, [g] *How excellent is thy mercy, O God! Thou art louing and kind of thy ſelfe without vrging, without compulſion; thou doeſt euen take*

a *Iſa.55.7.*
b *Micah.7.18.*
c *Exod.34.6.*
d *Iſa.49.15.*
e *1.King.3.27.*
f *Pſal.136.*
g *Pſal.36.7.*

take a delight in being gracious; thou art exceeding tender; the affection of a mother is but a ſhaddow of thy pity: All this doth euen abound in thee, and thy compaſsions faile not. Let vs now caſt our eyes a little further, and gather vp here and there ſomewhat out of that plenty which the Scripture affords for this matter. And herein that I may not roue and wander, but may containe my ſelfe within a fitting compaſſe, I will declare *the goodneſſe and mercy of God*, as it is ſeene in two things eſpecially: Firſt, *Giuing*. Secondly, *Forgiuing*. The *mercy of God in giuing* is vniuerſall: nothing that is, but for the being thereof it is beholding vnto God. Whereupon *Dauid* calleth vpon all [h] *the Creatures to praiſe God:* and reports [i] *God to be good to all, and his mercies ouer all:* whereby hee meanes, that there is nothing vnder the Cope of heauen, but it enioyeth the great *mercy of God*. Hee it is which cauſed it to bee, and hee it is by whoſe gracious hand it is vpheld and continued as it is. [k] *He ſaues both man and beaſt.* [l] *The eyes of all wait vpon him; hee openeth his hand, and filleth all things liuing, &c.* [m] *He giueth to beaſts their food, and to the young Rauens that cry.* Of this *mercy of God*, euen the wicked taſte: *For* [n] *as in him all liue, and moue, and haue their being:* ſo, ſuch is the Lords louing kindneſſe, that he [o] *maketh his Sunne to ariſe on the euill, and the good; and ſendeth rayne on the iuſt, and vniuſt.* God had pitie euen vpon *Iſmael*, by opening the eyes of *Hagar* to ſee a Well of water, when in the Wilderneſſe of *Beer-ſheba*, ſhee thought there was no remedie, but he muſt periſh for want of [p] drinke; euen with *him*, though appointed to be caſt out, [q] *God was, and made him to grow.* Euen in this generall *mercy of God*, is this Doctrine verified. Herein God ſheweth his readineſſe to doe good; herein hee diſcouereth the compaſſionateneſſe of his nature; herein the largeneſſe and abundance of his grace. But becauſe this was not it at which *Dauid* did ſo mainely ayme in this place, therefore though in paſſage it deſerue our note, and ought to be a iuſt ground of prayſing God, yet will I not ſo much inſiſt on it, but haſte rather to the ſecond, of Forgiuing. And here two things; Firſt, Gods louing kindneſſe in forgiuing. Secondly, His louing kindneſſe continued and heaped to and vpon thoſe whom he forgiues. Touching the firſt. So forward is he to forgiue, that whereas it might ſeeme inough, and is indeed more then can be challenged from him, if vpon Petition he ſhould ſhew grace, yet he doth vrge men herein, and as it were maruell at their ſlackneſſe, yea and euen ſue to them, which haue much more cauſe to be Petitioners vnto him. Wherefore elſe is that ſpeech, *Why will yee die? I deſire not the death of him that dyeth:* [r] *Cauſe therefore one another to returne, and liue yee.* Doth not this ſpeech ſauour of a readineſſe to remit? and why hath he committed to men a Miniſtrie and Word of reconciliation, beſeeching through his Ambaſſadors, [ſ] *that men would be reconciled:* is it not becauſe hee is forward to bee gracious, and euen loth (as it were) that men ſhould periſh in their ſinnes? He is willing to diſpute the matter with the ſonnes of men, and debate the caſe with them, why they ſhould imagine, that any ſinne ſhould be found ſo great, ſo foule, ſo haynous,

Two things, in which Gods mercy is to be ſeene.

h *Pſal.*148.
i *Pſal.*145.9.
k *Pſal.*36.6.
l *Pſ.*145.15,16.
m *Pſal.*147.9.
n *Act.*17.28.
o *Matt.*5.45.
p *Gen.*21.19.
q *Verſ.*20.
r *Eze.*18.31,32.
ſ *2.Cor.*5.19,20.

nous, against which, his mercy in forgiuing should not bee able to preuaile. What? though your sinnes were of as deepe a die as Crimson, or wrought in, like the colour of Scarlet into cloth, yet there is in mee, neither want of will, nor power to make them as pure as the driuen Snow, or as white as the cleerest Wooll: [u] *My thoughts are not as your thoughts, neither are your wayes my wayes, saith the Lord.* Indeed you are one towards another, of a stiffe, sturdie, stubborne, and implacable disposition; and where you haue once conceiued a displeasure, you are hardly euer to bee reconciled: it is not so with me, you shall doe mee wrong to conceiue so of me: whatsoeuer *your transgressions be,* in case you *turne from them,* [x] *Iniquitie shall not bee your destruction.* Excellent to this purpose is that place and speech, by which God described himselfe to Moses; [y] *forgiuing iniquitie, transgression, and sinne:* the Learned account, that in that place all kinds of sinnes are comprehended: the first word betokening the vniuersall corruption of nature; the second, euery actuall offence, euery swaying in dutie towards his Maiestie; the third, settledness in euill, when one is growne to a kind of impudency and custome therein: so whatsoeuer it is, yet it cannot goe beyond his readinesse and abilitie to forgiue. It is neither the foulenesse of sinne, nor the multitude of sinne, nor the long continuance in sinne, that can preiudice his goodnesse in this case. Vnto *Dauid* hee forgaue a grieuous sinne, euen this Adulterie coupled with Murther. Vnto the Woman that fell downe at our Sauiours feete in the Pharises house, he [z] *forgaue many sinnes.* Vnto the Thiefe that was crucified with Christ, hee remitted euen an habit, and a very life of [a] sinne. *Peter* would neither put them out of hope hereof, who had [b] *preferred a Murtherer before the holy One and the Iust, and had killed the Lord of Life:* no, nor yet *Simon Magus,* when hee saw [c] *him to be in the gall of bitternesse, and bond of iniquitie.* Euen Paul, [d] *a chiefe sinner, was receiued to mercy:* a man that breathed out threatnings and slaughters against the Disciples of the Lord, and was zealous and earnest in destroying the Faith, and thinking he did God seruice in shedding the bloud of his Saints. Euen *Rahab* the Harlot, and *Manasses* the Idolater, and *Zache* the Extortioner, and the *Corinthians* which had beene seruants to lusts; such as these, the *louing kindnesse* of the Lord receiued into fauour, and vouchsafed a blessing to them all, in turning euery one of them from their Iniquities. Thus is Gods Forgiuing; and herein is that saying verified, [e] *Mercy reioyceth against condemnation.* The goodnesse and mercy of God doth in a manner triumph ouer the rigour of his Iustice, inasmuch as [f] *where sin abounds, there grace abounderh much more:* and the arme of Gods Iustice is as it were ouer-mastred by his Mercy, that he breaks not out into extremitie as hee might, but turnes his furie into fauour; and where hee might adiudge to Hell, there hee giues an assured hope of entrance into Heauen. And thanks be to God for this vnspeakable gift.

Now, for his louing kindnesse to those whom hee forgiues: [g] *His compassions faile not,* saith the Prophet, [h] *they are renued euery day:*

so

t *Isa.*1.18.
u *Isa.*55.8.
x *Ezech.*18.30.
y *Exod.*34.7.
z *Luk.*7.47.
a *Luk.*23.42,43.
b *Act.*3.14,15, 19.
c *Act.*8.22, 23.
d 1.*Tim.*1.15, 16.
e *Iam.*2.13.
f *Rom.*5.20.
g *Lam.*3.22.
h *Vers.*23.

ſo farre are they from decaying or languiſhing, that they become daily more freſh, and there is a continuall addition to them: God neuer repealeth the Act of Remiſſion. Forgiueneſſe granted once, is irreuokable: it is one of thoſe gifts of God which is without Repentance. Thoſe, to whom the Lord affords this grace, [i] *Hee bleſſeth with all ſpirituall bleſſings in heauenly things:* hee [k] *comforteth them in all their tribulations.* [l] *If they be ſicke, he makes their bed.* If they be *poore*, he teacheth them how to be [m] *abaſed.* If they *fall*, he cuts them not off, but puts [n] *vnder his hand.* In a word, he [o] *reſerues them to Ieſus Chriſt:* he [p] *keeps them by his power through faith vnto ſaluation:* he [q] *guides them by his counſell, and will afterwards receiue them into glorie.* Thus is the *multitude of the Lords compaſsions* towards thoſe, whom he hath once beene pleaſed in his louing kindneſſe to forgiue. He [r] *reſerues mercy.* He hath a ſtore-houſe of *mercy.* Paul calleth it [ſ] *the riches of his bountifulneſſe.* There is no occaſion of commiſeration that can befall any of his Elect ones, but he hath vnder-hand a particular *compaſsion for it:* hee is neuer wearied in lading them daily with his benefits; hee is neuer tyred out in adding continually to his owne mercies; [t] *Whoſoeuer hath, to him ſhall bee giuen, and he ſhall haue aboundance.* In treating of a matter ſo ample and large, as the Lords *louing kindneſſe*, it is not eaſie to keepe meaſure: it is a kind of alluring ſubiect, and cannot but tye ones thoughts vnto it. Me thinks, when I am about to leaue ſpeaking of it, I am, as it were, carryed backe againe, as if I ſhould adde to that I haue ſpoken, ſomewhat more. It ſeemed to mee euen an hard matter, to looke into my Bible, without beholding ſome ſupply of new proofe. Indeed euery Page, Line, Word therein doth accord with this Point, and proffer it ſelfe to teſtifie this Truth, that Gods *kindneſſe* is exceeding, *and his compaſsions* manifold. Euen where wee reade of fearefull iudgements, wee may behold prints, yea more then prints of *mercy: mercy*, in that hee alwayes puniſheth *nothing ſo ſeuerely as he might: mercy*, in that hee leaues his dealings in it on record, that we might learne by his ſeuerity vnto others, to labour for his *mercy* to our ſelues. And thus for the Doctrine.

i *Epheſ.*1.8.
k 2.*Cor.*1.4.
l *Pſal.*41.3.
m *Phil.*4.12.
n *Pſal.*37.24.
o *Iude* 1.
p 1.*Pet.*1.5.
q *Pſal.*73.24.
r *Exod.*34.7.
ſ *Rom.*2.4.
t *Matth.*13.12.

This Doctrine, touching the greatneſſe of Gods mercy, and concerning the graciouſneſſe of his diſpoſition, is as neceſſary to be well known as any other point whatſoeuer. For howſoeuer [That God is mercifull] is in the mouth of euery wretch, and nothing is more ordinarie then to turne this, which is euen the ſweeteſt proprietie of this nature, into wantonneſſe, and to vſe it as an occaſion to the fleſh; yet to apply and lay hold vpon the *Compaſsions of the Lord*, in the very right time of needing them, is a matter of exceeding difficultie. It is an eaſie thing in the day of ſenſleſneſſe to preſume, but it is an hard matter when the ſoule within is wounded indeede, not to deſpaire. *Dauid* had no ſmall adoe to ouercome his owne diſtruſtfulneſſe, and to worke himſelfe to a confident dependance vpon the grace of God: ſuch concluſions againſt himſelfe, as, [u] *I am caſt out of thy ſight*, were ordinary with him: hee was faine euen to challenge his owne heart for being ſo vncomfortably (euen) ouer-

The Vſe.

u *Pſal.*31.22.

whelmed with diſmayednesse: *Why art thou caſt downe, my ſoule, &c.*
x *Pſal.42.5,11. & Pſal.43.5.* twice in one [x] Pſalme. But what ſpeake I of *Dauid*, when, behold, a greater then *Dauid*, euen the hope of *Dauid*, ſuſtayning the heauie burden of our ſinnes, being wounded for our tranſgreſſions, and broken for our iniquities, and powring out his ſoule, found it no eaſie conflict to ouercome the terrour of the Lord, and in the midſt of the beholding of
y *Luk.22.44.* his wrath, to apply his mercy to his comfort? Let *his agony*, let [y] *his ſweating drops of bloud trickling downe to the ground*; let his lamentable
z *Matt.27.46.* *crying out*, [z] *My God, my God, why haſt thou forſaken me*, remayne as a perpetuall and a neuer-dying witneſſe of this Truth. Hee that was able
a *Ioh.11.42.* to ſay at another time, [a] *I know (O Father) that thou heareſt me alwayes*, yet now (as it were) at a puſh, while the Lord ſeemed to turne aſide his face, was troubled. It is neceſſary then that the breadth, and length, and depth, and height of the *louing kindneſſe of the Lord*, ſhould be thorowly vnderſtood, that when the ſoule moſt needs it, it may vnderſtand how beſt to apply it. Know then this, that it is euen vnpoſſible for thee to be ſo ready to ſinne, as the Lord is forward to forgiue: thy tranſgreſſions cannot bee multiplyed beyond the number of his mercies, nor thy faylings renued more often then his fauours. If any man periſh in any of his ſinnes, it is not for want of *compaſsion* in God, but onely for want of repentance in himſelfe. Among Schoole-Diuines, Deſpaire is determined to bee a ſinne more grieuous then Preſumption: and this is giuen as a reaſon, Becauſe it is more proper to God to ſpare, then to puniſh: the one appertayning to God ſimply and in it ſelfe; the other, being occaſioned onely by our ſinnes. How rightly this matter is diſcuſſed, I will not now diſpute. But, doubtleſſe, it is a wrong done of an high nature vnto God, when any man ſhall hopeleſly conclude againſt himſelfe, that with God, for him, there is no *mercy*. This is no other, then *to make God a*
b *1.Ioh.5.10.* *lyar*, by making queſtion *of the Record*, which he hath pleaſed to [b] *witneſſe of his Sonne*. My purpoſe is not in this Vſe to embolden any man
Note. to a reſting vpon the *mercy* of God, and vpon his manifold *compaſsions* without caution: for to ſome I muſt ſay after the faſhion, that *Iehu* ſpake
c *2.King.9.18.* to the Meſſenger of King IEHORAM, [c] *What haſt thou to doe with peace?* ſo, What haſt thou to doe with mercy? thou haſt neither part nor fellowſhip in this buſineſſe. But when I haue to deale with him, who ſeeth with *Paul*, that *in him there dwelleth no goodneſſe*; and is ſenſible with
d *Pſal.40.12.* *Dauid*, that [d] *his ſinnes are more in number, then the haires of his head*;
e *Chap.9.6.* and is [e] *confounded and aſhamed with* EZRA, *to lift vp his eyes to God*;
f *Iob 42.6.* and is brought with *Iob*, to a kind of [f] *abhorring himſelfe*, and ſeemeth to feele euen the ſcorchings of hell fire, and is therefore ready to pronounce ſentence of condemnation, and of reprobation againſt himſelfe; when I haue to deale, I ſay, with ſuch an one, then I am to preſent him with this Doctrine, which is as cold waters to a wearied ſoule, or as good newes from a farre Countrey: Whatſoeuer thou canſt ſay out of the ripping vp of thine owne eſtate, why thou ſhouldeſt bee reiected, I am able to ſay as much and more, out of the largeneſſe of Gods *compaſsion*,

why

why thou ſhouldeſt be receiued into grace. If thy ſinnes bee many, behold, here are *compaſsions* many; it is impoſſible for thee to bee ſo giuen ouer vnto ſinne, as God is reſolute to forgiue. His mercy is not prouided for petty ſinnes alone, or for faults of a ſmall ſize; but it is his glorie to paſſe by great offences, and he will bee magnified in reſcuing thoſe from out of the iawes of the Deuill, which were carryed captiue of him at his will. He that commands me to forgiue, g *not to ſeuen times, but to ſeuentie times ſeuen times*, ſhall I dare to ſet any bounds to his grace? Lay vp this point in ſtore (if thou be wiſe) vntill the time of need. It may bee vnto thee as the *Balme of Gilead*, or as that h *ſeaſonable Word, which is*, as *Salomon* ſaith, *like apples of gold with pictures of ſiluer*. Vnderſtand thus much, if thou haſt not yet found it in experience, that albeit it bee ſo ordinary to preſume vpon Gods mercy, yet when the ſoule is ſet vpon the racke, thou ſhalt find it one of the moſt hard taskes which thou euer vnder-tookeſt, to maſter thy owne doubtings of thy owne vnfaithfull heart, and to attayne to this comfortable concluſion, That there is *compaſsion* with the Lord for thy ſoule. There is no man more apt in the Day of ſpirituall diſtreſſe, to exclude himſelfe from out of the reach and compaſſe of Gods kindneſſe, as he that hath indeed moſt intereſt into it. The caſt-downe ſoule, the perplexed ſpirit, the agrieued heart, hath moſt right vnto this infiniteneſſe of Gods mercy: and yet Satan is forward to ſuggeſt to it, that there is hope for any rather then for it. Whoſo therefore loues his owne ſoule, and regards the things which belong vnto his peace, let him labour the right vnderſtanding, and the carefull ſtoring vp of this point, *viz.* That let the worſt that can be, be made of ſinne, yet for largeneſſe, for variety, for vnweariedneſſe, the louing kindneſſe of the Lord doth farre exceed it. And to the end that now for the preſent, thou mayſt know if thou haſt heedfully regarded what hath hitherto beene ſaid, whether thou haſt rightly conceiued of this Doctrine, conſider well what in thee hath thereby beene moued and affected moſt. If thy naturall diſpoſition hath thereby beene cheered, and thou made apt to thinke; (it will be no great danger to take a little libertie now and then, for I ſee I cannot ſinne beyond the wideneſſe of Gods mercy,) this is dangerous, this is a graceleſſe abuſe of a gracious Doctrine. But if thou haue now learned, according to that of *Dauid*, to deriue i *feare* out of the report of *mercy*: that is, to reuerence and honour God, and to ſtand in awe of him ſo much the more, becauſe of the graciouſneſſe of his nature, and to k *feare in thy ſelfe, leſt at any time thou ſhouldeſt be depriued* of this ſo great a good, and come ſhort of that large grace, whereof thou heareſt ſo much teſtified; this ſhall bee a notable witneſſe to thy ſoule, that thy heart is right in the ſight of God, and that thou haſt none of the ſmalleſt ſhares into this great commoditie. Let me craue of euery of you the conſideration of himſelfe vpon this one point. There is no man, hearing this, touching the Goodneſſe, and Mercy of God, but if hee haue any thing, or in any meaſure obſerued it, hee muſt needs bee affected one way, either to take heart to be the more ſecure, conſidering that the Lord

g *Matt.18.22.*

h *Pro.25.11.*

Note.

i *Pſal.130.4.*

k *Heb.4.1.*

is so inclinable vnto grace, and so easie to be won, or else to bee strooken with feare of missing this so great a good, and rauished with a desire of enioying it. See whether of these two is wrought in thee: if the former, thou suckest venom out of hony, and it will bee bitternesse in the end: if the latter, thou applyest aright, and it shall surely turne vnto thy comfort. And thus of these two points, that *mercy* is the ground of Pardon, and that *mercy* is exceeding large. Both the Lords giuing, and his Forgiuing are without bound: [l] *with the Lord is mercy, and with him is great redemption.* Thus then we haue heard of the excellency of Pardon, of the nature of Pardon, of the ground of Pardon. Now, that wee may leaue nothing in these two *Verses* vnexamined, the condition and state of that which must be pardoned, is to be considered of. Concerning which this Doctrine,

l Psal.130.

The second Doctrine.

That sinne, of all things else, is one of the most foule, and the most dangerous. This I shall soone manifest out of this place. First, For the *foulenesse of sinne*, it is iustly concluded out of *Dauids* request, to haue it *washed* and *cleansed*, and that *thorowly: washing*, presupposeth foulenesse; *cleansing*, is an argument of a stayne. *Thorow* or *much washing*, is a signe that the filth is deeply set; it is such a kinde of spot as cannot bee easily wiped out. Secondly, Touching *the dangerousnesse of sinne*, the terming of it *Iniquitie*, is one euidence thereof; that being a word which betokeneth a falling away from our due allegeance to the Maiestie of God, a kind of rebellion against him: and is it, thinke we, a small danger to bee before God in the state of Rebels? How can their case be otherwise then fearefull whom God so esteemes? what can be their portion so continuing, but a fearefull looking for of Iudgement, and violent fire to deuoure? Then, *blotting out*, is an argument (as in part was shewed the last day) that sinne is in the nature of a debt, and that the multiplication of it is a kinde of running further and further on the Score: and is it nothing to be in the Lords debt, and to bee lyable to an Arrest vnanswerable when he pleaseth? So that here we see is euidence inough of this truth. Sinne is *foule*, for it requires *washing*: it is *filthy*, for it needs *cleansing*: it is *dangerous*, for it is rebellion against God: it makes a man more and more in debt vnto him; the Accounts due to whom no man liuing is able to discharge. *Dauid*, in saying, [m] *Blessed is the man whose sinne is couered*, argueth it to bee a kinde of nakednesse; which being so, confirmes that which I haue said: for who knowes not both the deformitie and the perill of nakednesse? All those purifyings and cleansings of vessels, garments, and bodies, enioyned by the ceremoniall Law, whereof were they pledges, but of this truth touching the pollution of sinne? Man in his first estate had the Image of God engrauen in his soule; what greater glorie? hee was in fauour with God, and intereſſed into the attendance of Angels; what greater safetie? sinne is the rasing out of this Image, and a planting in, in stead thereof the very feature of the Deuill: can there bee deuised more deformitie? man is hereby cast out of grace with God, depriued of the guard of those ministring spirits, and laid open to the spoile

m Psal.32.1.

of

of that roring Lyon that seeketh to deuoure. Is his danger small that is thus exposed? There is nothing so odious and hatefull in the sight of God, as a man in his sinnes. God being (as he is) Light, and Puritie, and Perfection it selfe, cannot but euen detest and abhorre that which is his contrarie. Now, detestation with God, must needs haue danger to attend it. What hazzard is not he in, whom the soule of the Lord cannot endure? Consider a little, how this, that is thus in the generall said of sinne, is shewable by Scripture touching some particulars. How foule is the sinne of *vncleannesse*, when it is accounted a [n] *dishonour to the body*: and the practisers of it are compared to [o] *Dogs*, and to [p] *fed Horses*? How dangerous is it, when it is said [q] *to carry downe to the chambers of death*, and that [r] *Whoore-mongers and Adulterers God will iudge*? How foule is the sinne of *drunkennesse*, when it is described euen by bodily deformities, that accompanie [s] it? how dangerous, when in the end it will [t] *bite like a Serpent*? How foule is the sinne of *Oppression*, when the practisers of it are likened to *Man-eaters*, that liue vpon [u] flesh? are compared to *Beasts* of an enlarged [x] *swallow*: and how dangerous, when the Lord threatneth a *wo* to such: yea, such a [y] *plague*, *out of which they shall not plucke their necks*? How foule is the sinne of *Idlenesse* and Sloth in ministeriall duties, when the Lord compares those in whom it is, vnto *dumbe*, yet [z] *greedie dogs*? and how dangerous, when [a] *the bloud of the people shall be required at their hands*? How foule is the sinne of *going backe in Religion*, when it is said, that the [b] *soule of the Lord taketh no pleasure in such*? when they are likened to a *Dog*, *running to his vomit, and to a Sow that is washed*, and falleth againe to [c] *wallowing in the myre*? and how dangerous, sith the state of such men is [d] *worse then the first*? Thus I could easily descend into particulars, and let you see how Foulenesse and Danger are the inseparable Attendants vpon all sinne. Euery sinne is a blot, euery sinne is a debt. There is no beautie in blots, no safetie in debt. Surely, if it were possible for a man with the eyes of his body, to see the filthy vglinesse that is in him through sinne, it would make him euen afraid of himselfe: and whoso might behold vnder one view the largenesse of the score betwixt God and him, and how deeply he is in debt in the Lords Booke of Account, it would make euen his heart to quake within him to consider it. Thus touching the Doctrine.

n 1. *Thes.*4.4.
o *Deut.*23.18.
p *Ier.*5.8.
q *Pro.*7.27.
r *Heb.*13.4.
s *Pro.*23.29.
t *Vers.*32.
u *Mic.*3.3.
x *Amos* 8.4.
y *Mic.*2.13.
z *Isa.*57.10,11.
a *Ezech.*3.18.
b *Heb.*10.38.
c 2.*Pet.*2.22.
d *Luk.*11.26.

This is first, to cure in vs two speciall euils, both in vs by nature, and by vse and custome both increased: one is Pride, the other is Securitie. We are naturally Proud, and well opinioned of our selues; we are naturally Secure, and apt to thinke wee stand vpon termes of exceeding safetie. Consider we a little of this Doctrine, and wee shall soone see there is no cause for either. This one thing, that thou art a sinner, should bee inough to abate thy Pride, and to awaken thy Securitie. Saweſt thou euer a Leper, or the like diseased person, all whose body is bespred with sores, such as thy very eye is vnwilling to behold? Here is a representation of thy soule, ten times more lothsome before God, then this poore wretches

1. *Vse.*

wretches caſe is before thee. Hath hee cauſe to be proud; or haſt thou any reaſon to eſteeme thy ſelfe? Kneweſt thou at any time a man in debt more by many pounds then hee is worth, one for whom Writs are out from euery Court, and for whom the Bayliffes and Sergeants lie in wait at euery corner? Here is another ſhaddow of thy natiue ſtate. A world of actions hath the Lord againſt thee, and his Iuſtice is ready to attach thee, and to ſeize vpon thee euery houre. Doſt thou wonder that hee which is ſo much in debt, and ſo continually laid for, is ſecure: doſt thou maruell at his frollikeneſſe and iollitie; and yet thinkeſt it to be no fault in thee, that in the midſt of all this thy ſtate with God, thou art preſumptuous? Oh, that wee could thinke well on this! No doubt it would make vs vnſatisfied in the abaſing of our ſelues; it would cauſe vs giue our ſelues no reſt till we had made peace with God. Thou beholdeſt abroad a vaine perſon fairely ſet out to the eye, tricked and trimmed vp after the beſt faſhion; it may be thou knoweſt of ſome ſecret foule diſeaſe he hath, or of ſome great debt hee is in: doeſt not thou in thy thoughts ſcorne his folly? doeſt thou not ſay to thy ſelfe, No maruell he ſhould bee ſo proud, that hath vnderneath that gayneſſe ſuch a deale of filthineſſe, and that lyeth in euery bodies debt, and oweth more then he can diſcharge? Turne this now to thy owne ſoule, and wonder at thy ſelfe that can bee ſo careleſſe, ſo feareleſſe, ſo preſumptuous, when thy ſoule hath ſuch need of waſhing, and there are againſt thee ſuch Bils of iniquities, for ought thou knoweſt, not yet blotted out before the Lord. I pray let this bee the vſe of this Doctrine, to take downe our Pride, to rowze vs from Securitie. Canſt thou thinke well of thy ſelfe, that haſt by nature ſuch a filthy ſoule? canſt thou be ſecure, when the Lord hath ſo many things to lay vnto thy charge?

2. *Vſe.* Secondly, this ſhould prepare vs for Chriſt, and teach vs to value him aboue all. What is the reaſon the tidings of Chriſt are ſo little reckoned of? whence is it that the Doctrine of ſaluation by his bloud is harkned vnto with ſo ſmall reſpect? Is it not becauſe men know not how foule they are through ſinne, and in what danger by rebelling againſt the Lord? were they aware hereof, how ſweet ſhould that Word be vnto them which is now deſpiſed? how precious thoſe Sacraments, which are now paſſed by as matters of but little worth? He that ſaw the filthineſſe of his inward man, would be glad of a drop of that bloud of that Lambe vndefiled, and without ſpot, by which hee might bee preſented blameleſſe before God. He that vnderſtood the multitude of his debts to God, oh, how he would imbrace him, by whom the Bils of account ſhould be canceled, and ſhould engage himſelfe as a ſurety for him to the Lord? Happie is he whom the feeling hereof makes to long in his ſoule for Chriſt, and to count all things dung in reſpect of him, that reioyceth in that fountaine of grace which the Lord hath opened for ſinne and for vncleaneneſſe, and triumphs in his Spirit, becauſe of the hope to bee diſcharged by another, of that for which himſelfe cannot ſatisfie.

This

This ſhould alſo make ſinne hatefull to vs, and eſtrange our affections from it, and teach vs to make conſcience of auoiding it in our liues. Shall wee delight in that which makes vs lothſome to God? ſhall wee take libertie to our ſelues in that by which wee doe but heape vp danger vpon our ſelues? wee would thinke him mad, that had no felicitie but to lay downe and tumble in the mire. Common ciuilitie teacheth vs to chooſe our way, and not wilfully to runne in the durt: ſhall it not bee ſpirituall frenzy, to take a pleaſure in the filthineſſe of ſinne, and to account it our glory the more we can beſpot our ſelues with preſumptuous euils? Though we cannot, but while we liue here, receiue ſome ſoyle, yet farre be it from vs to wallow in vncleaneneſſe. For caſuall defilements there is hope, but for wilfull pollutions there is little. It is a part of *pure* [e] *Religion, to keepe our ſelues vnſpotted of the world:* and it is an euidence of [f] *our partaking with the godly nature, if wee labour to flee the corruptions which are in the world through luſt.*

3. *Vſe.*

e *Iam.*1.26.

f 2.Pet.1.4.

The fifth Lecture.

VERS. 3, 4, 5, 6.

For I know mine iniquities, and my ſinne is euer before me.
Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.
Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued me.
Behold, thou loueſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

THe matter of theſe foure *Verſes*, is a ſerious and ſincere acknowledgement of ſinne. They depend vpon the former requeſt for pardon, as an enlargement thereof, and as a reaſon alleadged by *Dauid*, why he ſhould be ſo earneſt with the Lord therein; yet they bee alſo inſerted by him, as an inducement to God, ſo much the rather with grace and pitie to reſpect him: as if he ſaid, *Great cauſe haue I, O Lord, to importune thy Maieſtie with this ſute, and to intreat thee againe and againe in this matter: for I am very ſenſible of my offending thee, and my heart now telleth mee what I am before thee, and in what reſpects I am lyable to thy iuſt diſpleaſure: and now, Lord, I hope and aſſure my ſelfe, that this diſtreſſedneſſe of my caſe which I thus vnfold vnto thee, ſhall mooue thee, being ſo gracious and pitifull as thou art, to haue compaſsion on mee.* Thus is the courſe and connexion of theſe Verſes. Now for their order reſpectiuely the one vnto the other: we may conceiue them thus, *viz.* That in the former

The order of the place.

mer of them there is a matter auouched; in the other three, there is a making good of that which therein is auouched: *I know*, or *acknowledge mine iniquities, &c. and that shall thus appeare: for behold, Lord, I here freely and frankly confesse, that against thee, against thee only haue I sinned, &c. and that both by practice and by birth, I am a grieuous wretch before thee.* Thus briefly and plainly for the laying forth the state of this place. Begin we now with the former Verse. This Doctrine is from thence, and from the maine scope thereof very direct,

The first Doctrine. *That by how much the more fully any man vnderstands his owne estate in regard of sinne, by so much the more will hee bee earnest and importunate to find grace and mercy with the Lord.* This we may perceiue by *Dauid*. Wee haue heard him euen passionately earnest with the Lord for pardon, *Haue mercy vpon mee, O God, &c.* and wee shall heare the like againe fromhim often in this Psalme. Now what mooued *Dauid* to this eagernesse? what made him to behaue himselfe herein as if hee would take no nay? Is not the whole reason deliuered in this Verse, *O Lord, I cannot hold my peace, I am not able to temper my selfe from importunitie in this sute, that thou wouldst haue mercy on me, and wash me thorowly from my sinnes: for I see well the wofulnesse of my estate, neither can I hide from the eye of my soule, the foulenesse of my sinnes.* So that it is plaine by this, that according to the measure of ones feeling and knowledge that he hath of sinne, is his sute for grace. If the former bee effectuall, surely, the latter cannot choose but be importunate. Hee that knoweth his Iniquities, will neuer giue the Lord ouer, till he hath obtained some euidence and token of his mercy. If we shall take view of all those in Scripture, of whose petitioning to the Lord for fauour there is any mention, in them wee shall see this truth, that the sight of their sinnes, and the vnderstanding of their estate, made them earnest with God for the inioying of his grace. That notable prayer of [a] *Ezraes*, now many times made vse of, how full is it, as of importunatenesse with God to find refreshing, so of euidences of abounda nt feeling? scarce a word but may be a witnesse, that he like our here penitent Prophet, knew his iniquities: [b] *Our iniquities are increased, our trespasse is growne vp to the heauen:* [c] *wee haue beene in a great trespasse, &c.* Marke what termes he vseth of euill deeds, [d] *great trespasses*; If wee looke well vpon his earnestnesse, we shall see plainely, that it was the feeling and knowledge of sinne that begate it. *Manasses* (saith the Text) [e] *when he was in tribulation, he prayed, and the Lord heard him.* Marke what is said to testifie his earnestnesse with God, *he prayed, and prayed:* that is, he plyed the Lord with sute vpon sute: well, what went with it? *he humbled himselfe, &c.* Whence came this humiliation, but from the sight of his sinnes? Consider how things were wrought: *Tribulation made him looke into himselfe, and grow into a consideration of his estate: the viewing of himselfe, made a muster of his sinnes to bee presented to his thoughts: the beholding of his sinnes, afflicted his soule, and hereupon to pray and pray, and neuer to forbeare, vntill God was intreated of him, and did heare him.* It is a speciall

a *Chap.9.*
b *Vers.6.*
c *Vers.7.*
d *Vers.13.*
e *2.Chro.33.12.*

all example for this purpose. *Iob* neuer demeaned himselfe with such euidence of an hungry soule, as when out of the aboundance of his inward feeling, he cryed out, [f] *Behold, I am vile*: and, [g] *I abhorre my selfe, and repent in dust and ashes*; then he came in with, [h] *Heare, I beseech thee: I will demand of thee, and declare thou vnto mee.* What made the poore Cananite [i] so to vrge the Lord Iesus, as one that would not bee shaken off with one deniall? When the first *(Haue mercy on mee)* seemed to haue perished in the aire, yet shee set on him with a fresh charge, worshipping him, and crying, *Lord, helpe me*: we may be sure the sense of sinne bred all this: no doubt her feeling was not small, that could patiently beare the imputation of a dogge, and submit her selfe to challenge no more then some *crummes* of fauour. The woman that fell downe at our Sauiours feete in the Pharises house, we read not that she said much; yet her whole carriage, if it bee considered of, sauoureth of much earnestnesse to find grace, and of much sense of her owne iniquities: wherefore sought shee out Christ? why fell shee at his feete? why was her behauiour towards him so full of respect? was it not to obtaine somewhat from him? Our Sauiours answer to her, [k] *Thy sinnes are forgiuen thee*, argueth that she went on the same errand to Christ, on which *Dauid* went in this Psalme; *Mercy, and compassion, and clensing from iniquitie*, was her whole desire: and shall wee thinke all this had any other ground, then an effectuall vnderstanding of her present estate? Her casting her selfe downe at his feete, and that behind him, so, as not worthy to behold his face; her weeping, and that so plentifully, that with her teares shee could wash his feete; did not all these things euen in her silence testifie aloud, that shee was abundantly sensible of her sinnes? No doubt she remembred how her eyes had beene full of adulterie, how her haire in pride and vanitie had beene platted, and curled, and laid out to the view, her wanton kissings, and prouoking perfumes, were fresh in her thoughts; the more she considered them, the more she lamented them, and the more affectionately she euen hung vpon Christ, as the onely refuge of her soule, as the sole foundation of her hope. Her heart was full, and shee imployed her eyes by weeping, her mouth by kissing, her haires by wiping, her hands by anoynting, to speake that for her which her tongue was not able to expresse. What hastned the poore Prodigall home to his Father, what made him begge so earnestly to bee vouchsafed the state of an hired seruant? was it not that which is called, [l] *his comming to himselfe*, by which he saw what he had done, and into what misery hee was falne? Marke his speech vnto his Father; and see whether as the last doth testifie the strength of his desire, so the first doth not discouer the plenty of his feeling, *Father, I haue sinned, &c.* I will conclude this suruey of examples with the [m] Publican: his sute is for fauour, *O God, be mercifull*: the ground thereof, the vnderstanding of his sinnes, *O God, be mercifull to me a sinner*. It appeares by his gesture, that his feeling herein was not small: poore man! his heart was so strooken, that he durst not come neere, hee stood a farre off, as vnworthy in his

f *Iob* 39.37.
g *Iob* 42.6.
h *Vers.* 4.
i *Mat.* 15.22.
k *Luk.* 7.48.
l *Luk.* 15.17.
m *Luk.* 18.13.

his owne seeming, to approch that part of the Temple where God was wont especially to declare his presence: not so much as his eyes would he aduenture to lift vp towards heauen: Alas, thought he, who am I, that I should behold the Throne of my God! hee smote his breast in a kinde of holy indignation with himselfe, that had so offended God. See well whether earnestnesse and feeling did not meet together, and euen kisse each other in this man. So I hope these particulars may satisfie vs some way for the truth of this point. Indeede (in reason) what can make a man earnest and feruent in his desire after any thing, if hee feele not a necessitie and want of it in himselfe? If a mans feeling bee but slender, surely, his indeuours to obtaine will bee but cold: who is forward to craue a Phisician, but hee which conceiues his health to bee in danger? Be a thing neuer so excellent, if a man bee not sensible of some neede of it in himselfe, hee will sooner contemne it then desire it. It is hard for a man so much as to counterfeit an earnestnesse, when he is not aware of some occasion in himselfe to quicken him thereunto: so naturally doe these two things concurre, earnestnesse and feeling: a man cannot keepe himselfe from earnestnesse in crauing and seeking that, in the want whereof he feeleth smart: neither can hee worke himselfe to put on a shew of importunitie, when he is vnsensible of some speciall necessitie. So that there can bee no doubt made of the truth of this point, *Dauids* ground for importunitie, *Behold, Lord, for I know mine Iniquitie.*

The Vse. Remember wee what wee haue heard heretofore, that *the mercy of God in the pardon of sinne, is a blessing of exceeding worth.* Better for vs neuer to haue beene borne, then to misse this fauour, and to be called to an account with God, though it were but for one of our sinnes, and the same the least that euer wee committed. Now the way to obtaine this blessing, is, as wee may learne by *Dauid* here, to petition for it at the Throne of grace. Cold and superficiall requests herein can neuer pierce the clouds, nor finde any manner of accesse to the Seate of God. They bee but as those vapors, which are drawne vp out of the earth into the ayre, which suddenly wanting strength to mount higher, either vanish into nothing, or fall backe againe from whence they were exhaled. Wee shall heare among men many formall, idle, and as I may call them, yawning requests for mercy: you shall haue one in a moode crie, *Lord, haue mercy on mee*, another leanes on his elbow betwixt sleeping and waking in the congregation, and darts out that forme when it comes in course. These be not the suites for mercy which the Lord will harken to. Hee will haue that which is called [n] *the crying of the heart*, before he will afford this fauour: when *the soule thirsts*, when the [o] *flesh longs*, then he will graciously declare himselfe ready to bee found. Now we are here taught, which is the only meanes to bring vs to this feruencie of praying: when thou art once come with *Dauid* to bee able to say with feeling, *Lord, I know mine iniquities*: then will thy soule to some good purpose crie out, *Haue mercy vpon me, Lord.* So that here is that thou must labour in, to haue a feeling and an effectuall knowledge of thy sinnes:

n *Lam.*3.18.
o *Psal.*63.1.

ſinnes: neither muſt thou imagine that this is a thing eaſily attayned vnto: ſuch a knowing as *Dauid* here ſpeaks of, is a matter of no little difficultie. There is more belongs to it, then the common profeſſion, that wee are all ſinners. If any man had asked of *Dauid* before hee was thus rowzed vp by *Nathan*, what hee thought of himſelfe; I doubt not but he would haue ſaid, I am a ſinner; yea, for this very particular, he would haue yeelded himſelfe to haue done amiſſe, and to haue offended God: yet there was more went to it then ſo, before hee came to this which hee here affirmes. Saint *Paul*, before his conuerſion to Chriſtianitie, would not haue denyed himſelfe to be a ſinner: a man of his breeding, and of his knowledge in the Scripture could not but know, that all the poſteritie of *Adam* was guiltie of ſinne before God: yet there was ſome more ſpeciall working before he came to that, p *I know that in me, that is, in my fleſh dwelleth no good thing.* To iudge of ſinne aright, and to ſee indeed the eſtate of a mans owne ſoule in reſpect thereof, is a matter that requires ſome labour to attaine to. When *Dauid* profeſſed here to *know his iniquities*, his meaning was, that he knew how foule, how ſcandalous, how hatefull, how dangerous, how manifold his ſinne was: he beheld it in the true proportion: hee ſaw now that it was otherwiſe by many degrees, then at the firſt he apprehended it. It may be he was apt to ſlight it ouer before, and to thinke that though he had committed adulterie, yet it was no ſuch great matter, for it was but that one time: and neither was hee alone, or the firſt that had ſo offended: hee might deceiue his owne ſoule with the excuſes that he had framed, as, that his hand was not vpon *Vriah*, it was the ſword of the enemie that had ſlaine him: and thus he might flatter himſelfe in ſecret, and make the matter to himſelfe much more tolerable then it was. But now he knew, and conſidered the matter better: he now ſaw that this ſinne was fouler in him then in another, by reaſon of his knowledge, by reaſon of his profeſſion, by reaſon of his place and dignitie, by reaſon of the many fauours which God had heaped on him, in rayſing him from behind the Ewes with young, to bee the Head and Leader of his people: hee now ſaw the particular euils that accompanyed this one ſinne, how that it well might bee called like the euill ſpirit in the Goſpell [*Legion*] becauſe indeed it was a compoſition of diuers euils: he had endangered the ſoule of *Bathſheba*, by drawing her to conſent vnto him: hee had brought others into wickednesſe that were his inſtruments, ſome in going as meſſengers to *Bathſheba*, ſome in bringing her ſecretly to his chamber, ſome in making *Vriah* drunke, and *Ioab* in particular in imploying him, to leaue *Vriah* to the hazzard of the enemie. He perceiued what a diſgrace he had brought vpon his profeſſion, how he had grieued the hearts of many of his ſubiects fearing God, how he had giuen a preſident to men of vicious and luſtfull diſpoſitions: yea, the very endeuours vſed by him to conceale the whole matter, went to his heart, and the endangering of his owne ſoule, by lying ſo long in his fault before a thorow-repentance: all theſe appurtenances to this one ſinne, hee was now better aduiſed of then hee had beene formerly. Not

Note.

p *Rom.7.18.*

one of these circumstances but he had pondered in his mind, and pressed vpon his soule to the humbling thereof: So that in saying, *hee knew his iniquities*, there was a great thing comprehended. Some little smart he had felt before, but it was soone healed vp, and a skin was drawne ouer the sore: but now the wound was searched to the bottome, now it bled afresh, and neuer till now did he know the depth thereof. Consider then, I pray you, that when the knowledge of sinne is commended to vs, as a meanes to make vs earnest with the Lord for his grace, there is more to be conceiued to be in it then this, to say, *I am a sinner*; there must bee a distinct vnderstanding of the particulars, and circumstances tending to the aggrauation of sinne: it is necessarie that a man doe see sinne in his colours, and so doe studie vpon it, and proceede from point to point in his thoughts, that so he may perceiue the measure of his guilt. This will make him come like the man in the Gospell, [q] *crying with teares, Haue mercy vpon mee, O God, &c.* Now, the true way to bring vs to this thorow and effectuall vnderstanding of our estate through sinne, is the powerfull pressing of the Word of God vpon our soules: which cannot bee more strongly proued then out of this present example. For what brought *Dauid* to this, but *Nathans* ministerie? that wrought vpon his conscience, and made him say, Now *I know mine iniquities, &c.* not as if he had not knowne afore that Adulterie was a sinne, that Murther was a wickednesse; but because hee knew it not to the purpose vntill now. Had the Crucifiers of the Lord of Life, that denyed the holy and the iust One, and desired a Murtherer to be giuen them, beene euer [r] *pricked at their hearts*, had it not beene for the power of *Peters* ministerie? When had *Paul* vnderstood, as was necessarie, that *lust was a sinne*, if hee had not beene set to Schoole to the Lesson of *the Law*, [s] *Thou shalt not lust?* There can be no better euidence of the working of a powerfull ministerie to this end, then the lothnesse and vnwillingnesse which Satan works into the hearts of men, to come within the reach of that preaching, by which sinne is wont to be laid open as it is. How vsuall is it with many to shrinke away from that Ministerie, by which the nature of particular sinnes is most effectually displayed? There be diuers could be very well content to heare, were it not for that, that their personall euils are made to appeare to their consciences more foule by farre, and more vgly then they deemed them. So some things which they thought to be no sinnes, are manifested to them to be sinnes: and some which they conceiued to be but petty, are proued to be hainous; and some which they supposed to be but single, are discouered to be manifold; and some againe which they thought they had repented of, are shewed plainly to be yet not so sorrowed, not so lamented for, not so reformed as is necessarie. Now this secret backwardnes which men shal feele in themselues, to come vnder the working of the Ministerie, by which their soules shall thus be rifled, and their sinnes thus scanned, and searched, and improued to the vtmost, is a plaine proofe of this, that this is indeed the meanes, to bring a man to know his iniquities as he should. I will boldly appeale to the soule and conscience of

[q] *Mar.9.24.*

The true way to come to a thorow-vnderstanding of our estate through sinne.

[r] *Act.2.37.*

[s] *Rom.7.7.*

of euery humble, and attentiue Hearer, whether it bee not true which I say in this, that he hath beene, notwithstanding some former knowledge, of the corruption of mans nature, yet by the power of the Word faithfully dispensed, made to vnderstand more both touching sinne in generall, and touching his owne sinne in particular, then euer he was ware of. Certainely, one of the first workings which the Word of God hath vpon the soule of a Christian, is to make him say, *Verily, I now see my selfe to be worse by many degrees, then I supposed: I thought euer I was a sinner, but I neuer vnderstood till now, what it was to bee a sinner: and there bee many things which I supposed were very tolerable, which now I see and confesse, were very vile before the Lord.* Here is then the issue of my speech: Wouldst thou haue grace and mercy with God? I say with the Apostle, [t] *Let vs goe boldly to the Throne of grace, that wee may receiue mercy, and find grace, &c.* Desirest thou when thou commest thither, to be feruent in spirit, and to beg with importunitie, because thou heerest it taught, that the Lord loueth such Petitioners? Oh, then labour to haue an effectuall feeling of thy sinnes! If thou once art sensible of them, oh how thy soule will pant, how thy spirit will worke with sighes and grones, which cannot bee expressed! Perceiuest thou some insufficiency in thy selfe this way, and that thou hast not such a feeling as is necessarie? Goe then to the House of God, wait vpon the powerfull dispensation of his Word; pray before, that thy soule may be wrought vpon, that thy conscience may bee spoken to. Bee glad when thou heerest sinne set out at full; especially when thou heerest thy speciall corruptions come into handling, oh, then listen aboue all: what if it smart a little, whiles the instrument is thrust in? yet doe thou labour to reioyce, when thou art so smitten. This blueneſſe of the wound shall purge out the euill: harken not to those nice ones that will say, [This is the next way to bring thee to despaire, take heed, thou mayest bee cast downe too much:] No, no: there is no feare of curing thee, when once the dead flesh is fretted out; when thou art once brought to say, *Oh, now, now I know mine iniquities. O, Lord, little did I thinke I had beene so naught, so vile, so corrupt.* It may be, the Deuill will goe about to discourage thee, and say, Thou art past pardon, there is no mercy with God for such as thou. But greater is he that is in vs, then he that is in the world. It is as sure as the Lord liues, that he who hath brought thee thus farre, will not so leaue thee, but will put into thee the Spirit of Adoption, which shall cry aloud within thee, *Haue mercy vpon me, O God, &c. For, behold, I know mine iniquities, &c.* It is thou that hast wounded me, and it is thou which must heale me; thy Word hath smitten mee, how shall I thinke but this, euen thy rod and thy staffe shall comfort me? I beseech you, let mee intreat you to the embracing of this course, of which I will not doubt to say in the words of the Prophet, [u] *This is that good way, wherein, if you shall walke, you shall find rest for your soules.* If you will looke into the path which I now speake of, and doe not see the prints of *Dauids* feete therein, I will giue you leaue to disclayme my counsell: but I am sure, this way hee went:

Note.

t *Heb.4.16.*

u *Ier.6.16.*

Nathans faithfull miniſtrie brought him *to know his iniquities.* This knowledge made him preſſe vnto the Lord with a ſute for mercy: and this ſute, I am ſure, was not ſent emptie away. It was not pocketed vp, as the lot of many Petitions is, neuer to bee looked vpon, but the Lord gaue him his hearts deſire, and fulfilled all his mind. Goe thou, and doe likewiſe. Thus of the generall Doctrine of this Verſe: the more ſpeciall Doctrine followeth out of theſe words, and it is thus;

The ſecond Doctrine.

That it is a great bleſsing of God, to haue a tender and a wakefull conſcience. We ſhall not be able to denie that to be a bleſſing, which God vouchſafed vnto *Dauid* for his ſpeciall good: and that I am very ſure was ſuch a conſcience as I now mention. Obſerue wee *Dauids* words: *My ſinne is euer before me: meets me, as it were, at euery turne: I can doe nothing, I can goe no whither, but ſtill my late fact, with all the dependances thereof, is preſented to my thoughts: mee thinks, I ſtill heare* NATHAN *ſaying vnto me, Thou art the man: It ſeemeth to me, that I doe ſee that honeſt, that faithfull, that innocent* VRIAH, *how he preferred his ſeruice to me, in lying as a Watchman at my Chamber doore, before his owne eaſe and contentment, to which in ſubtilty I perſwaded him. I cannot but remember how readily, and with what obſeruance the poore ſoule went from me, with a Letter vnto* IOAB, *the tenour whereof was his deſtruction. It comes to my minde, as if I ſaw him fall by the ſword of the enemie; euen his bloud hath a voice in my eares, and cryeth from the earth againſt me. Thus are my thoughts exerciſed one while with one particular of this monſtrous ſinne, one while with another; neither ſleeping nor waking can I put it from me. Walke I on my Roofe, then it is preſently in my mind, that from thence I beheld* BATHSHEBA *with a luſtfull eye: goe I into my Chamber, the very ſight of my bed reuiues the memorie of my ſinne. If I heare a Drum, or behold any preparation for the Warre; if* IOAB *my Lieftenant come into my preſence, if I am about to write a Letter, if the tidings of any mans death be brought vnto me, euery of theſe ſeemes to tell me of* VRIAH. *If* NATHAN *come before me, then, lo, I ſeeme to my ſelfe to be ſummoned at the Barre of the Lords Tribunall, and I cannot behold him but with awe.* Was not here the tenderneſſe and the wakefulneſſe of *Dauids* conſcience? What was it but conſcience, that was ſuch a continuall Worker vpon his thoughts? and was not *Dauid* happy to be thus vrged with an importunate conſcience, and thus to bee pulled by the ſleeue at euery turne? Yes verily. Before hee fell to making of this ſute, he was by this meanes quickned to it; his conſcience would neuer let him bee in quiet, before hee had humbled himſelfe to God, and ſought his fauour by acknowledgement. Thus was it with him now, as at another time, when he ſaid, [x] *There was no reſt in his bones, becauſe of his ſinne.* He was like a man hauing a Thorne in his ioynt, who for the throbbing and beating thereof, cannot be ſtill till it be plucked out: neither could he be at any peace with himſelfe, till hee had eaſed his ſoule by Confeſſion. So that this was one benefit hee receiued by this inceſſant ſtirring of his conſcience, it did euen driue him to the Lord, and forced him in a manner, to

Obuerſatur mihi iugiter, Tremel.

x *Pſal.*38.3.

get

get him vnto him right humbly. Secondly, After hee had thus powred out his ſoule before the Lord, and gotten ſome refreſhing by ſo doing, the being of his ſinne euer in his ſight, by the fidelitie of his conſcience, did worke him vnto thankfulneſſe for eſcaping the perill of ſuch a ſinne; vnto watchfulneſſe to preuent the like inconuenience, vnto commiſeration and pity towards others ouer-taken at any time by infirmitie. This good came to *Dauid* by hauing ſuch a conſcience. Had his conſcience beene dull, and hard, and vnapt to doe the office of admoniſhing, what ſecuritie would haue crept vpon him? what careleſneſſe to become a Petitioner to the God of mercy for his grace? what neglect in the obſeruation of himſelfe? what pride in reſpect of others? ſo that it was euery way happy for *Dauid*, to haue ſuch a liuely conſcience, that it was euer preſſing him with the remembrance of his ſinne. And it ſeemes that this was the generall eſtate of *Dauids* conſcience. Hee did once but cut off the lap of SAVLS *garment*, and that in an honeſt meaning, that *Saul* might know his fidelitie, in that when hee did it, hee might as well haue cut his throat; yet he was touched in his [y] heart: and when he had cauſed the people to be numbred, his heart ſmote [z] him: and both the one and the other was for his good: the former was a reſtraint vnto him from violence to *Sauls* perſon, wherein otherwiſe partly his owne vexation, partly the forwardneſſe of his followers to doe him ſeruice therein might haue preuailed: the latter brought him to his knees, and made him cry out, *Lord, I haue ſinned exceedingly, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.* And indeed if it were not a bleſſing to haue ſuch a conſcience; wherefore ſhould the Lord threaten the *Iſraelites* for their diſobedience, to [a] *ſmite them with blindneſſe, and with aſtonying of heart?* meaning, that hee would inflict vpon them ſuch a kinde of brawny and inſenſible dulneſſe, that in doing euill, they ſhould be vtterly without any manner of apprehenſion of their miſdoing: which ſeemeth to haue in ſpeciall manner ſeized on them, when being vrged by *Pilate*, in their fury and implacableneſſe againſt Chriſt, they cryed out with one voice, as men deſperate in the buſineſſe, [b] *His bloud be vpon vs, and vpon our children.* When God would puniſh theſe great ſinnes of the Heathen, (who, when knowing and ſeeing euidences of his power and Godhead in the Creation of the World, glorified him not as God,) [c] *he deliuered them vp into a reprobate mind, viz.* to commit euill without remorſe: and it is a branch of our natiue corruption, to be [d] *paſt feeling*: and the conſequent of it, is a working *of vncleanneſſe with greedineſſe.* The Apoſtle giues this report of them, which in the laſt times being in damnable errors, [e] *that they haue conſciences ſeared with an hot yron*: comparing their conſciences to ſuch parts in the body, which being found by the Surgeons arte incurable, are ſeared vp, and ſo become vtterly without ſenſe. Theſe things are proofes of this, what a fearefull thing it is to haue a drowzie, a ſilent, a forgetfull conſcience, and therefore by conſequent a bleſſing to haue ſuch a faithfull Admoniſher in ones boſome, as will neuer leaue working, till the knowledge of ſinne is ſo made vſe of as it ought to be.

y 1.*Sam.*24.6.
z 2.*Sam.*24.10.
a *Deut.*28.28.
b *Matt.*27.25.
c *Rom.*1.28.
d *Epheſ.*4.19.
e 1.*Tim.*4.2.

The Vſe.

This makes vs ſee how much men are deceiued, who pleaſe themſelues in their inward ſenſleſneſſe. Becauſe they are apt either to ſwallow downe ſinne without ſcruple, or if they haue ſome little touch for the preſent, quickly to forget it: therefore they are confident touching themſelues, that they are in an happy caſe. The ſinne which is vaniſhed out of their remembrance, they ſuppoſe to bee alſo wiped out of Gods Record: yea, it is the labour of many, howſoeuer of things pertaining to profit or reuenge, to the ſatisfying of a corrupt humour, they ſtriue to bee mindefull, and are loth to let any thing ſlip from them; yet (I ſay) it is their deſire to put their ſinnes into the backe end of the Wallet, and the leſſe they ſee them, and the more ſeldome they remember them, the better they are pleaſed. Alas, poore ſoules, how buſie they are to increaſe their owne wo! the miſerableſt eſtate that is, to haue a ſleepy conſcience: no hope of his repentance, whoſe conſcience is benummed. Well is him that hath ſuch a conſcience that will ſtirre vpon the leaſt offence, and will awake at the leaſt blow, and will be a perpetuall ſolliciter, till it hath brought a man before the Lord, to diſcouer that to him which from him cannot be concealed. Wee may ſee by *Dauid* here the good of ſuch a conſcience: *Dauid* by all probabilitie would neuer haue beene ſo earneſt with God, had not his conſcience with him beene ſo importunate. Hee could haue no peace in himſelfe, vntill hee had laboured to make peace with God. Let mee now, to make this Vſe the more vſefull, adde this;

Vpon what condition a working Conſcience is a Bleſſing.

It is true in the generall, that a working conſcience is a bleſſing: but it is onely with this caution, that if it bee hearkned to. It is poſſible for vs, to turne that which in it ſelfe is a bleſſing, into a curſe. As it is a bleſſing to haue children, yet a man may make them no bleſſing by the neglect of education. It is a bleſſing to liue vnder a faithfull miniſtery, yet through it, if a man be not a good hearer, he may increaſe his owne iudgement. It is a bleſſing to haue a friend, which vpon euery occaſion is apt and ready to admoniſh; but yet if a man bee like the deafe Adder that ſtoppeth his eares, hee ſhall but heape vp wrath vnto himſelfe by that occaſion. There is a certaine naturall power in the conſcience, to giue the checke preſently vpon the doing of euill, ſo farre as the minde hath knowledge to vnderſtand what is euill: and when men come to the hearing of Gods Word, their conſciences are many times wrought vpon more ſtrongly then they would. Now it is good ſimply, for the conſcience thus to moue, and it is a token of Gods great loue vnto man, to furniſh the mind with ſuch a reflecting facultie vpon it ſelfe. But now here is the miſchiefe: it is the fault of many to deale with their conſcience, as rich men doe ſometimes with an earneſt and clamorous Begger; or as great men with an importunate Petitioner, whom they will make as if they did not heare, and paſſe along by without regard, and fall into talke of ſome other matter; purpoſely to auoid the taking notice of the other. Thus, I ſay, many vſe their conſciences, indeuouring not to heare them: and when the heart ſmites, they will not anſwere: when it brings the ſinne to ſight, they turne their heads aſide, and will not behold it. If

they

they find by experience, that when they are alone, it is the fashion of their conscience to encounter them, they will seeke to furnish themselues with such company, as shall bee sure to giue conscience no leasure to speake to them: nay, if they perceiue, that during that little time which is betwixt their lying downe in bed and sleepe, their conscience will bee vpon them, they will preuent that too, by drawing their thoughts another way, or by the presence of some like themselues to hold them with an idle tale, till sleepe haue ouer-taken them: or if it fall out, that the Word of God, when they heare it preached, doth somewhat awaken them, and sets their conscience to doe its office, they will trie perhaps if they must needs bee there, to sleepe it out; or if there bee no remedy but to bee troubled with it for the time, they will bee sure to helpe it when they bee gone, and will seeke occasions to forget it. The poore conscience shall bee shaken off as *Paul* was, when he disputed before FELIX, *of iudgement to come*, with, [f] *Goe thy way for this time, and when I haue conuenient time, I will call for thee.* Such varietie of tricks doth the Deuill teach for the declining and shunning of the power and working of the conscience. Now by this meanes, this which is in it selfe a blessing, becomes a curse; and the vsing of the conscience in this vnkind and careless manner, is the next way to moue God to silence the conscience, and to giue it ouer to a kind of perpetuall drowzinesse. I remember what God said once to *Ezekiel*, that because of the rebellious disposition of the people, that would neither heare, nor cease when they were spoken to, therefore hee would [g] *make the Prophets tongue cleaue to the roofe of his mouth, and hee should be dumbe, and not be vnto them as a man that rebukes.* Looke as God dealeth with whole societies of men, in taking away from them the benefit of a powerfull ministery, when the same is not harkned vnto; so dealeth hee with particular persons, in striking a dumbnesse into the conscience, when the voice thereof is not regarded. Thus then wee are all here taught to take it as a blessing, when the conscience shall faithfully present vs with the most exact suruay of our sinnes, and so accordingly to vse it as a blessing. Bee sure neuer to turne thine eyes from beholding that which thy conscience offereth to thy view: whatsoeuer thy conscience doth herein, it doth by authoritie, and speciall commission from God, and as his Deputie, and it deserues regard. I doe not doubt but whiles *Dauid* liued vpon earth, this particular sin was euer in his sight. What warrant or colour of reason to thinke that there went a day ouer *Dauids* head, after *Nathan* had awaked him, in which he thought not vpon this fact? what if thou haue once or twice vpon the importunitie of thy conscience, humbled thy selfe before the Lord, shall it bee any hurt vnto thee to renew thy repentance euery day? Nay, know it, thy repentance is not sincere, nor vnfained, if thou once commest to thinke, that which thou hast done by way of repenting is sufficient. Oh, how happy and profitable shall it bee for thee to bee summoned to a continuall reckoning! how will it auaile thy soule and breake thy heart! how will it season thee with humilitie! how will it quicken

f *Act.* 24.26.

g *Ezec.* 3.26.

quicken thee vnto thankefulneſſe to God, which hath freed thy ſoule from ſuch a treſpaſſe? Neuer doe thou therefore, hauing falne into ſome ſpeciall ſinne, bee angrie with thy conſcience for reuiuing it: doe not giue it a churliſh anſwer, *I pray thee tell me no more of this, haue I not heard it of thee often, and wilt thou neuer leaue to trouble mee?* Nay, bee ſorrie rather and afraid, when thy heart is ſilent. A forgotten ſinne cannot but hurt; a ſinne that is euer in ſight, to a wiſe Chriſtian, cannot but bee profitable. And thus is the Vſe of this Doctrine. It was well for *Dauid* that his ſinne did meete him ſtill. It haſtned his iourney to the Throne of God: the more his ſoule beheld his euill, the more he laboured to hide it from the Lord. I remember what is ſaid of *Balaam*, when hee was riding on his Aſſe to *Balak* King of *Moab*, who had hired him to come and curſe the Iſraelites: the Angell of the Lord met him with his ſword drawne in his hand; the Aſſe ſaw the Angell, but *Balaam* did not; the Aſſe turned out of the way, *Balaam* ſmote her to turne her into the way: well, the Angell met him againe in a path betwixt two Walls, yet *Balaam* made a ſhift to force his Aſſe to paſſe by, though it were with the daſhing of his foote againſt the Wall: hee was neuer brought to ſtoope and yeeld, till the Angell met him the third time in ſuch a narrow place, that there was no way to turne either to the right hand, or to the [h] left. I apply it thus: It is euen ſo with euery of vs; as long as it is poſſible to ſhunne the importunitie of the conſcience, and to put by the clamorouſneſſe thereof, wee will bee ſure to doe it; yea, though it be not altogether without ſome danger to our ſelues, yet wee will indeuour it. It is happy therefore for vs, if by the mercy of God, our conſcience ſhall meete vs againe and againe at euery turne, and ſo hedge vs in with vnauoidable conuincements, as that we ſhall ſee plainly that we haue no helpe, but to flie vnto the Lord, and to become ſuters for his grace and mercy in releeuing vs. And thus farre of that which *Dauid* auouched in this paſſage. He could not but bee earneſt for pardon, *for hee knew his iniquities*: hee could haue no reſt in himſelfe till hee had ſought the Lord, becauſe *of the ſight of his ſinne*.

h *Num.*22. 22, &c.

The sixt Lecture.

VERS. 4.

Against thee, against thee onely haue I sinned, and done euill in thy sight.

WHat is the dependance of this Verse vpon the former, I haue shewed before. *Dauid* would now make it appeare, that he was sensible of his sinnes, and that his conscience charged him with his Iniquities: whereupon hee falls into an acknowledgement of his sinnes: *viz.* his speciall actuall sinnes in this Verse: his originall sinne, the corruption and sinne of his nature, in the next Verse. Two things in this fourth Verse are to bee considered: First, How *Dauid* doth charge himselfe. Secondly, How he doth discharge God.

The particulars of the Verse.

First, His charging of himselfe in these words, *Against thee, against thee only haue I sinned, and done euill in thy sight.* These words must not be so taken, as if *Dauid* went about to limit, or restraine his sinne, in some such sort and sense, as if because of his greatnesse in the world being a King, hee could not bee said to haue in any respect sinned against man. For had not *Dauid* trespassed against *Vriah*, in taking away his life, against *Bathsheba* in drawing her to vnchastitie, against diuers others, whom hee had vsed as instruments for the promoting of his purposes; what if it might be true, that *Dauid* thus offending, was exempted from all humane authoritie, whether Ecclesiasticall or Ciuill, that might punish him; Suppose, I say, it were so (for that is a point which I will not now dispute) yet that cannot proue him to haue beene without guilt of any sinne against man: so that *Dauid* had no meaning here to abridge his offence, and to reduce it only to the Person of God; but hee hath reference in his speech, to that which of all things else went most to his heart, and to that reckoning with God, which hee knew hee could not shunne, howsoeuer hee might finde meanes to shift among men. Wee may conceiue of *Dauids* meaning, as if he had spoken more largely, thus; *O Lord, when I consider duly what I haue done, I see in many respects iust cause of humbling and of sorrowing: but aboue all, this most woundeth me, when I thinke vpon thy Maiestie, what thou art in thy selfe, and what thou hast beene towards me, and how now I haue offended thee. I haue carried the matter with much cunning, and the depth of my sin hath beene hidden from the eyes and knowledge of the greatest part, and I was apt thereupon to be secure, and to thinke my selfe in a kinde of safety: and for those that are in part priuie to it, they are all ready to sooth me vp, and to cherish me in my carelesnes: but now I perceiue that it is all naught before thee: it vexeth me not a little, that I*

should

should not feare to commit such an euill in thy presence, which yet I was busie to hide from the sight of men: and were this that I haue done no trespasse against men, and such as I were able either to conceale, or to iustifie to the world, yet I finde I haue to doe with thee, and howsoeuer the matter may be borne out here with men, yet still I remaine a sinner against thee: and when I thinke thereon, I can haue no rest in my selfe till I haue sought thy fauour. Thus is the sense of the words. Let vs consider of the Doctrine,

That to the children of God, in the day of their repentance, sinne, in respect that it is an offence against God, is the greatest burthen. DAVID, a child of God, wee cannot doubt; That hee was now at this time in the inditing of this Psalme in the practice of repentance, what more apparant? Now, let the manner of his speaking testifie, how it vexed his soule to haue offended God: among many things that troubled him, yet this was the chiefe; *Against thee, against thee haue I sinned.* To wrong men, is iniurious; to doe euill in the view of the world, is hatefull: but all this is nothing in comparison of this, that I haue offended thee: mee thinks all other respects and circumstances of sinne, are but a trifles, when I consider this, that I haue presumptuously and rebelliously sinned against thy Maiestie: *Against thee, O Lord*, whose fauours towards mee are without number, who hast raised me from nothing to a Kingdome, who hast oft saued me from the brinke of destruction, and giuen me my life for a prey, when there hath beene but a step betwixt mee and death: who hast giuen me the knowledge of thy selfe, called mee to the hope of saluation, graced me with many spirituall gifts in a measure farre aboue others; and in a word, hast euen laded mee with thy benefits. This is it which melteth my soule into griefe, and filleth my spirits with the greatest heauinesse. This is the meaning of *Dauids* [onely] to expresse the depth of *Dauids* griefe for offending God: neither shame in the world, no, nor yet the consideration of the punishment belonging to this sinne in Hell, touched him so neere as this, *It is the Lord my God whom I haue sinned against.* The truth is, sinne doth therefore vndergoe the name of sinne, because it is a breach of some Law of God. Now, that which makes an act to be a sinne, ought especially to be respected in performing of repentance for sinne. The same thing which makes it properly to be a sinne, should bee the mayne ground of griefe and sorrow for committing it. It will not be hard to enlarge this point. Our Sauiour had a meaning to shew this in the Parable of the prodigall [a] sonne: *viz.* in his words of acknowledgement at his returne vnto his father: *Father, I haue sinned against heauen, and before thee.* The speciall thing that touched him euen to the quicke, was, that hee had abused and wronged the bountie and kindnesse of so good a father. This made him to insist so much vpon the name of *Father*; *I will goe to my Father, and say vnto him, Father.* The miserie which followed his miscarriage, and the beggerie that hee was falne into, these things (though grieuous) troubled him nothing so much, as that he had demeaned himselfe vndutifully to a father. Saint *Paul* treating to the *Corinthians* of [b] repentance, a thing which

a Luk. 15.

b 2. Cor. 7.

which can neuer be without ſorrow; [c] doth diſtinguiſh vpon *ſorrow*: making one a *worldly ſorrow*, the other *a godly*. A worldly ſorrow for ſinne is, when the heart is afflicted and grieued for miſdoing, out of ſome by-reſpects only. I terme thoſe by-reſpects, in this which concerne ones ſelfe mainely; as when a mans ſorrow is, becauſe of ſome ſhame or detriment to himſelfe. Thus euen the reprobates doe ſometimes ſorrow: *Cain* had a ſorrow in reſpect of the [d] puniſhment: PHARAOH *howled* and tooke on, but it was becauſe of the thunder and the haile; when that was ouer, he was as bad as [e] formerly: ESAV *wept*, but it was onely for the loſſe of the bleſſing; it mooued him as an inconuenience to himſelfe, not as a treſpaſſe againſt [f] God: *Saul* was *grieued*, but not till he heard *Samuel* ſay, that [g] *the Lord had caſt him away from being King*: AHAB *humbled himſelfe, and put on Sackloth*, but it was becauſe the Prophet had greeted him from God, with the bringing [h] *of euill vpon his houſe, and with the taking away of his poſteritie*. This is a worldly ſorrow, and when a man goeth no further then this, this is vnto him but the meſſenger of death. Now the *godly ſorrow* is of another nature: a way is made to it, by the apprehenſion of theſe ſharper things, ſuch as are the conſequences of ſinne. For ſhame amongſt men, and the feare of Hell, theſe things doe profitably worke vpon the conſciences of Gods children, and hereby their hearts are pricked: but at laſt they come to this, to grieue more for the offence againſt God, then for any manner of reſpect vnto themſelues: ſo that albeit there were no Hell, nor puniſhment to bee looked for, and that they could carrie the matter ſo, as that no diſgrace nor ſhame with men could happen to them, yet this would wound them, and that deepely, that they haue diſhonoured God. Thus is the *godly ſorrow*. This proceedeth from that Spirit which *Paul* calleth [i] *the Spirit of Adoption*: the other floweth from that in the ſame place hee termes, *the Spirit of Bondage*. The ſlaue wiſheth his offence vndone, becauſe of the whip: the ingenuous child grieues at the diſpleaſure of his father, and accounts himſelfe worthy of the whip for doing that. As this ſorrow iſſueth out of this Spirit, ſo it brings forth ſuch a repentance, as *Paul* perſwaded to, by the name of [k] *Repentance towards God*: meaning thereby ſuch a *repentance*, as the reſpect of the ſoule to God hath cauſed. A man grieues for ſinne, becauſe God is diſpleaſed: a man hates ſinne, becauſe God abhorres it: a man reſolues to forſake it, becauſe God requires it. This is *repentance towards God*. A rightly diſpoſed Chriſtian looketh more vpon whom he hath offended, then vpon what he hath deſerued by offending. This is that which is vpon the matter required in the firſt Commandement, which binds vs to this, that our regard to God in all things ſhould haue the preeminence. My loue of good muſt be more for Gods ſake, then the rewards ſake: my deſire of heauen muſt bee more for the fruition of God there, then for my owne ſaluation there: my griefe for ſinne more becauſe God is offended, then becauſe my ſoule is indangered: nay, I ought to carrie that minde, rather to hazzard my ſoule for the auoiding of ſinne, then to auoid ſinne only

c *Verſ.* 10.

d *Gen.* 4.13,14.

e *Exod.* 9.27.

f *Gen.* 27.38.

g 1. *Sam.* 15. 24,25.

h 1. *King.* 21. 21,27.

i *Rom.* 9.15.

k *Act.* 20.21.

only out of this respect, that I may saue my soule. This may serue for the opening of the Doctrine. It was *Dauids* maine griefe, that hee had sinned against the Lord.

The Vse. This is to bee made vse of as a marke of triall, whether wee bee the Children of God or no; and whether that repentance, which perhaps we imagine we haue practised, and doe practise, is vntained. It may bee thou hast had in thee at times some kind of remorse, some manner of compunction, thy heart hath been strooken for thy committed euils, and it hath beene so with thee, that thou hast earnestly wished that such and such things thou hadst neuer done. This I will not say hath beene amisse simply. But now consider thy selfe well what it is which doth afflict thee most, and what thought it is among others, by which thou art tormented chiefely: the thought of shame, the thought of iudgement, the thought of Hell, or the thought of God. I will not discommend it in thee, that shame hath made thee sensible of offending: *Paul* tooke aduantage to worke vpon the Romans, out of their [l] *being ashamed of former euils*: and hee had a desire, to bring men to shame for some particulars: [m] *Some haue not the knowledge of God, I speake this to your shame.* [n] *Haue no company* (saith he) [n] *with the disobedient and stubborne person, that he may be ashamed:* a good preparation to repentance. It was commendable in *Ezra* that [o] *hee was ashamed to lift vp his eyes*: so neither will I checke thee for it, if thy heart be astonished and appaled with the feare of iudgement and damnation. Wee are taught by Christ, to *feare* [p] *God, because of his power to cast into Hell.* It was good in *Dauid* that *his flesh did tremble for feare of God*, and that [q] *hee was afraid of his iudgements*: and in *Iob*, that [r] *the punishment of God was fearefull vnto him.* But this is it which I perswade thee to trie thy selfe by; What thinkest thou if there were no shame, no danger, no punishment, neither in this world nor in the next, no more to be considered in it, but that God hath forbidden it, hee will dislike it and take it in ill part that thou dost this, and that? canst thou for all this, in case there were no more in it then so, find thy selfe inclineable to sorrow for euils past, and to a purpose of amendment for the time to come; or at the least, dost thou striue to bring thy selfe to this, and out of a knowledge that it ought to be so, labour that with thee and in thee it may be so? this shall be a certaine testimony to thy soule, that thou art a child of God, and that thou art a practitioner of that repentance, which Saint *Paul* calleth a [s] *repentance neuer to be repented of.* I pray let vs learne this point, as a point of speciall behoofe to bee made vse of for our resolution in this important matter, I meane our state towards God, and the sincerities and truth of our repentance. It is possible for a Reprobate, for an Hypocrite to bee grieued; such an one may wish from his heart, that some particulars of his actions could be recalled. Doubtlesse, *Iudas* if he could haue vndone that which hee had done in betraying of Christ, he would rather then any thing haue effected it. But here is the thing; I may be sorrie I haue done amisse, I *Note.* may determine to doe so no more, and yet my disposition to sinne, my affection

l *Rom.6.21.*
m *1.Cor.15.34.*
n *2.Thes.3.14.*
o *Ezra.9.6.*
p *Luk.12.5.*
q *Ps.119.120.*
r *Iob 31.23.*
s *2.Cor.7.10.*

affection and loue to euill, bee the same it was: perhaps if I could doe euill safely, in regard of the knowledge of men, and securely, without hazarding my selfe vpon the wrath of God, I would to it againe with a full bent. This is nothing but a spirit of bondage, my respect is herein wholly to my selfe, to God nothing. But if I striue to this, that I may hate sinne, and lothe it, because God abhorres it, and may resolue euen for his sake not to doe it, though in regard of any danger to my selfe, I need not feare it; this is of the Spirit of Adoption, and this was the truth of *Dauids* disposition in this case. And this is it which limits the children of God, and keepes them within compasse, after they haue receiued the witnesse of Gods Spirit with theirs, that they are the Lords, and that they shall vndoubtedly be saued. Some account this a Doctrine of presumption, and thinke there is a window opened to all manner of licentiousnesse, when men are come to be ascertayned, that nó sinne whatsoeuer shall be laid vnto their charge, no euill shall be able to separate them from the loue of God. But when they are come to this hope, and haue receiued many testimonies of their being so in the state of grace, as that they shall neuer be cast off, the sense of Gods loue, the respect to his Maiestie, the knowledge of sinne to be lothsome in his eyes, preuaileth more with them, both to watchfulnesse, that they may not offend, and to remorse of soule when they haue slipt, then all feare of Hell or of punishment whatsoeuer: nay, euen when by pledges of Adoption, the feare of hell is vtterly remoued, yet they make more conscience of sinne, and are more grieued for offending God, then when in respect of their estate with God, they were most vncertaine. Thus for this, *Dauids* sorrow for his sin, because it was *against God*: an abuse of his mercy, an ill requitall of his many fauours, a neglect of his Word, which ought to haue swayed with him aboue all. Let vs proceed, and let vs search and sift this place yet further, to see what holy instruction it may yeeld vs. Thus therefore,

The second Doctrine.

That to sinne without due respect to the sight of God in sinning, is so much the greater sinne, and ought to be a cause of greater sorrow. We must conceiue of *Dauid* here, as of a most exact patterne, both of a man rightly iudging of sinne, and of one effectually grieuing for sinne. Now consider a little how it was: *Dauid* saw his sinne now in the true state and proportion of it, and conceiued of it as it was. *O Lord* (thought he) *what a wretch was I? nay, what a beast was I? I was carefull to carry the matter closely, and I strayned my wits to deuise couerts for my wickednesse: I was very industrious that men might not vnderstand what I did: I would haue had my fault with* BATHSHEBA *cloked by the company of her husband: I imagined if I could haue done so, it had beene all well: that not succeeding, I deuised a plot to haue him slaine, yea, so slaine, as that no man might suspect me to be the authour of his death, and that in hope by the marriage of the widdow, to hide my adulterie from the world. Herein I preuailed, and with this I flattered my soule in secret, thinking my selfe safe and out of danger. Thus I respected thine all-seeing eye and knowledge but a little: I imagined, that if I could escape the notice of the world, I should doe well enough for thy*

thy knowing: but now, now Lord, I see to my shame and griefe, and to the wounding of my soule, that I was in an exceeding fault, so little to respect thy sight. It grieueth me now aboue all, that I should aduenture vpon such a wickednesse before thy face, and that I should dare in thy presence to commit such an haynous sinne. Oh, why did I forget, that thou wert an Obseruer of my whole carriage? thou sawest the lust of my heart, when I looked wantonly vpon BATHSHEBA: *thou sawest the passage of my Messengers to and fro: thou sawest when shee came secretly to my Chamber: I caused all to goe out from me, but I could not shut out thee: I shrowded my selfe in the mantle of the night, but to thee the darkenesse and the light are both alike: I made the Curtaynes to be drawne about me, but all was naked before thee, no Canopie being able to keepe off thy piercing view. I sent for* VRIAH *from the Campe, vnder a shew of hearing by his report the course of the Warres: I perswaded him to goe to his house, with a pretext to haue pity on his trauell: I gaue directions in priuate to* IOAB, *for placing him so in the battaile, as he must needs be slaine: I gaue it out that it was the fortune of the Warres that hee was dead, and thereto to be imputed: I comforted his Wife with these fayned words, and thought by a speedy marriage with her to saluc vp all: but in all these thou knewest my heart, and not a particular of my course there was but thou obseruedst it. Wo is me, that I should not thinke on this before, and that I should make so little account of thy presence: what haue I got by secreting this from man, sith there is not any the smallest portion of it vnto thee vnknowne?* Thus it was an improuement of *Dauids* sorrow, thus did it rend his heart the more, thus did his sinne seeme the more foule and haynous to him, because hee had beene so regardlesse of Gods eye: he was afraid to sinne before men, but thought it nothing to offend before the Lord. And had not (thinke we) *Dauid* cause thus to be affected with this thought? To thinke God looks not on whatsoeuer we are doing, is a kind of Atheisme. The Spirit of God describing a wicked [t] man, proues him [u] *to thinke alwaies there is no God:* [x] because *he saith in his heart, God hideth his face, and will neuer see.* If a man thinke God looks on, yet slights it ouer without regard, he doth (as it were) not care though he see: how can this be lesse then impietie? he is loth man should see him, but yet is not afraid though God behold him: is not this a breach of the first Commandement, and an esteeming of man, more then God? I doe not maruaile though it went to *Dauids* heart, and that hee insisted vpon this as an aggrauation of his sinne, that hee had not feared euen in the sight and presence of his glorious Maiestie to offend. No doubt, this made him sensible of some dregs of Atheisme in himselfe; hee saw hee could not cleere himselfe from a kind of contempt of God. I remember a speech of *Ezraes* in his confession: [y] *Behold, wee are before thee in our trespasse*; as if hee said, We haue the more cause of humiliation and sorrow, because wee had no more regard of thy presence: wee gaue the aduenture, because we could find how to excuse the matter to the world; but we stood not in so much awe of thee as we should: but now we see that we were all the while in thy view, and because of our neglect thereof,

t *Psal.10.*
u *Vers.4.*
x *Vers.11.*
y *Chap.9.15.*

we

we now perceiue we cannot *ſtand before thee*, if thou ſhouldeſt proceede againſt vs in extremitie. This may ſuffice in briefe, for the laying open of this point. A ſinne is euer ſo much the more foule, by how much the more the Committer of it, did, in committing it, forget Gods beholding it. O, ſaid DAVID, *I did euill in thy ſight, and yet I feared it not. I made no ſuch account of thy preſence as became me: how it vexeth me, that I durſt be ſo vile before thee, and ſtucke not vpon the doing of that whiles thou lookedſt on, which I would haue beene aſhamed to haue done, if the meaneſt Officer in my houſe, or the baſeſt Groome in my ſtable had beene by.*

This ſerues to be a direction to vs in the practice of repentance. This Pſalme is on purpoſe come to our hands by the prouidence of God, for our guidance in this great dutie of humiliation for ſinne before GOD, without which there can bee no ſaluation. Hee that intends to humble himſelfe before God in priuate for any ſpeciall ſinne, this muſt bee his courſe, if he will doe himſelfe right; he muſt muſter together all circumſtances that he can poſſibly call to mind, which may any way tend to the improuement of his fault. A man muſt not ſpare his fault in this caſe. It is beſt rather to endeuour the aggrauating of it, then in any degree or meaſure, to mince or diminiſh it. The more ſinne ſhall wound our ſoules, the more we are prepared for the Balme of grace to be powred in. Now among other circumſtances, this is a mayne one to bee inquired into, whether at any time thou tookeſt heart to doe amiſſe by the hope of ſecrecy. If at any time it hath beene ſo with thee, that thou haſt aduentured the doing of that, notwithſtanding the Lords looking on, which thy heart knoweth thou wouldeſt not haue performed, in caſe the meaneſt or ſillieſt amongſt men had ſeene thee, learne by this place, and by the worthy Author of this Pſalme, to labour thy ſoule to an eſpeciall degree of humiliation euen for this: *O Lord, euen in thy ſight haue I not feared to doe naughtily.* I beleeue there are many, to whoſe care and practice the vſe of this point may be well commended. Thinke we with our ſelues, how many times we haue become bold to doe amiſſe, becauſe no eye of man hath ouer-ſeene vs. Much wantonneſſe, much falſhood, much backbiting, many omiſſions of ſpeciall duties to God, many neglects, many iniuries in regard of men are carryed out ſecurely with this; No man beholds vs: the ſight of God all the while is little reckoned of. Let vs bee ſure to remember this in the practice of Repentance, and in the examination and ſurueying of our ſelues. By no meanes let vs paſſe this ouer. If we haue at any time feared the eye of man, more then Gods ſeeing, let vs know, that that very particular doth challenge at our hands a meaſure of Repentance more then ordinarie. 1. *Vſe.*

Secondly, wee are taught here, that inaſmuch as it is ſuch an aggrauation of ſinne, when the eye of Gods Maieſtie is not duely thought vpon, therefore we ſhould endeuour euer to be ſenſible of this; that whereſoeuer we be, or whatſoeuer wee goe about, wee are before the Lord, not ſo much as a word or a thought being hidden from his knowledge. How direct the Scripture is in this, we haue beene often taught: *The eyes of the* 2. *Vſe.*

z *Pro.15.3.*
a *Ier.23.24.*
b *Heb.4.13.*
c *Gen.6.5.*
d *1.Kin.8.39.*
e *1.Chro.28.9.*

z *Lord in euery place behold the euill and the good.* a *Can any hide himselfe in secret places, that I shall not see him, saith the Lord,&c? All things* b *are open vnto his eyes with whom we haue to doe.* The very inward meanings of the heart the Lord seeth, as is the true Translation of that saying of c *Moses*. Though the heart be seated in such a darkesome Closet, that man himselfe whose it is, albeit he would giue a world for a sight thereof, yet could not haue it; yet the Lord beholds it: there is not so much as a thought priuily conceiued there, but hee descryeth it; not a sparke of lust so softly blowne and kindled, but he discernes it; bee it but the smallest seed of vngodlinesse, and neuer so warily couered, yet he obserues it: d *The Lord knoweth the hearts of all the sonnes of men:* e *Hee searcheth all hearts, and vnderstandeth all the imaginations of thoughts.* This is a matter of especiall behoofe to bee well thought vpon. It is not our muffling, like *Tamar*, nor our hiding behind the doore, like *Sarah*; nor our running among the bushes, like *Adam*; nor our burying our selues in the keele of the ship with *Ionah*, that can shroud vs from the Lord: the bolting of the lodging, the closing of the windowes, none of these deuices can preuaile in this case. God knoweth still what thou art doing, and what thou art thinking, euen a great deale better then thy selfe. Labour wee to haue this euer in our thoughts, and when wee finde our selues affected with a kind of awe by the looke of man; let vs thinke what an horrible thing it is, if we shall not be strooken with a regard vnto the Maiestie of God much more. If euer wee come to *Dauids* feeling, this small respect vnto the sight of God, will grieue our soules aboue all. Thus haue I obserued two speciall causes of *Dauids* sorrow: First, that he had offended God: Secondly, That he had feared the eyes of men more then his presence. Now, there is somewhat yet to bee noted out of these words, and out of the manner of speech that is here vsed, *This euill, &c.* Here two things.

The third Doctrin.

First, *That in the confession of sinne, it is necessary, as much as possibly one may, to descend into particulars.* This is *Dauids* confession, that we cannot deny; that it is a plat-forme for vs how to confesse, it must needs bee acknowledged. Now, *Dauid* in confessing, doth not content himselfe with acknowledging of somewhat only in grosse, but hee proceeds, wee see, to the pointing out of particulars; *This euill, &c.* He passeth not the matter ouer with a generall phrase; *Lord, all men are sinners, and so am I: but, O Lord, it is true indeed that I haue sinned against thee, and behold wherein, here is among others a mayne offence, a particular euill which I haue done. This, O Lord, this is it which I haue at this time speciall occasion to acknowledge.* Thus at another time he insisted vpon the particular, in his humiliation for the fault of numbring the people: f *I haue sinned exceedingly in that I haue done.* Thus *Ezra* in that oft remembred confession, besides the general acknowledgement, that g *his and the peoples iniquities were increased ouer their heads, and their trespasse growne vp to heauen,* falleth into the particular of matching with the vncircumcised h Nations. See also *Nehemiah* the ninth, where it is said in the beginning of the Chapter, that

f *2.Sam.24.10.*
g *Chap.9.6.*
h *Vers.11.*

the

the children of Israel being assembled, stood and confessed their sinnes: what specialties are ripped vp, both of Gods fauours to their state, and of their abusings of his goodnesse. There is in that Chapter, whoso shall obserue it, a great exactnesse and diligence that way, euen to enlarge particular euils, and to lay them open before the Lord in their full proportion. The like shall we find in *Daniels* [i] prayer: there is first the general, [k] *We haue sinned, we haue committed iniquitie, and done wickedly*: then there follow particulars, *We would not obey thy seruants the* [l] *Prophets: wee haue not heard thy* [m] *voyce: we made not our prayer before the Lord our* [n] *God. They were baptized of* IOHN *in Iordan, confessing their* [o] *sinnes:* Those verie words testifie a descending into particulars: *their sinnes*, the euils whereof they were specially and particularly guiltie, those they acknowledged: that is, so much the more manifest by their comming vnto *Iohn* for particular [p] directions, *What shall wee doe, &c?* an argument that they had sight of their particular faylings, inasmuch as euery seuerall ranke of people was desirous to know, how to giue particular euidence of amendment. Did not *Paul* bind himselfe to an acknowledgement of particulars, when he setteth downe with his owne pen, that *he was a persecutor, a blasphemer, and an* [q] *oppressor*, when he talkes of *lust* discouered vnto him to be sinne, by *the knowledge of the Law*, and of the ouer-ruling tyrannie thereof, in carrying captiue vnto those verie things which his soule [r] abhorred? *Many of them that beleeued* (saith the text of the Ephesian Conuerts) *came and* [s] *confessed.* Thinke wee they carried the matter in termes of generall acknowledgement? No, their *bringing out* into publique *of the bookes of those that vsed curious arts, to burne them before* [t] *all*, is a signe that they fell into a suruey of particular sinnes. If this were not verie behoofefull, what should wee thinke to haue beene the reason of [u] *Peters* course, in labouring the repentance of his hearers, by drawing them into the consideration of a speciall sinne, and by pressing it vpon their conscience so, as that they might plainely see their owne personall guilt in that behalfe? Hee is at them againe in the like [x] sort. The truth is, that this is the next way to bring to that measure of humiliation that is necessarie. While a man goeth no further than this, *I know I am a sinner, and so we are all*; this neuer workes to any more than a formall kind of repentance, as *Lord, haue mercie on me, &c. God, forgiue vs, &c.* But when a mans heart is touched with the apprehension of particulars, here is *this euill, and that euill, and the other that I haue fayled in, and euerie of them hath these & these circumstances to enlarge it:* this wounds the hart, this humbleth the soule, this makes the repentance to become vnfayned. It is said, that [y] *if we would iudge our selues, we should not bee iudged.* To scape Gods future iudgement, wee must now fall into a iudging of our selues: and in this we must (as much as we may) imitate the same course which the Lord wil then hold. Now what will the Lord doe? will he onely lay it vnto mens charge in generall termes that they are sinners? Nay, *I will reproue thee, and set thy sins in order before* [z] *thee: he will bring euerie worke to* [a] *iudgement: hee will lighten*

i *Chap.* 9.
k *Vers.* 5.
l *Vers.* 6.
m *Vers.* 11.
n *Vers.* 13.
o *Matth.* 3. 6.
p *Luk.* 3. 10.
q 1. *Tim.* 1. 13.
r *Rom.* 7. 7, *&c.*
s *Act.* 19. 18.
t *Vers.* 19.
u *Act.* 2.
x *Chap.* 3. 14, *&c.*
y 1. *Cor.* 11. 31
z *Psal.* 50. 11.
a *Eccles.* 12. 14.

b 1.Cor.4.5. *lighten things hid in darkeneſſe, & make the counſels of the hearts* [b] *manifeſt.* Hee therefore that would iudge himſelfe, muſt ſtriue to come as neere this very courſe which God will hereafter take, as he poſſibly can: he muſt labour to draw vp bills of particulars againſt himſelfe, and to proceed frō poynt to poynt with his owne ſoule: that when he commeth to deale betwixt God & himſelfe, he may be able to ſay, *Behold, Lord, this euill haue I done, in this I haue done naught: This thought, this word, this action hath beene other than it ſhould haue beene.* We may well thinke that *Iob* was accuſtomed to ſome ſuch courſe, when he ſaith, *hee could not anſwer to one of a thouſand:* it is a ſigne hee was acquainted with particulars.

The Vſe. We ſee now ſtill what directions we are furniſhed with, by Gods prouidence, for the neceſſarie duetie of repentance. I taught out of the title of this Pſalme, that when the heart is touched indeed, then there is ſtill found an aptneſſe to confeſſe: now here we ſee what is required to confeſſion, an inquirie for particulars. It is neuer as it ſhould bee, till a man be able and apt to charge himſelfe before God with this and this. Wee may finde this in experience, that there be many who will not ſticke at a generall ſpeech, that they be ſinners, and yet will ſcarſely be knowne of one ſpeciall euill to account for. If you fall with them into the ſeuerall Commandements, they will be readie to diſcouer a conceit, that there is ſcarſe one that they are faultie in. In the firſt Commandement they acknowledge no God but one, in the ſecond they doe not worſhip Images, in the third they ſweare as little as any, and neuer but for the truth; in the fourth, they keepe their Church on Sundayes as well as moſt: in the ſecond table, there is neyther Treaſon, nor murder, nor theft, nor whoredome, nor the like groſſe ſinne, but concerning it they are readie to proteſt their innocencie. He that ſhall heare them in particulars, I doe not ſee, how he ſhall beleeue them in the generall, when they ſay they be ſinners: for when you arraigne them at the ſeuerall Commandements, they are readie to plead not-guiltie to them all: ſo long as men are thus without ſenſe and apprehenſion of particulars, there is no hope of bringing them euer vnto good. Happie is he that is pricked at the heart with the feeling of *This euill.* The truth of repentance for that one, will bring him to a thorow-repentance for his whole eſtate. *This one euill* thorowly vnderſtood, brought *Dauid* on his knees, brake his heart, melted his ſoule, made him crie for pardon, beg for purging, and importune the Lord for a free Spirit to eſtabliſh him. Labour then by all meanes, to be able to charge thy conſcience with particulars before God. This will make ſinne bitter vnto thee, and mercie ſweet vnto thy Soule. And by this now we may ſee the neceſſitie of beeing thorowly acquainted with the Law of God: *By the Lawe commeth the knowledge of* [c] *ſinne.* This *Lawe is exceeding* [d] *large:* and within the compaſſe thereof it compriſeth many things: the more a man ſhall view himſelfe in this glaſſe, the more faults hee ſhall ſpie out in himſelfe. This is the reaſon the Deuill laboureth as he doth, to hinder men from the exact vnderſtanding

c Rom.3.20.
d Pſal.119.96.

derſtanding and knowledge of the Law, and indeuoureth to cheriſh in them a kind of contentednesse with the generall words; againſt which if they be no treſpaſſers, he is apt to perſwade them that their ſinnes be but few, and that there is no great matter for which they are countable before the Lord. Vpon the ſame ground Satan breeds in mens hearts a diſtaſte of the powerfull preſſing and application of Gods Word; hee knoweth well that his Kingdome is neuer like to receiue any loſſe, vntill men come to the knowledge of particulars: when their ſinnes are once in order preſented to their thoughts, then he is ſure they are in the way to bee ſet looſe from his yoke, and to bee tranſlated into the glorious libertie of Gods ſonnes. Let this therefore be our ayme, to be acquainted with our particular failings, that when wee haue occaſions to talke with God, we may be able to ſay, *This and this, O Lord, is the euill I haue done:* and it ſhall bee neceſſarie for vs that are Miniſters, for the furtherance hereof, to open vnto the people the ſecrets of the Law. Men offend in many things, not knowing they offend, and all becauſe the depth of the Law is not diſcouered to them. It ſhall be our part to helpe them herein, that they may bee brought to ſee the length, and depth, and bredth, and height of euery ſeuerall Commandement, and ſo may be the better acquainted with their owne eſtates in reſpect of ſinne. This is the firſt thing which I haue thought to bee conſidered out of theſe words. The other followeth [*Euill*] thus,

The fourth Doctrine.

That ſinne rightly conſidered, is to be termed euill. Wee muſt thinke it is not for nothing that *Dauid* calls his ſinne, *Euill.* Indeede, it is an ordinarie title by which ſinne is ſtiled in the Scripture. It were eaſie to heape vp places, if in a matter ſo apparant, it were neceſſary. Well may it be ſo called and ſo reputed: Firſt, In reſpect of the Author of it, the Deuill: who is called, [e] *The euill one:* ſuch as is the author, ſuch is the effect. Secondly, In regard of it ſelfe being produced; it is the ſource and fountaine of all euils in the world whatſoeuer: whatſoeuer there is which men account *Euill*, whence proceedeth it but from ſinne? It is that which hath infected the whole world: and what change and declining there is in the creature, from the firſt eſtate of excellencie wherein God created it, it is ſinne only which hath cauſed it. All iudgements, plagues, puniſhments, all manner of miſeries, whether of ſoule or body, whether belonging to this life, or to that which is to come; what are they but the fruits of ſinne? Before ſinne came into the world, there was no manner of hurt, no manner of annoyance in the world: with ſinne came in a world of miſeries, and as ſinne hath increaſed, ſo haue ſuch euils increaſed. Well then might *Dauid* call ſinne *Euill*, that hath ſuch an euill father, and which is ſo fruitfull in an euill off-ſpring: what euill ſoeuer there is, vnto only ſinne wee may impute it. Thus briefly.

e *Matt.5.37. & 13.19.*

2. Vſe.

This is only noted, to beget and increaſe in vs an hatred and a deteſtation of ſinne. The very name of *Euill*, is abhorring and fearefull vnto nature, yet the *Euill* of *euils* is too much delighted in. It is but a *paſtime* to

to [f] some; some doe make a mocke [g] thereof: to some it [h] *is so sweet, that they will not forsake it.* These be not aware that sinne is *euill.* Doth he thinke it *euill,* that in the practice thereof doth place a kind of happinesse, or he that hates to be reformed? Happy we, if we were aduised of the *euill of this euill,* and knew that howsoeuer it is sometimes coloured and varnished with the shew of good, sometimes allayed with the pretence of tolerable, sometimes presented to our thoughts with hopes of some kind of sweetnesse and contentment to bee found therein; yet it is *euill* still, and will shew it selfe indeed to be *euill* in the end: wee can flie and feare the fruits of sinne, as Plagues, Pestilence, Paynes, Dearths, Stormes, and such other euidences of Gods wrath; but yet the thing it selfe euen into our bosomes we can willingly receiue. Remember sinnes name, it is *euill, naught:* [i] *Yee that loue the Lord, hate euill:* [k] *He that delights in euill, surely, euill shall hunt him to destruction.* Thus of this wherein *Dauid* chargeth himselfe. We see his mayne griefe: he had offended God, and made small account of his presence. Wee see how hee points out the particular wherein he had especially fayled, that he might humble his soule with the knowledge of his particulars. We see how he now calleth that *euill,* in dislike and lothing, which was sometimes greedily embraced by him as some speciall good. This is the Summe.

f *Pro.*10.23.
g *Pro.*14.9.
h *Iob* 20.12,13.
i *Psal* 97.10.
k *Psal.*140.11.

The seuenth Lecture.

Vers. 4.

That thou mightest bee iust when thou speakest, and pure when thou iudgest.

How farre *Dauid* did charge himselfe in respect of his actuall offending, we haue heard. It followeth now next to consider, how diligent he was to discharge God. *Dauid* in these words submits himselfe to Gods Iustice, and acknowledgeth that whatsoeuer the Lord hath either spoken to him by *Nathans* ministerie, or done to him in taking away the life of the child begotten in Adulterie, or should hereafter inflict vpon him, it is all but iust: there can bee no aspersion of seueritie, no imputation of iniquitie laid vpon his Maiestie. This is the substance. For the connexion of the two clauses, the former (I meane) of this Verse, and this now read, wee must not so take it, as if *Dauid* had purposely sinned to make a way for the manifestation and cleering of Gods Iustice, because hee saith, *I haue done euill in thy sight, that thou mightest be iust, &c.* This word [*that*] doth not alwaies betoken an intent, but sometimes it declares the sequell and euent of a matter.

For

For thus now it was come to passe by *Dauids* offending, and by the conuiction of his conscience, that he must needs yeeld the Lord *to be iust and pure* euery way. Conceiue it (if you please) as if *Dauid* had thus said; *Lord, thou hast by the mouth of* NATHAN *spoken to me verie sharpely, and threatned against me terrible things, as that thou wouldest raise vp euil against me out of mine owne house, and that my wiues should become a prey to anothers lust: thou also hast strooken the child which* VRIAH *bare vnto me, and its dead; I dare not say thou hast in these things in the smallest degree dealt too straitly with mee, the guilt of my sinne hath stopped my mouth, and hath taught me to yeeld that all is iust, there is not the least mixture of wrong in thy proceedings: Thou art in thy speaking iust, and in thy iudging pure.* Thus is the sense. Let vs consider of the Doctrine. The first obseruation is thus,

The first Doctrine.

That the children of God thorowly conuicted of sinne, are forward to submit themselues euen to Gods seuerest courses towards them, without repining. *Dauid* is a patterne to vs of the true disposition of Gods children. That hee was in his soule effectually conuicted of sinne, the whole course of this Psalme makes it manifest: that he yeelded himselfe with all submission to haue deserued the vtmost of all that had beene threatned on him, this clause declareth; *O Lord, whatsoeuer thou denouncest, whatsoeuer thou inflictest, yet there is with thee not so much as any smell or shadow of iniustice.* And that it may appeare that *Dauid* carried this mind, not at this poynt of time onely, while the wound was fresh bleeding; but that hee was thus still disposed, wee may take notice of that speech of [a] his; when as vpon occasion of *Absaloms* treason, hee was compelled to abandon the Court and Citie of *Ierusalem*: *Zadok* the Priest and the Leuites with him offered their seruice to beare the Arke, that by the presence thereof *Dauid* in his heauines might haue comfort; *Dauid* willed them to carrie it backe into the place thereof; *If I shall find fauour in the eyes of the Lord, he will bring me againe, &c. But if hee thus say, I haue no delight in thee: Behold, here am I, let him doe to me as seemeth good in his eyes.* As if he said, *I am resolued to beare whatsoeuer hee shall be pleased to inflict. I am well aduised he can lay no more vpon me than desert: if he doe bring me backe in peace, I shall haue the greater cause of thankefulnesse. If I fall before mine enemies, and be put to the worse, and become a vassall to mine owne sonne; yet I shall not haue any iust matter of complaint.* Ioyne to this, as a further testimonie of his constancie in this thought, that memorable speach of [b] his: *I know, O Lord, that thy iudgements are right:* and, *that thou hast afflicted mee iustly.* I humbly acknowledge that the heauiest burthen thou hast layed vpon me, and the sharpest rod wherewith thou hast chastened me, is deserued: I will euer say, yea if thou shouldest damne me to the pit of hell, *Righteous art thou, O Lord, and iust are thy* [c] *iudgements.* Of the like nature was that speech of old *Eli*, and it is iustly insisted vpon, as an euidence that hee was the child of God, notwithstanding his great remisnesse in the matter of his two sonnes, and that heauie hand of God vpon him, when hee fell, and brake

a 2. *Sam.* 15. 26

b *Psal.* 116. 75.

c *Vers.* 137.

brake his necke : when SAMVEL *told him* (as the words are) *euerie whit, and hid nothing from him,* to wit, *that the Lord would doe a thing in Israel* (intending therein the iudgement vpon him and his house) *whereof whosoeuer should heare, his two eares should tingle : It is the Lord,* said
d 1.*Sam.* 3.18. he : *Let him doe what seemeth him* d *good.* A worthie saying sauouring of great meekenesse, and manifestly shewing that he was so sensible of his owne desert, that hee durst not so much as say, it was hard that God should so threaten him. *It is the Lord ; his power is absolute, and his iustice is without controll.* It brings to mind that of *Hezekiah* ; hee had cõmitted a great errour, in shewing his treasure, and his armour vnto the Embassadours of the King of *Babel* ; which howsoeuer it might be borne out by some plea of State and policie, yet the Lord knew it to proceed out of the pride of his heart ; and for that cause sent *Isaiah* to him with an heauie greeting ; *Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be carried to Babel, &c.* What said he? fel he into a rage against the Prophet? Did he chafe and fret ; What haue these Prophets to doe with the Kings businesse ? such a fellow should bee taught to containe himselfe within his owne element. Is this such a matter for a King to complement with Embassadours ? were they not sent from the King of *Babel,* one of the greatest Monarkes in the World, and was it not fit to entertaine them with respect ? No such thing fell from *Hezekiahs* mouth ; but being conuicted of folly, he acknowledged the Lord to be iust in his threatnings,
e *Isa.*39.8. and pure in his censure : e *The Word of the Lord is good which thou hast spoken.* It is but right for the Lord thus to punish my vanity. That same confession made by *Ezra,* hath beene fruitfull in yeelding sundrie proofes since our entry into this Psalme : It will be of vse to vs in this poynt also ; note the words of ver. 10. Chap. 9. *Now, our God, what shall we say after this ? for we haue forsaken thy Commandements.* What can we plead? wherein can we accuse thee of seuerity, when as looking backe vpon our selues, we see how wee haue broken thy Commandements ? If we should goe about to reply vpon thee, our owne consciences will enioyne vs silence, and not suffer vs to proceed. I cannot passe
f *Nehem.*9.33 ouer that speech of the humbled people : f *Surely thou art iust in all that is come vpon vs : for thou hast dealt truely, but wee haue done wickedly.* The affliction which thou hast laid vpon vs is great, and wee pray thee that it may not seeme a little before thee ; yet whatsoeuer it is, we yeeld it to be iust. The fault is all in vs, in thee there is none : *O Lord, righte-*
g *Dan.*9.7. *ousnesse* g *belongeth vnto thee, and vnto vs open shame, &c.* Is not there a consent with the rest in this acquiting of the Lord from all vniustice ? *On thy side, Lord, is all the right,* and all the sinne on ours. *I will beare*
h *Micah.*7.9. *the wrath of the* h *Lord, because I haue sinned against him,* saith the whole body of Gods Church, yeelding to God in the censuring of it selfe. It
i *Chap.*1.22. was *Iobs* praise ; *In all this did not* i *Iob sinne, nor charge God foolishly :* meaning hee did not breake out into any mutinous, or discontented speech, in passion to contest with God, in dealing with him too seuerely ; rather

rather he magnified God, and kissed the rod with which he was beaten; [k] *Blessed be the name of the Lord.* I know, that extremity of anguish did after wring from him some vnfitting words, as if he had had too great a burthen put vpon him; but when he was (as I set it downe of purpose in the doctrine) thorowly conuicted, then he learned to know what it was to striue with the Almightie, then *he laid his hand vpon his mouth*, and recalled his errour; [l] *once haue I spoken, but I will answere no more, &c.*: so that I deny not but some weakenesse this way, sometimes discouereth it selfe in Gods dearest seruants: as once euen *Dauid* thought it somewhat strange, that *he was chastened euery morning*, being so carefull as he was to [m] *wash his hands in innocency, then, his feet were almost gone*: but at last vpon better consideration, he came to [n] that, *Yet my Soule keepeth silence vnto God.* Thus I haue at full shewed you the common disposition of Gods children once thorowly touched with a feeling of their sinnes. The truth is, they are so affected with the apprehension of them, and they seeme so vgly and so foule vnto them, that they doe rather wonder at the Lords forbearance, and marueile at it that hee layeth no more vpon them, then grudge at that which is inflicted as too heauy: a matter plainely and directly to be gathered out of that speech taught the people by [o] IEREMIAH; *It is the Lord*: as if he said, *We cannot complaine that it is with vs as it is; nay, we must acknowledge, that if it were not for the Lords great mercie, and dealing more fauourably and gently with vs then we can deserue, we should long ere this haue beene quite swept away from the* [p] *Earth, euen as a man sweepeth away dung till all bee gone.* And because one contrary makes the other more apparant, therefore to giue some more light to this point, let this be noted, how it is the propertie of the wicked to obiect against God, and to complaine against his dealings as too hard. *Kain* repined against his punishment, as too [q] great: *Saul* tooke it ill to be charged with disobedience euen when the matter was most [r] palpable: when *Ahab* was reproued for letting *Benhadad* the King of *Aram* to escape, whom the Lord had purposely put into his hands that he might die, he [s] *went to his house heauy, and in displeasure*: he accounted himselfe wronged, to be so taken vp. In *Isaiahs* time, the Lord was faine to prouoke the people to a pleading with him, and was constrained to submit his courses vnto scanning, they were so forward to impute vnto him an excesse in seuerity: So in the dayes of [t] *Ieremiah*, I remember how God was wont to instruct that Prophet, how to answere the people in their obiecting against his proceedings; as, [u] *When they shall say, Wherefore doth the Lord our God doe these things vnto vs? then thou shalt answere them, Like as yee haue forsaken mee, &c.* and so [x] otherwhere: an argument that they thought themselues more straightly vsed then they had deserued; *What is our iniquitie, or what is our sinne, that we haue committed against the Lord our God?* After the same manner in the time of [y] *Ezekiel*, they began to contest with God, *that his way was not equall*: and thereupon tooke it vp as a by-word, *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge.*

They

k *Iob* 1. 21.

l *Iob* 39.37,38.

m *Psal* 73. 13,14.

n *Psal.* 62. 1.

o *Lam.*3. 22.

p 1.*King.*14.10

q *Gen.* 4. 13.

r 1.*Sam.*25.20

s 1.*Kin.*20.43.

t *Chap.* 2. 9.

u *Chap.*5. 19.

x *Chap.* 16. 10.

They thought it vnreasonable, that they should beare the punishment of their fathers sinnes, not considering their succeeding them therein. Indeed, they were their wayes which were vnequall, yet would they lay that imputation vpon [y] Gods. How ordinarie was it with some, while *Malachy* propheſied, to reply vpon euery particular, which was vrged against them in the Name of the Lord; [z] *Wherein haue wee diſpiſed thy Name?* [a] *Wherein haue wee wearied him?* [b] *Wherein ſhall wee returne?* [c] *Wherein haue wee ſpoyled him?* [d] *Wherein haue wee ſpoken againſt him?* Thus in their opinion, it was all without cauſe which was reproued in them, or denounced against them. Nay, this humour of turning againe, as it were to challenge God, is noted to remaine in the wicked, euen when ſentence is paſſed on them, and that they are euen going away to execution Then, euen then ſhall they ſay, [e] *Lord, when ſaw wee thee an hungred, &c?* as if they thought themſelues to be condemned against equitie. Thus wee may ſtill ſee how the leſſe grace, the more vntowardneſſe to ſubmit to God; and they which haue moſt feeling of their owne deſert, are moſt readie by all meanes to acquit the Lord.

y *Ezech.18.*
z *Mal.1.6.*
a *Chap.2.17.*
b *Chap.7.*
c *Verſ.8.*
d *Verſ.13.*
e *Matt.25.44.*

The Vſe. The beſt vſe that we can put this point vnto, is to apply it to the triall of our ſelues. This Spirit of meekneſſe, when we heare God ſpeaking to vs by his Word, or feele his Hand vpon vs in any manner of affliction, is a iuſt matter of reioycing whereſoeuer it is found. Hath thy heart beene at any time wrought vpon, by the powerfull application of the Word? hath it ſeemed to thee as if thou hadſt beene perſonally and directly ſpoken to, in regard of ſome ſpeciall ſinne wherein thou haſt beene found out? Hath the Rod of God ſeized on thee in any particulars, which haue gone neere vnto thee? Conſider, how vpon theſe occaſions thou haſt found thy ſelfe affected; haſt thou laboured to repreſſe and keepe downe in thy ſelfe all raigning and tumultuous thoughts, and to yeeld to God in the vnfayned and ſincere acknowledgement of his Righteouſneſſe, thinking rather thou art too ſparingly and too mildly, then too ſeuerely dealt with? This thou mayeſt iuſtly reioyce in, as a teſtimonie of a good heart; this is indeed a fruit of that *quiet Spirit*, which Saint *Peter* ſaith, [f] *is before God a thing much ſet by*. But if thou art apt to ſwell against reproofe, and to fret in the day of tribulation, as if ſome wrong or iniurie were done vnto thee, and more put vpon thee then thou haſt deſerued, thou art readie to thinke (Why ſhould I be thus dealt with?) Surely, if thou canſt cheriſh thy ſelfe herein, and pleaſe thy ſelfe in this gaine-ſaying humour, it is a token of an vnhumbled and of a rebellious ſoule. It is a ſigne, that thou haſt not the vnderſtanding and knowledge of thine owne ſelfe, which a Chriſtian ought to haue. This is a matter which will diſcouer many to faile exceedingly. Let it bee obſerued in experience, how much adoe many haue to beare with patience, the preſſing of the Word vpon their conſciences, how readie the moſt are to murmure, and to grudge in the time of affliction, what little yeelding there is when God ſheweth his power, and his wrath by generall viſitations; ſooner ſhall you heare men complaine, and repine, then acknowledge the equitie

f 2.*Pet.3.4.*

Note.

of

of Gods dealing in respect of their owne sinnes. Let, I say, this bee noted in experience, and it will strait appeare, that they bee not many which haue learned to say with DAVID, *O Lord, thou art iust when thou speakest, and pure when thou iudgest.* If men were perswaded that God did deale according to the right, euen in his straightest courses, and that their sinnes are the cause of all that comes, they would then bee as diligent to remooue their sinnes by a quicke repentance, as they are desirous to haue Gods hand taken off, and themselues eased of the burthen that is laid vpon them. I pray take due notice of this point: for whoso tryeth it, shall finde it no easie thing to keepe downe his owne passions; and when he feeleth the stripes of the Lord to smart indeede, to acknowledge with a calme and subdued heart, *O Lord, it is thou which iudgest, and it is but iust, all this which thou inflictest.* He hath attained to a great measure of grace that is come thus farre. Wee shall find our selues more inclinable a great deale, to stand vpon termes of our innocencie, and to thinke it somewhat strange, that wee carrying our selues as wee doe, better as wee imagine then any others, should yet bee vsed with more sharpenesse, then it seemes they are. Remember then this, what an euidence of a sanctified Spirit it is, if when thou art censured by the authoritie of the Word, thou canst say with HEZEKIAH, *This word which thou hast spoken is good:* and if when thou art afflicted in any kinde, thou canst yeeld with *Nehemiah*, and say, Surely, Lord, thou art iust in all that is come vpon me: thou hast dealt truely, it is I that haue done wickedly. Hee that is sensible of his owne deserts, will quickly be brought to this submisse and yeelding disposition. This is the Vse: which yet I cannot but stretch further, to the laying open of that presumption which wee find in the world ordinarie at this day, in mens calling the equitie of Gods decrees touching man into question. There is nothing more manifest in the Scripture then this, [g] *that God worketh all things according to the counsell of his owne will:* [h] *that hee hath mercie on whom he will, and whom he will he hardeneth: that he hath appointed some to bee vessels of mercy, to the praise of the glorie of his grace;* [i] *some to bee vessels of wrath, to make his power to be knowne:* Yet what more vsuall, then to dispute how this of God can agree with iustice; and with what equitie or reason hee can punish that sinne, which by vertue of a decree was vnauoidable. This is an vsuall Theame for many to trie their wits on; and it is strange, what sawcie, peremptorie, and blasphemous speeches, many sometimes in their cups, and when their full dishes are before them, doe, concerning this point, breake out into: when men talke thus presumptuously, and without feare set their mouth against heauen, and dare reduce God to such termes of reason, as they haue fancied to themselues, it is a signe of a graceless heart; [k] *Wo be to him that striueth against his Maker.* The Spirit of God puts another manner of disposition into those in whom it is; It makes those that are the Lords, not to dare to entertaine so much as a conceit, that there should bee iniustice with God. If they cannot conceiue how this or that should stand with

g *Ephes.*1.11.
h *Rom.*9.18.
i *Rom.*9.22,23.
k *Isa.*45.9.

equitie, they will rather impute it to their owne weakneſſe in apprehending, then imagine any ill in Gods dealing. When they looke into themſelues, and ſee what corruptions ſwarme together in their owne boſoms, they will rather wonder at it that God ſhould ſaue any, then be forward to cenſure it, if hee ſhould condemne all. In this therefore as well as in ſuch particulars, which touch our owne perſons more eſpecially and directly, let vs alſo learne to ſhew our making vſe of this Doctrine. When we conſider Gods courſes, either in the determination of all things vnchangeably beforehand, or in the adminiſtration of euery thing in the world, if we ſee any thing ſtrange and difficult, which we are ready in our corruption to controll, let vs labour to checke our ſelues in our forwardneſſe, and ſtill to reſt vpon this, *O Lord, whatſoeuer we imagine, yet thou wilt ſtill be iuſt in thy ſayings, and pure in thy proceedings.* SALOMON held it wiſdome for a man to take heed of controlling the actions of an earthly King: [l] *Who ſhall ſay vnto him, What doeſt thou?* O man, who art thou then that ſhalt diſpute againſt God! The ſame *Salomon* ſaith, [m] *That the heart of a King is vnſearchable*; hauing reference, as I ſuppoſe, to the myſteries of State, and policies of Gouernement: ſo that there may be in a courſe preſcribed and followed by a King in his gouernement, ſome ſecret reaſon, which the common Subiect cannot driue vnto. Wee muſt thinke it in Gods matters much more. [n] *It is the glorie of God, to conceale a thing ſecret.* There may be Equitie when we ſee it not, and Iuſtice when we conceiue it not. It ought to be enough for me and thee, that the Lord will haue it ſo. His will is the rule of Iuſtice; ſuch Iuſtice as we are tyed vnto, we muſt not tye his will vnto. Thus then is this point directly gathered out of *Dauids* ſcope; which was to manifeſt the thought of his heart, touching the Lords dealing with him. Hee would haue all the world know that hee bare all that befell him with an yeelding ſpirit, and he durſt not any way charge the Lord with too much rigour. This is the fruit of an humbled ſoule. Hee that is aware of his owne deſert, doth rather wonder at Gods indulgence, then any way repine or murmure at his Iuſtice. Thus of the firſt. Another Doctrine is to be drawne from hence, and it is thus;

l *Eccleſ.8.4.*

m *Pro.25.2.*

n *Ibid.verſ.1.*

The ſecond Doctrine.

That that which Gods Miniſters ſpeake by vertue of their office, is to be taken as the Word and Speech of God himſelfe. This is obſeruable out of the words (*When thou ſpeakeſt.*) That which *Nathan* ſpake, he accounted it the Lords ſpeaking. For in the iudgement of ſuch as I haue read vpon this place; *Dauid* had here reference vnto that meſſage of reproofe and threatning, which was brought vnto him by [o] *Nathan*. *Nathan* ſpake it but by authoritie from the Lord, and as a Prophet ſent from him, and therefore *Dauid* accounted it as more then a mans word: hee termed it Gods owne ſpeaking. So that it is plaine, that God ſpeaketh in his Miniſters: *As hee ſpake*, ſaith *Zachariah* in his Song (ſpeaking touching God,) [p] *by the mouth of his holy Prophets.* God ſpake by their mouth. That which they deliuered was no leſſe to be reputed Gods Word, then if the Lord himſelfe had vttered it in ſome ſuch

o *2.Sam.12.10.*

p *Luk.1.70.*

ſuch ſort, as he ſpake of old vnto ſome, or as he deliuered the *Law* vpon Mount *Sinai*. Hereupon is that ordinarie phraſe in the Prophets; The Word of the Lord, which came vnto, or by ſuch a Prophet: and againe, according to the Word of the Lord, which ſuch or ſuch an one ſpake. God told IEREMIAH, [q] *I haue put my Words in thy mouth.* [r] *God made a Couenant with Chriſt*, that *thoſe words of his which he put into his mouth, ſhould not depart out of the mouth of his ſeede, nor out of the mouth of the ſeede of his ſeede, from henceforth euen for euer*: which is an abſolute aſſurance, that God will ſpeake to his Church by the mouth of his Miniſters to the end of the World. [s] *We haue not obeyed the voice of the Lord our God, by the miniſtry of his ſeruants the Prophets*: he calleth that the Lords voice, which came vnto the people by the Prophets miniſtry. *Hee that heareth you, heareth me*, ſaith Chriſt to his Diſciples, when he ſent them forth to [t] preach: an argument that he ſpake in them, their Doctrine was his Word. *God doth beſeech you through vs*, ſaith *Paul*: and, [u] *wee pray you in Chriſts ſtead*: he ſaith againe, [x] *The Word of his preaching was indeed the Word of God.* And that this opinion is to be had of all Gods Miniſters perpetually, may be gathered out of that promiſe of Chriſt: [y] *Lo, I am with you alway vntill the end of the world*: which cannot be reſtrayned to the Apoſtles, who haue ſerued their times, and are now at reſt; but belongs to thoſe Paſtors and Teachers, to whom the Lord giueth gifts, for the gathering together of his Saints, vntill the end of time. How is Chriſt with them, but by teaching and enabling them what to ſay, and by reuealing by them his minde vnto his Church? Hence is it, that as *Chriſt* is termed [z] *the ſonne of Righteouſneſſe*, ſo his Miniſters are called [a] *Starres*. And therefore as the light of the Starres is, by way of reflection, the very light of the Sunne, which they receiue from thence, and returne vpon earth; ſo is the Doctrine of Chriſts Miniſters, the very Doctrine of Chriſt, and it is by a ſecret enablement from him that they ſpeake. The words of an Ambaſſador, are reputed as his from whom hee commeth. It is the qualitie of all true Miniſters, that they are the Lords Meſſengers, and ſo that which they deliuer, is not mans, but Gods. This is ſo plaine, that I need not to enlarge it, and theſe proofes which I haue produced for it, they are each of them very direct.

q *Chap.1.9.*
r *Iſa.59.21.*
s *Dan.9.10.*
t *Luk.10.16.*
u *2.Cor.5.20.*
x *1.Theſ.2.13.*
y *Matt.28.20.*
z *Malach.4.3.*
a *Reuel.1.20.*

The Vſe.

This is to teach vs, with what manner of reſpect to embrace that which is brought vnto vs by this ordinance of God, the preaching of the Word. Wee ſhould make no other account, but that in hearing of Man ſent from God, wee doe heare euen God himſelfe: ſo that looke with what awe, with what reuerence, with what reſpect, with what ſubmiſſion wee would demeane our ſelues, if wee ſhould bee called to heare the Lord himſelfe perſonally ſpeake vnto vs from the clouds; with the ſame ought wee to frame our ſelues to the hearing of them which are amongſt vs in his ſtead, and whom he hath put into his ſeruice: Aſſure our ſelues, we ſhall neuer profit by hearing, till this perſwaſion is ingrafted in vs. This was it that brought *Pauls* Miniſtry to be among the *Theſſalonians*, not *in word only, but in power*. This made it to *worke*

and preuaile ſo mightily as it [b] did. When the Doctrine is eſteemed as the Lords, then it ſettleth faith, then it buildeth vp in ſauing knowledge; when the threatnings are receiued as his, then they ſtrike an awe into the conſcience, then they awaken to repentance; when the comforts that are taught are reputed his, then they are health to the nauill, and marrow to the bones. *Dauid* eſteeming *Nathans* word to bee the Lords ſpeaking, humbled *Dauids* ſoule, and brought him to ſubmiſſion and ſorrow for his ſinne. Though hee were a King, yet hauing this in his heart, he durſt not take it ill that a ſubiect ſhould reproue him, but in all humilitie and compunction of ſpirit, he cryed out, *I haue ſinned:* and this made the after-ſpeech of *Nathan* to bee as ſweet vnto him, *The Lord hath alſo put away thy ſinne.* Hee knew God ſpake the one as well as the other. When this is vrged, it will bee ſaid to vs as *Korah* and his companions ſaid to *Moſes* and to *Aaron*, [c] *You take too much vpon you:* What doe you make your ſelues? muſt your ſayings bee taken as Gods owne Words? your Doctrine as the Oracles of the moſt High? who can beare it that you ſhould be ſo preſumptuous? It is no preſumption, no arrogancie at all, to ſpeake as the Spirit of God doth in the Scripture. Doth not *Dauid* terme *Nathans* ſpeaking, Gods? Why, what of that, you will ſay? bee it that he doth. Then ſay I, it followeth abſolutely, that at the leaſt the words of ſome mortall man may bee called Gods: and wherefore were *Nathans* ſo called, but becauſe of his office and miniſtrie, and becauſe of the commiſſion into which the Lord had put him. If there bee a continuance of the ſame commiſſion, ſhall not that which is done according to the tenor thereof, bee held in the ſame eſteeme? Now that the ſame commiſſion is continued, it is plaine by Scripture before ſet downe: ſome there are, touching whom God hath promiſed, that his Word ſhall bee in their mouth ſo long as the Moone indureth. God hath not, neither will he leaue his Church without a Miniſtrie; and of what credit or authoritie ſhall this Miniſtrie be, if the matter thereof ſhall be accounted of, but as the meſſage and opinion of a man? You will yet ſay, Why? and muſt wee then take all that euery one, who goeth vp into a Pulpit, and ſaith he is a Miniſter, doth deliuer, to be Gods owne ſaying? I ſaid not ſo: the Doctrine was, if you marke it, touching *Gods Miniſters ſpeaking by vertue of their office.* In the dayes of old, there were ſome, of whom God ſaid, [d] *I haue not ſent theſe prophets, yet they ranne: I haue not ſpoken vnto them, and yet they prophecied.* And ſuch there are and will be ſtill, which will prophecie out of their owne hearts, and follow their owne ſpirits. I doe not ſay, that whatſoeuer commeth from a Pulpit, by a Miniſter in profeſſion and name, is eſt-ſoones to bee ſtiled the Lords ſpeaking. I haue many times tooke occaſion to ſhew, how Gods Miniſters may bee knowne from thoſe that are but deceitfull workemen. Let this now ſerue in a word, to be ſome helpe to vs herein. I come to Church, and I heare one preach, I perceiue him to handle the Word with a kind of reuerent plaineneſſe; it ſeemeth to me that in his whole faſhion, he diſcouereth a greater deſire

to

b 1. *Theſ.* 2. 13.

c *Num.* 16. 3. *Obiect.*

Anſw.

d *Ier.* 23. 21.

to bring good to his hearers, then to procure esteeme to himselfe: hee rayseth his Doctrine kindly out of his Text, and laboureth that the meanest may perceiue how that place affordeth it; hee confirmes it by euident and vnstrained testimonies of holy Scripture: hee applyeth it faithfully and powerfully with care, neither to grieue the spirits of the tender, who desire in sincerity to please God, nor to strengthen the hands of any in their coldnesse and prophaneneſſe, but shewes still to whom iudgement pertaines, and to whom comfort belongs, euer ayming at this, that he may separate the precious from the vile; him I will esteeme as Gods Minister: and I will, if I finde my sinne touched by his Sermon, take it as a warning from the Lord, and labour to make vse of it: if I perceiue my heart to be comforted, hauing knowne before the need of comfort I will lay hold thereon as tydings of refreshing come from heauen: vpon the Doctrine so prooued, I will rest my iudgement, I will establish my faith, this Ministerie I will reuerence, as the Word and Ordinance of the Lord. Thus may wee make a profitable vse of this Doctrine. God forbid, I should perswade men hand ouer head, to entertayne euery thing as from God, that commeth from the mouth of euery (so called) Minister. That were the next way to leade the people into a world of errors: so might they bee entangled with contradictions, from which they should not deuise how to bee deliuered. There must bee a care to discerne betwixt one and other: and if any man will doe the Lords will, and submit himselfe in obedience to such a course as he may soone both learne and follow, hee shall know touching Ministers, [e] *whether they be of God*, or *whether they speake of themselues*. The rule will neuer breake, [f] *Them that bee meeke, hee will guide in iudgement*. No better Iudge in this case then an humble soule, the working of the Doctrine vpon his heart to curbe him in his excesses, and to resolue him in his doubts; to comfort him in his perplexities, to encourage him in his conscionable proceedings, shall bee to him an vndoubted pledge, that he whom he heares is Gods Minister, whose Doctrine hee is to esteeme euen as the Lords owne speaking. I wish the well learning of this point, as that without which wee can neuer reape any benefit by the publique Ministery. This is the best motiue to vs, to carry our selues respectiuely in our function, that we are commanded when we *speake*, to [g] *speake as the Words of God*: and nothing can worke more awe and reuerence into you that heare, then when you know and are perswaded, that you must heare *as the Words of God*. This is our comfort in the contempt which is cast vpon vs, that [h] *Hee which despiseth, despiseth not man, but God*: and this shall be the condemnation of the scorners of the Word, that their disdaine hath reached vp to heauen, and that they haue reiected the Lord in his Ministers. Wee must say as *Moses* said to the people, when they began to repine against him and AARON, [i] *What are we, that ye haue murmured against vs?* [k] *Your murmurings are not against vs, but against the Lord*. They haue not cast thee away, but they haue cast me away, said God to *Samuel*, touching the people, when thy were wearie of

e *Ioh.7.17.*

f *Psal.25.9.*

g *1.Pet.4.11.*

h *1.Thes.4.8.*

i *Exod.16.7.*

k *Vers.8.*

of *Samuels* gouernement, and in a wanton humour would needs haue a King. Thus from hence, that DAVID *termes* NATHANS *speakings, Gods:* therefore God speaketh by and in his Ministers. There remayneth yet another obseruation from these latter words, [*When thou iudgest:*] it is thus,

The third Doctrine.

That whatsoeuer the meanes be, whatsoeuer the instrument is of any manner of affliction or bitternesse befalling vs, it is best for Gods children to acknowledge all to be wholly from the Lord. [Thou iudgest:] DAVID *here calls all that either had already befalne him, or was like hereafter to come vpon him, the Lords iudgement, his chastisements, the correction of his hand. Thus the death of his child, he accounted the* [l] *Lords infliction: and in the following calamities, he tooke not notice so much of the agents in them, as of the Lord disposing them. He knew that it was of God, that* ABSALOM, *the sonne which came out of his owne bowels, sought his life: and that made him in his flight so humbly to submit himselfe vnto his* [m] *disposing. He knew, the Lord had a hand in* SHIMEI *his cursing him: The Lord* (saith he) *hath* [n] *bidden him.* Thus *Iob* in his losses, had not an eye so much to the *Shabeans*, and to the *Chaldeans*, as vnto Gods hand; *The* [o] *Lord hath giuen, the Lord hath taken.* It is taxed as a great fault, when men [p] *turne not vnto him that smites:* they regard the meanes, and fret against it, but they doe not consider who disposeth all. It was a point which *Paul* was diligent to teach the *Corinthians*, that *when they were iudged*, that is, when any weakenesse, or sickenesse, or death came among them, it was the [q] *Lord that did chasten them.* Hereupon it is, that the Scripture is so diligent to informe vs in this point, that *out of the mouth*, that is, from the decree and ordinance *of the most High, doe proceed both good and euill*, both prosperitie and [r] aduersitie: and that *there is no euill* (*viz.* no kind of calamitie) [s] *but the Lord doth it.* Now I said, *It is best that the children of God, in the day of their affliction and grieuance, doe consider this:* for indeed this acknowledgement is the mayne ground of patience. *Dauid* knew it was his dutie to bee *dumbe, and not to open his mouth* to repine against that which the Lord [t] had done. Hee could neuer haue borne the base and cursed vsage of *Shimei* as he did, had he not thought vpon the hand of God therein. This made him also confident, in the expectation of a secret blessing, to spring out of that bitter roote of his cursednesse: assuring himselfe the Lord did it for some speciall good end, and for the preparing of him to some greater comfort: It may bee the Lord will doe me good for his cursing this day. Hereupon is it, that by this meanes the children of God are prouoked to the making of a good vse of that which hapneth to them, knowing that as it is God that smites, so it is for some purpose that he doth it; and that if there bee no sorrow when hee smites, and a refusing to receiue correction when hee [u] consumes, some worser matter will ensue. Thus I say then, It is good for those that feare God to looke vp to God in euery Crosse, and to possesse themselues with this, that it is he that iudgeth them. There can neuer be any patience, any thankfulnesse, any submission, any comfort,

l 2.*Sam.*12.15, 16.
m 2.*Sam.*15.25
n 2.*Sam.*16.11.
o *Chap.*1.21.
p *Isa.*9.13.
q 1.*Cor.*11.32.
r *Lam.*3.38.
s *Amos* 3.6.
t *Psal.*39.9.
u *Ier.*5.3.

fort, any care to profit by the rod, where this particular is not thought vpon. *Dauid* thought it was *Nathan* that denounced matters to him, yet knew it was the Lord that did execute the ſame: he ſtrooke the Child, he ſtirred vp *Abſalom* to rebell, he moued *Shimei* to curſe: the more ſenſible he was of this, the more was his humiliation, the greater his patience for the preſent, the more ſweet his comfort afterwards.

The Vſe.

This is a good leſſon, and a neceſſary matter of inſtruction for vs all; teaching vs how to demeane our ſelues in the day of triall. It is an hard thing to beare afflictions well: ſomewhat to doe there will be, to keepe downe repining thoughts, it is no eaſie thing to temper our ſelues from vnlawful courſes, by which to wind out our ſelues, and to eaſe our ſhoulder of that burden which lyeth heauy on vs. The Scripture ſpeaketh of [x] *reioycing in tribulation*; [y] *of accounting it exceeding ioy, when wee fall into diuers afflictions.* Theſe bee not things which can eaſily bee accompliſhed. For would not the nature of man rather chooſe a perpetuitie of eaſe and quiet, then to bee toſſed to and fro with change of croſſes? and what chaſtiſing is there, but [z] *for the preſent it is grieuous, and not ioyous?* Now here is the way to come to an holy vſe of all croſſes, to conſider in all, that it is the Lord which iudgeth vs: whatſoeuer betyde vs, it is according vnto his diſpenſing, the beginning, the meaſure, the end of euery viſitation, is by his ordering: who ſhall not be afraid to repine, when this is thought vpon? who will not ſet himſelfe diligently to a making vſe of all, when this is duely pondered? what a confident expectation of a gracious iſſue will this breed, when one well conſidereth that hee is in the hand of a wiſe and gracious God, who knowing what we are, will inflict no more, then himſelfe ſhall make vs able to endure? It is the common manner to grow into an indignation at ſecond cauſes in ſickneſſes; we many times blame the Ayre, the Houſe, the Company, the Dyet; we thinke not vpon God that ordereth all: ſo in loſſes, we cry out vpon this, and rage againſt that; this it was long of, and by that it was cauſed; wee looke not vp as we ought, to him that ſitteth at the Sterne, and guideth all particulars. Let vs learne of *Dauid* here, to raiſe vp our thoughts a degree higher, and when any thing commeth athwart, let vs pitch vpon this, It is the Lord that iudgeth vs. Little know we, vntill we haue found it in experience, what is the quiet fruit of Righteouſneſſe which will follow hereupon.

x *Rom.15.3.*
y *Iam.1.2.*
z *Hebr.12.11.*

And thus farre of the firſt branch of that euidence, which *Dauid* produceth of the knowledge of his ſinnes. Hee chargeth himſelfe with ſinning in this particular, whereof *Nathan* had reproued him againſt God; and he held his ſinne the greater, becauſe euen in the ſight of God, hee did not feare to commit it. Hee cleereth God of iniuſtice, hee acknowledgeth him righteous in reprouing, iuſt in puniſhing. *Nathans* reproofe he accounts the Lords: ſuch was his reuerent eſteeme of *Nathans* miniſtery: the particulars which either had befalne him, or were like to come vpon him, he termes the Lords inflictions: ſuch was his wiſe and holy account of Gods authoritie. Thus is the Summe.

The

The eighth Lecture.

VERS. 5, 6.

Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued me.
Behold, thou loueſt truth, &c.

THus farre of DAVIDS *acknowledgement* of his actuall euill. Now followeth his confeſſion of his naturall depraued-neſſe. In confeſſing whereof, this is his order. Firſt, Hee ſets downe the truth of the thing it ſelfe: *viz.* that hee is originally corrupt. Secondly, Hee layeth the ſame open more at full. Before I come to handle either of theſe, this is generally to be noted out of both the Verſes, and out of that which in them *Dauid* aymes: *viz.*

The firſt Doctrine. *That where there is true repentance, there is alſo a diſpoſition to lay to a mans owne charge as much as it is poſsible.* Me thinks, in examining this place, I beheld *Dauid* euen ſtudying to enlarge the Bill of Indictment againſt himſelfe. *Alas, Lord, what ſpeake I of this euill, as though that were all whereof I haue to accuſe my ſelfe? this is not the one halfe of that whereof I am culpable before thee: for, lo, euen from my very firſt being in my Mothers wombe, I am corrupt, euen a very maſſe and lumpe of ſinne: I am altogether in my ſelfe varying and ſwaruing from that puritie and holineſſe thou delightſt in, and which thou haſt, by the teaching of thy Word, made me to know to be good and pleaſing in thy ſight.* Thus doth he article againe and againe againſt himſelfe, not mincing or extenuating the matter, with this, *O Lord, indeed I haue done amiſſe, but it was but this once, this is all my fault: I hope in other things I haue better behaued my ſelfe: let my other better ſeruices be thought on by thee, to make amends for this one fault.* No ſuch thing comes from him, but hauing charged himſelfe with one particular, he comes in with a ſecond; *Behold, Lord, this alſo I confeſſe: and, behold, againe, thus and thus am I lyable to exception.* Vpon this ground was it, that in this Pſalme he vſeth ſuch change of titles for his fault, *Sinne, Euill, Iniquitie, Bloud,* whatſoeuer hee could thinke on, he brought in for the improuing it. So in his ſubmiſſion for that offence in numbring the people, [a] *I haue ſinned, ſinned exceedingly; I haue done fooliſhly, very fooliſhly:* as if hee could not bee ſatisfied in heaping vp termes of aggrauation. So in the Pſalmes he accuſeth himſelfe of [b] *ſinnes in number aboue his haires:* [c] *for waight like a burthen:* and when hee had found out many particulars whereof to accuſe himſelfe, yet as one ſuſpecting himſelfe further, he cryeth out, [d] *Who can vnderſtand his faults?* It was his reſolution ſtill to bee [e] *more vile,* to make no end of the abaſing

a 2.Sam.24.10.
b Pſal.40.12.
c Pſal.38.4.
d Pſal.19.12.
e 2.Sam.6.22.

sing and charging of himselfe. Thus was *Ezra* minded when he spake of *iniquities increased ouer their heads,* [f] *and of trespasses growne vp to the Heauens.* Thus *Paul* loading himselfe with the tearmes *of a persecuter, a blasphemer, and an* [g] *oppressor: the least of the Apostles, not meet to bee called an* [h] *Apostle: the least of all* [k] *Saints.* No man desiring his disgrace, could haue said more against him, then hee did voluntarily put vpon himselfe. Thus the Prodigal sonne neuer sought to extenuate his miscarriage, by pleading the instabilitie of youth, by shifting ouer the fault to others, by whose eyther ill example he was poysoned, or bad counsell misse-led: he told not his father, Sir, I know the waste which I haue made, is not much to you, you are able to beare it, considering your wealth, if it had beene a great deale more; but hee sets his course euen vpon the racke, and stretcheth it out to the vtmost pinne, *Father, I haue sinned:* he stayeth not there, but goeth on, *I haue sinned against heauen, I haue sinned against thee, I am not worthy to be called thy sonne, &c.* I will not so much as craue to be taken into the state and condition of a sonne; if I may be as an hired seruant, it is more than I can challenge, and it is all that I will aske. Thus true repentance makes a man large and plentifull in the accusation of himselfe. A sinner once thorowly touched and deepely pricked, thinkes all too little that he is to say against himselfe; sinne is so hatefull to him, that he thinkes he can neuer sufficiently display it; and such is his indignation against himselfe for offending God, as that he supposeth he can neuer enough, as he should, blame and censure himselfe in that behalfe: when he is once thorowly touched, he ransacks himselfe euen to his very cradle, that he may acknowledge his faylings: not in the lumpe onely, and in grosse, and as it were by whole sale, but in order and course, he puts his sinnes as it were into a ballance, and waigheth them, that he may bring himselfe to such a right valuation of them as is necessarie. That point of Doctrine which I handled lately touching the insisting vpon particular sinnes, commeth verie neere to this, so that in respect of that which I spake then, I shall need to say the lesse in this. This is the effect, that when the Spirit of God, whose office it is *to* [l] *conuince of sinne,* hath effectually touched a mans conscience, so is he disposed, that no malicious, reuengefull wicked man, can so set out the faults of his enemie, whom he hates with a deadly hatred, as he both can and wil, & desireth more and more to do his own corruptions. Let vs learn to measure our selues by this example: & if we would haue some good euidence, and sound assurance to our selues of true repentance, let vs deale faithfully with our owne hearts, and consider our selues well, whether we haue this mind and care, when wee come before the Lord, to be large and plentifull in the accusing of our selues. It is excellent and a gracious qualitie, when a man is afraid that he hath not laied so much to his owne charge as he should; and that when hee hath made into himselfe euen the most diligent search that he can, yet there is some secret euill behind vnespied, which requires acknowledgement. I haue sometimes had occasion to note it, that there be three things, in which a right

f *Chap.9.6.*

g *1.Tim.1.17.*
h *1 Cor.15.9.*
k *Eph.3.8.*

l *Ioh.16.8.*

The Vse.

Note.

right Christian can neuer bee satisfied. First, Is the humbling of himselfe for his sinnes against God: Secondly, The assurance that in Christ Iesus all these sinnes are pardoned: Thirdly, The care of his soule to walke with God. In this stands a speciall difference betwixt the naturall man, and the spirituall man. The naturall man, for matter of humiliation, thinkes it enough to say he is a sinner; hee hath no stomacke to that busie worke of the searching and abasing of himselfe, he can content himselfe with a confident opinion of beeing saued, neuer well considering vpon what ground: hee thinkes rather he may be too holy, then hath any dislike of himselfe because he is no more forward. The spirituall man, he is cleane of another making; when hee comes into the presence of God, he striues to lay load vpon himselfe, he will bethinke himselfe of as many things as hee can, and hide nothing from the Lord which hee thinkes on, he will neuer be at quiet till he haue gotten good assurance of forgiuenesse, and he will neuer be pleased in any certaine stint or measure of obedience. I name all these three now againe, because they are still companions, albeit the first of them onely doth appertaine to the present purpose. Take we notice of it then for a triall of our selues. Wee shall heare hereafter in this Psalme, how pleasing and acceptable vnto God a broken heart is. Now a broken heart flyeth out (as it were) into many pieces, and discouereth it selfe in the multiplying of imputations against it selfe: when it is wounded with the due apprehension of one sinne, it takes occasion thereby to suspect it selfe of more, and doth (as a man would say) vrge God once and againe to behold; Lo, Lord, now I haue confessed this, heare this also which I haue to say touching my selfe, and this too: yea, when I haue said all I can, yet I am sure there is more behind, which though I cannot see, yet I am sure thou knowest. This I thought good to obserue out of the generall state of these two Verses. *Dauid* stayeth not in the mention of this one particular enormitie, but proceedes further, acknowledgeth the vniuersall corruption of his nature, and disconformitie of his soule, from that sinceritie which to his speciall knowledge God requires. Let vs come now to the particulars.

First, *Dauid* sets downe his naturall estate. In the words there is no great difficultie. Thus in few words we may conceiue it, as if hee had said, *This is it, O Lord, which I doe yet further confesse against my selfe, that I haue beene ouer-spred with corruption, euer since the first time I beheld this light: Nay, which is more, no sooner was that substance whereof I am made, warmed in my mothers Wombe, but I was tainted and stayned with sinfull filthinesse.* Thus is the sense. The Doctrine is thus,

The second Doctrine.

That the whole nature of man is, from the very first beginning and being thereof, infected with corruption. Wee may see here in *Dauid*, the common state of all man-kind: For if it were thus with *Dauid*, why not with thee, and with mee, and with euery one? Can we shew wherein our nature is priuiledged aboue *Dauids?* Now, we all heare what hee auoucheth touching himselfe. There was not so much as a thought of time

time betwixt his naturall being, and his ſinnefull being. Corruption did accompany euen the firſt degree of his conception. Thus was *Dauid*, thus are we. And then that he meant to acknowledge this, touching his whole perſon, both his bodie and his ſoule, with all the powers and faculties appertaining to them both, wee may gather from the word [*I*,] which is here vſed by him without any manner of reſtriction, in regard that he did reckon himſelfe to be wholly ouer-ſpred, no part of him being free, neither minde, neither will, nor affection, no one portion either of his outward or his inward man. This may ſhew the truth of this Doctrine out of this Text. Now that I may handle this poynt with the more profit, I will treat of it in this order: Firſt, I will proue it to bee true, that the nature of man is vniuerſally tainted, euen from the very firſt being thereof. Secondly, I will ſhew what is meant by this tainture, and wherein this natiue corruption doth conſiſt. Thirdly, I will declare whence it is, and how it commeth to paſſe, that ſuch a kind of infection hath diffuſed and ſpred it ſelfe ouer all. The handling of theſe three points wil occaſion to deliuer as much as is neceſſarily to be known concerning this Doctrine. Touching the former, that the nature of man is in it ſelfe vniuerſally corrupt; take we firſt for it theſe two ſpeciall euidences. Firſt, Gods owne verdict; and ſecondly, *Pauls* owne confeſſion. Touching Gods verdict, wee haue it twice eſpecially: firſt, [m] pronouncing of man, *that he is but fleſh*: viz. *a very heape, and lumpe, and bundle of corruption*: and ſecondly, *The imagination of mans heart is* [n] *euill euen from his youth*: the very frame of mans heart, and ſo accordingly his whole diſpoſition and ſtate, euen from his firſt ſubſiſting, is nothing elſe but ſtarke naught. *Pauls* confeſſion is touching himſelfe, but yet ſuch as declares a truth touching all, as well as touching himſelfe, *I know, that in* [o] *me, that is, in my fleſh or nature, dwelleth no good thing*: He ſpeakes of a certaine Law of Sinne ſwaying in him, and rebelling quite againſt the Law of God. Beſides this, the Scripture ſo ſpeakes of man naturally, as of one in whom that which is the moſt excellent is polluted: *It mentions a darkeneſſe in* [p] *his cogitations: a death and an enmitie againſt God in his* [q] *wiſdome: a kind of beſtialitie and brutiſhneſſe in his* [r] *knowledge: a need of renuing in his* [s] *mind; yea, euen in the ſpirit of his* [t] *mind*: Now if the beſt that is in him bee defiled, what ſhall we thinke of the remainder? If the light originally and primarily placed in man be darkeneſſe, *how* [u] *great ſhall that darkeneſſe bee?* No marueile to find weakeneſſe in the will, diſorder in the affections, aptneſſe in euery member to be euen a weapon of vnrighteouſneſſe, when the mind and vnderſtanding, that ſhould be a guide vnto the reſt, is it ſelfe become a ſeruant to corruption. This ſhall ſerue briefly touching that, that the nature of man no ſooner is, but it is corrupt, and that thorowout, euen the very beſt that is in it is out of tune.

The naturall ſtate of man, in regard of ſin, laid forth at large.

m *Gen.6.3.*

n *Gen.8.21.*

o *Rom.7.18.*

p *Eph.4.18.*
q *Rom.8.6.7.*
r *Ier.10.14.*
ſ *Rom.12.2.*
t *Eph.4.23.*

u *Math.6.23.*

Come we to the ſecond, what this ſinne is, with which the nature of man is thus beſpred. It is noted by Diuines, to ſtand in two things. Firſt, The guilt of *Adams* diſobedience. Euerie man is naturally chargeable

Originall ſin.

chargeable with *Adams* fault, and lyable to account to God for his tranigreſſion. The act it ſelfe was peculiar to *Adam*, but the fault lyeth vpon all. The words, *Rom.* 5.12. *in whom all haue ſinned*, beeing rightly vnderſtood, makes it plaine. PAVL affirmes, that *in one all ſinned*: and after, *By the offence of one,* [x] *a fault came vpon all. Wee all were that one man*, ſaith AVGVSTINE. His offence is not to be conceiued of as perſonall, but as common; ſuch as into which we are all engaged. Secondly, it ſtands in a kind of ilneſſe and deprauedneſſe, both in regard that that ſingular excellencie, wherewith *Adam* was once endowed for himſelfe and all his iſſue, is vtterly loſt; and in reſpect that in the ſtead thereof, there is come in a kind (as I may terme it) of poſitiue corruption, which is much like *the raging* [y] *Sea, which cannot reſt, the waters thereof doe caſt vp myre and dirt*: ſo is that in man ſtill ſtruggling and ſtriuing againſt the Law of God, and working him to ſome ſpeciall wickedneſſe. Hereupon it is held that that definition of the ſinne of nature, by *The want of that goodneſſe which ought to be in it*, is too ſcant, not expreſſing at full the whole condition thereof: whereupon *Auguſtine* (then whom no man euer wrote better) touching this poynt, termes it, *An euill qualitie*, and compareth it to ſickneſſe: Now in ſickneſſe there is not onely a kind of vacancie and abſence of health, but there is going therewith neceſſarily ſuch a kind of ſtate of the bodie, as cauſeth payne, and workes to the diſſolution of the whole. *Thomas* termes it, *A corrupt habit*. It is more than an abſence of good. Thus in a word (as may fit this place) of the ſecond poynt, what that is which is called the ſinne of Nature, in which we are all conceiued. Wee muſt vnderſtand it thus, that euery man, aſſoone as he hath any manner of being, ſo that he commeth to receiue the denomination and title of a Man, is guiltie before God of *Adams* fault, is vtterly deſtitute of euery whit of that goodneſſe with which God endued the firſt man, and hath in him the ſeed of euery kind of ſinne in act, together with a ſtrength and forwardneſſe of inclination thereunto. This is that ſin, which *Chryſoſtome* termes, The firſt ſinne. *Ambroſe* calls it, *The defilement of our beginning, and our naturall contagion*. PAVLINVS, *Our hereditarie poyſon*. In teaching, we doe ordinarily call it, *Originall ſinne, or the ſinne of beginning*, in regard of the ancientneſſe of it, it hauing beene euer ſince the time of *Adams* fall: and againe, it accompanieth the nature of man at his very firſt being, and it is the ſource and fountaine of all ſinne in practice. The Scripture calleth it the ſinne that *dwelleth* [z] *in vs*: it is *indigena*, a naturall inhabitant, and ſuch an one as nothing but the pulling downe, and diſſolution of this our earthly Tabernacle by death, is able to diſplace. Elſewhere it is [a] called *The ſinne that encompaſſeth* vs, that cleaueth cloſe to vs; or as we read it, *hangeth ſo faſt on*.

The third poynt now commeth in courſe, *viz.* whence it is, and how it commeth to paſſe that the nature of man is thus corrupt. To this the Apoſtle maketh a direct anſwere: [b] *By one man ſinne entred into the world*: and againe, *By one mans diſobedience, many* [c] *were made ſinners.*

ἐφ᾽ ᾧ πάντες.

x *Verſ.*18. *Omnes eramus ille vnus homo.*

y *Iſa.*57.20.

Carentia iuſtitia debitæ ineſſe.

Malam qualitatem.

πρώτιμ ἁμαρτίαν. *Originis inquinamentum, naturale contagium. Virus paternum.*

z *Rom.*7.20.

a *Heb.*12 1. ἀπερίστατος ἁμαρτία.

b *Rom.* 5.12.
c *Ver.*19.

ADAM

ADAM was ordayned by God to bee a common roote, out of which should be deriued such a progenie, as himselfe should be when his power of generation should begin. Now, he being once corrupt, how could *any* [d] *cleane matter bee brought out of his filthinesse?* [e] *Of flesh nothing could be borne but flesh:* [f] ADAM *begat a child in his owne likenesse, &c.* such a sinner and a person so corrupted as himselfe: and so it hath beene successiuely. *If the roote had beene holy, so had the branches also beene,* according to the rule, [g] *but the tree being once corrupt, the fruit* could not choose but be [h] according. This is the plaine truth according to the Scripture. I am not ignorant that with this, there falleth in, in the writings of the learned, a great question, diuersly disputed to and fro, touching the Traduction of the soule, which must needs be acknowledged in all reason to be the proper seate of this natiue and inbred sinne. Here is the mayne inquirie, whether the soule comes from the Parents by naturall generation, or whether it be created immediately by God, and infused into the body after that it is once conceiued in the wombe: and then if it be so infused, how it becommeth so corrupted. I know the most receiued opinion is, that the soule is created by God, and so becommeth defiled with sin by the vnion of it to the body; as when a man falleth into the durt and is soiled, and bedawbed, or as water cleane in it selfe, receiueth filth from an vncleane vessell into which it is put. But how this can bee true, let them shew that will defend it. For my owne part I cannot conceiue, either how sinne should first be in the body before the soule is vnited to it, or how the soule should receiue infection from the body. It is well said by a Diuine of reuerend note; that *the manner of translating sinne from the father to the child, is rather to be beleeued then searched; may more easily be searched then vnderstood, and may (againe) be better vnderstood then expresst.* The safest way is to consider sinne as possessing the whole man, and the whole *Man* as successiuely descending from whole *Adam*. God at first gaue *Adam* power to produce a creature like vnto himselfe. *Adam* [i] before he exercised this power, did corrupt himselfe, and so God continuing to him that power, hee with the execution of that power conueyed his corruption. The distinction is very good, that now since *Adam* fell, we must consider God in the forming of man in the wombe, two manner of wayes. First, as a Creator, and so the body and the soule are the worke of his hands. We must consider him as a Iudge too: and so conceiue that it is iust with him in the forming of both to forsake both, and so to giue strength to man to produce such a Creature as himselfe, that yet the Creature produced by him, is euen so corrupted as himselfe. There are then two things concurre in the producing of man. First, The strength of God, as a Creator, whereby he becommeth a man: the curse of God, as a Iudge, and thereby he becomes a sinner. This I thinke to bee the surest tenon. Out of all question sinne is in the soule, before in the body: according to that of *Augustine* touching ADAM; *It was not* (saith hee) *his corruptible flesh which made his soule to become sinfull, but his sinfull soule made his flesh subiect to corruption.* To talke

d *Iob* 14.4.
e *Iob.*3.6.
f *Gen.*5.3.
g *Rom.*11.16.
h *Matt.*7.18.
Sicut quando quis cadit in lutum, fœdatur & maculatur.
i *Gen.*1.28.

of the bodies begetting the body, and to dispute whether a soule can beget a soule, these things will leade into conceits and doubts, of which there will be no end. Well said he of old, that said, *Not one soule begets another, but one man another.* But hereof enough, it being a point wherein a man may easily be too curious, and in which (considering the Scripture saith so little in it) it will be no great danger to be ignorant. This is enough to know: vnpossible it is that of a sinner should be begotten other then a sinner: not Christ himselfe being lineally descended from *Adam*, as *Luke* deriues his [k] Pedigree; had not God made a precise difference betwixt the order of the birth of that one Man, and the order of the birth of any other man. And thus at last I haue ended this Doctrine. *Dauid* was a sinner by his owne acknowledgement, euen from his first quickning in his mothers wombe. This is true touching all: the first roote being poysoned, all that haue sprang thence, doe partake therewith. Let vs come to the Vse.

Non anima animam gignit, sed homo hominem.

k *Chap.3.*

1. *Vse.* Here we haue occasion to discouer the iniquitie of Popish Doctrine: which endeoureth and laboureth by all meanes to mince and extenuate this point touching mans natiue state. The ordinarie opinions of the Churches of *Rome* touching Originall sinne, bee, *That it is onely a kinde of alteration in man into somewhat a worse estate, then that in which God at first created him: that it is the least of sinnes, and smaller then any Veniall sinne: that it is no such strong bent vnto euill, but that notwithstanding it, there is a certayne abilitie in man, naturally to worke for himselfe in the disposing of himselfe to Iustification, being but a little stirred vp by Gods preuenting grace: he hath still a libertie in his nature to doe good, onely it is restrayned like a man that is chayned and fettered, from whom to the end hee may goe, there needs no more but to take off his gyues.* I will not rippe vp so many particulars as I could herein, onely this I adde, *That it is maintayned by them to bee vtterly taken away by Baptisme, and that whatsoeuer remaynes as a shew thereof in the Regenerate, hath not the true reason of sinne; but is onely left behind in the wisedome of God for exercise, and for matter of combate for them.* Thus for a taste of Popish Doctrine touching Originall sinne, which is such indeede as by no wit of man can euer bee reconciled with the Doctrine of the Scripture touching it. If it bee so small a sinne as they would make it, what neede had *Dauid* to bemone it as hee doth? and if Baptisme doe now abolish it in the Regenerate, why did not Circumcision so much in those of old? and if it were taken away by Circumcision, why doth *Dauid*, a man circumcised, accuse himselfe of it before the Lord? why insists hee vpon it by the name of a sinne, and as that which had preuayled in him? yea, and that after so much grace receiued, to plunge him into this foule offence? Indeede, let it bee well considered, it shall bee found no petty sinne. I prooued ere-while that one branch of it, is the guilt of *Adams* fault; and was *Adams* fault a little one? Set wee aside that vnpardonable sinne against the Holy Ghost, and what can we imagine to be more haynous?

Non habet veram rationem peccati.

It

It is an excellent ſpeech of *Auſtines* touching *Adams* ſinne; *By how much the more eaſily* ADAM *might haue obeyed, by ſo much the more grieuous was his ſinne.* Truth is, it was a kinde of compoſition of many ſinnes, Infidelitie, Contempt of God, Pride, Diſcontentment, Beleeuing of the Deuill more then God. The puniſhment following it, by caſting him out of Paradiſe, by inflicting a ſentence of death, by ſubiecting to a world of miſeries, this argueth it to haue beene no little treſpaſſe. Certainely, it is no leſſe in vs then in him. In the ſame meaſure wherein it was in him, it is alſo imputed vnto vs. Hee hath wholly made it ouer to his whole Poſterity. Beſides this, whoſo lookes vpon the report of mans naturall eſtate, as it is recorded in the Scripture, cannot deeme it to bee no more then ſome ſlight declining, or ſome condition of none but ordinarie danger. Is it nothing when wee are ſaid to bee altogether [l] *vnprofitable without all feare of God, nothing but deſtruction and calamitie in our waies*; [m] *vnwiſe, diſobedient, deceiued, ſeruing luſts and diuers pleaſures, liuing in malicioufneſſe and enuy, &c.* [n] *dead in treſpaſſes and ſinnes, children of diſobedience, in whom the Deuill workes, children of wrath?* Thus ſpeakes the Spirit of God in the Scripture touching our naturall ſtate: and how ſhall it bee reputed no ſinne after Baptiſme, when *Paul* ſo [o] often ſpeaking of himſelfe baptized, giues it that title? and how commeth it to paſſe, that Infants baptized, die before they come to actuall offending, if Baptiſme haue aboliſhed in them their originall ſtaine? Death cannot ſeaze where there is no ſinne. I might eaſily be large in this kinde, but I forbeare to ſpend ouer-much time in theſe kinds of confutings. By the way I could not but ſay ſomewhat thereof, there being ſuch a palpable difference in this point betwixt the Doctrine of Poperie, and the Doctrine of the Scripture. Papiſts cry out with full mouth vpon vs, that in the aggrauating of originall ſinne, we keepe no meaſure: we may rather feare, that we doe not ſo fully ſet it out, and declare as is fit.

l *Rom.3.12, &c.*
m *Tit.3.3.*
n *Eph.2.1,2,3.*
o *Rom.7. &c.*

To worke that into vs which was in *David*, when hee indited this Pſalme, *viz.* true humiliation before God in reſpect of our natiue eſtate. God will looke on none but on him that [p] *is of an humble ſpirit:* [q] *hee will beſtow his grace only vpon ſuch.* The more vile any man is in his owne eyes, the more precious hee is in Gods eyes. Now the beſt meanes to bring a man to this baſe and ſubmiſſe opinion of himſelfe, is to reflect his thoughts vpon himſelfe, that he may attaine an effectuall vnderſtanding of his owne eſtate, and may conceiue what hee is in true account before the Lord. In doing this, the ſureſt courſe is, to caſt his eye vpon his firſt beginning, and to behold the Rocke out of which he was hewne. There he ſhall finde, that howſoeuer he is rated here in the world (the iudgement whereof moſtly paſſeth according to appearance,) yet he is indeede ſo ouer-run with a leproſie of corruption, that he ſhall not ſee any the ſmalleſt part or portion in him vndefiled: whatſoeuer excellencie is compriſed in that which is termed *the Image of God*, according to which man was firſt made, whatſoeuer perfection is

2. *Vſe.*

p *Iſa.57.15.*
q *1.Pet.5.5.*

required in that moſt exact rule of righteouſneſſe, the *Law*; he ſhall perceiue in himſelfe, a moſt direct and apparant contrarietie thereunto. No good ſo truely good, but his heart abhorres it; no euill ſo extremely wicked, but there is in him an inclineableneſſe to imbrace it; no ſeruant ſo readie to doe his maſters will, as hee is to doe the workes of the Deuill; no rebell ſo deſperately aduerſe to his lawfull Soueraigne, as he againſt God; no man by any right of inheritance more intereſſed into any earthly eſtate, then is hee to the kingdome of darkeneſſe, prepared for the Deuill and his angels. Let him trie himſelfe when hee heares of any good commended to him out of Gods Word, and marke how vntoward he is to it: and for euill when it is baited with profit or delight, how much adoe hath hee not to affect it: let him note his dulneſſe in ſpirituall things, his quickneſſe and ſharpneſſe of apprehenſion in matters of the worſt ſort: how firme his memorie is in the one, and how ſlipperie in the other, how quicke his ſpirits be in the one, and how heauie in the other: let him, I ſay, thus note himſelfe, that hee may bee ſomewhat ſenſible of that corruption, which hath growne vp with him from his firſt conception; and then let him thinke whether this be not a iuſt matter of humbling, and of being vile in his owne iudgement. I remember what the Heathen ſaid of vertue, that if a man might with his outward eyes behold the beautie thereof, it would ſtirre vp a wonderfull loue to it. I ſay ſo on the other ſide, that if it were poſſible for one to ſee the lothſomeneſſe of his owne naturall eſtate, in regard of that ſinne which he hath brought with him from the wombe; ſurely, it would make him euen in a ſort afraid of himſelfe, and with *Iob* to abhor himſelfe in duſt and aſhes. Wee may ſee how ſoone fleſh and bloud is puffed vp with the thought of theſe earthly prerogatiues. Hee that can tell how hee is deſcended, how hee is allyed, how his houſe hath beene aduanced by ſuch and ſuch matches, and what eſtate he is borne vnto, thinks himſelfe ſome bodie thereupon. I maruaile wee thinke ſo little vpon that wherein wee were conceiued: I would thou wouldſt often thinke this, *What ſoeuer I am elſe according to the fleſh and eſtimation of the world, ſure I am, I was borne in ſinne, I haue not in me by nature ſo much as a graine of goodneſſe: I am a very lump of corruption, I am an enemie to God, and to mine owne ſoule: I cannot ſo much as frame a thought tending to the furtherance of my owne good: euery thing I meddle with, is defiled by mee, the very earth is weary to beare mee, and according to the kinde thereof, both it and all the creatures doe put vp a complaint to God againſt mee.* Oh, that I were able to ſpeake that which might make vs ſenſible of this point! The not feeling this, is the true cauſe of all that great ſecuritie, which hath euen ſeared and ſealed vp the hearts and ſoules of the greateſt part. This makes ſo little care of being ſaued; hence is it that the Goſpell preached is ſo ſmally reckoned of, the Name of Chriſt is no more precious, the word of Grace no more honoured, the promiſe of Saluation no more laid hold on, and harkned after, the threatnings of Hell no more ſtood in feare of then they bee. Men perceiue not as they ſhould,

Mirabilem amorem excitaret ſui.

ſhould, wherein they bee borne, and what is their due, if God ſhould deale with them by deſert. It is indeede one and not the ſmalleſt part of our natiue wretchedneſſe, that our eyes are ſo holden with ſelfe-loue, that wee cannot perceiue it: nay, we are pleaſed with it, and thinke it a piece of our happineſſe, if we might be ſuffered in it. We haue not only no diſpoſition to goe from it, but which is worſe, a ſtrong deſire to remaine ſtill therein, and a miſlike of what good meanes ſoeuer is ordained for our renuing. Let vs then this day learne of *Dauid* what we are, and when wee heare him ſo wofully, and ſo lamentably crying out, *Behold, Lord, I was borne in iniquitie, &c.* Let vs not thinke it can be well with vs, till we are come to make the like acknowledgement; nothing ſo good herein as to compare our hearts with the Law of God, there we ſhall ſee the repugnancie that is in vs vnto all good, and how violently we are bent to ſuch euils, as are there inhibited: when one falls to viewing of himſelfe there with an vnſparing eye, howſoeuer hee was ſecure before, and carried with preſumption; yet then as one amazed, and ſtrooken with a ſudden affrightment, hee will crie out with the Prophet, *Woe is me, for I am vndone: little did I thinke that there was ſuch vileneſſe in me, as I now behold: O Lord, I doe euen wonder at thy patience, that haſt ſuffered ſuch a wretch to liue till now, and that thou haſt not long agone condemned me to Hell.* I pray let vs thinke on this, and whenſoeuer our conſciences through Gods mercy ſhall ſmite vs for any performed euill, let the thought thereof moue vs to looke to that which is the roote of all: the more wee ſhall ſee and conceiue the deprauedneſſe of our nature, and the peruerſeneſſe of our diſpoſition in regard of good, together with the fruitfulneſſe thereof in reſpect of ſuch things as tend to Gods diſhonour, and to the heaping vp wrath againſt our ſelues, the happier we ſhall be: and let euery one bee bold to take it as a certaine pledge of grace, when hee hath a kinde of aggrieued and diſcontented feeling of this thing: I meane ſuch a feeling as begets ſorrow, and cauſeth a kinde of indignation againſt ones ſelfe, that hee ſhould haue within him ſuch an heape of filthineſſe, ſuch a lumpe of vntowardneſſe. Whenſoeuer we goe to pray, bee ſure that wee haue ſome mind hereon, (our natiue ſtate:) when wee haue laid many things to our charge, yet withall forget not this, how our nature is, and whereof wee are guiltie before God euen from the wombe. And becauſe I taught one branch of *originall euill*, to be our guilt of *Adams* ſinne; remember that among other ſinnes which we muſt lament, euen that alſo muſt be ſorrowed for. The ſtorie of *Adams* fall muſt not be thought vpon, as a matter of another wholly, but as a thing in which we are ingaged; knowing that if God had no other matter beſides it, to except againſt vs for, yet for that he had cauſe ſufficient to condemne vs. Then thus is the ſecond Vſe of this Doctrine, to bring vs to an humble apprehenſion of our eſtate. This is that, at which all Religion in practice muſt beginne. I may truely call it the firſt ſtep vnto ſaluation, and apply to it the words of the Pſalme, [f] *This is the gate of the Lord* If wee haue not begun our hope of being ſaued at this

Note.

[r] *Iſa.6.5.*

[f] *Pſal.118.20.*

this point, wee ſhall bee vtterly deceiued in the end. Wee muſt beginne our returne into Paradiſe at that which threw *Adam* out of Paradiſe. If our hearts bee not made to bleede for our partaking with him in his loſſe, and in the penaltie inflicted thereupon, wee are vtterly vncapable of recouerie. And ſurely, he hath well profited in godlineſſe, whoſo is come ſo farre, as to bee able out of his owne experience and particular vnderſtanding of himſelfe, to beare witneſſe to, and with *Dauid* in this point; *Behold, Lord, I was borne in iniquitie, &c. I ſee that in my nature there is not ſo much as a dram of good, and if God ſhould leaue mee to my ſelfe, I perceiue it well there is no ſo vile a courſe but I ſhould runne into.* Well is hee that groneth vnder this burthen, and crieth out with PAVL; *Oh, wretched man that I am, who ſhall deliuer mee from the body of this death?*

3. *Vſe.* Wee may iuſtly deriue from hence, the neceſſitie of a new birth, to the end wee may bee ſaued. If mans firſt birth bee ſo defiled, is there any hope for him to bee ſaued, being as hee is? Such a creature as man is in himſelfe, it is not poſſible for him to haue any roome in heauen:

t 1.Cor.15.50. t *Fleſh and bloud cannot inherit the Kingdome of God.* Take man as hee is, he can neuer come into that preſence of God, where there is fulneſſe

u Ioh.3.3. of ioy. Well ſaid Chriſt therefore to NICODEMVS, u *Except a man bee borne againe, he cannot ſee the Kingdome of God.* A man muſt be altered and changed, and become another kind of perſon then hee naturally is, or elſe hee can haue no ſhare nor portion in any thing but deſtruction.

x Heb.12.14. x *Without holineſſe, no man can euer ſee God.* Naturall holineſſe, I am ſure, there is none, there muſt bee ſomewhat elſe in man beſides and aboue that which nature yeelds, or elſe his end will be terrible. If thou canſt ſhew nothing in thy ſelfe more then growes in natures Garden, thy caſe is fearefull; either thou muſt haue ſome euidence that thou art renued, or there is nothing remayneth for thee but a wofull looking for of iudgement, and violent fire to deuoure. No man can come to hea-

y 2.Cor.5.17. uen, but in and by Chriſt, neither y *is any man in Chriſt, except hee bee a new creature.* Now, this new birth is not any worke of nature, (for *the*

z Ioh.1.13. z *ſonnes of God are not borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God:*) the Spirit of God is the proper Authour of this worke, and hath ſanctified a courſe for effecting it. There is an outward meanes, the miniſterie of the Word: whereupon *Paul* told the

a 1.Cor.4.15. *Corinthians*, that a *hee had begotten them through the Goſpell:* and vpon

b 1.Tim.1.2. Tit.1.4. the ſame ground he termes TIMOTHY and TITVS, b *his ſonnes in the Faith:* he told the *Galatians*, *he trauailed* in the duties of his Miniſterie

c Gal.4.19. for their c regeneration. *Peter* termes the Word which is diſpenſed by

d 1.Pet.1.23. e Iam.1.18. the ordinarie Miniſterie, d *The immortall ſeede of the new birth:* e *Of his owne will begate he vs with the Word of Truth.* There is alſo an inward meanes, and that is Faith, which becauſe it is an inſtrument of the new

f Act.15.9. g Gal.3.26. birth, is ſaid f *to purifie and cleanſe the heart:* and to be it whereby g *we become the ſonnes of God.* So then, this I commend as another Vſe of this Doctrine. Naturally wee are all corrupt: this naturall eſtate muſt bee changed,

changed, or we cannot be ſaued. Take vs as we be, there is nothing but Hell which we can looke for. That we ſhould be new Ones it is vnpoſſible, vnleſſe Gods Spirit worke it. The Spirit of God works it not but by Faith, neither doth it ordinarily worke Faith but by the miniſterie of the Word. Here wee muſt begin, if wee would not periſh. Seeke Faith by the Word, a renued eſtate by Faith, Heauen by a renued eſtate. Hee that leaues this way, haply hee may find one which is more pleaſing in his owne eyes; but I may aſſure him, that the iſſues thereof are the wayes of death. You will ſay vnto me; Suppoſe we beleeue you in all this, that there is no ſaluation without the change of nature, without a refining and bettering of our naturall eſtate; and that this can neuer be, vnleſſe it be wrought in vs by the Spirit of God, whoſe worke is not to bee expected in this but only by the Word: how ſhall wee know for our comfort and ſettlement, that wee are thus changed, that wee may haue ſome hope, that we are now become capable of eternall Life? This is a neceſſarie queſtion; wee may for this time bee therein thus briefly ſatisfied. There is no ſurer euidence of a worke of Gods Spirit in vs, for the bettering of our nature by ſauing grace, then, when wee haue a ſecret diſlike of nature, and are ſenſible of the neceſſitie of reforming it, and are ſtill iealous ouer thoſe things which we find to be moſt pleaſing to it. This can neuer come out of nature: Nature is a louer of it ſelfe, ſeekes by all meanes to ſtrengthen it ſelfe, and ſtriues to whatſoeuer by which it may be cheriſhed. When then a man is come to this, that hee doth not approue of his naturall inclination, nor willingly giue way to it, but ſtudies rather which way to curbe it and to reſtraine it, it is a ſpeciall teſtimonie of a worke of grace. It is a ſigne of ſome higher hand, by which nature ſhall more and more be ouer-ruled. I doubt not, but a man after there is ſome change wrought in him by grace, may in ſome particulars receiue a foile by his owne corruption, and by that Law of his members which fights and rebels againſt the Law of God: hardly may a man ſay he is changed by grace, vnleſſe he be ſenſible of the ſtruggling of Nature againſt Grace; but yet ſtill it is a pledge of ſuch a worke begun, as ſhall neuer be broken off, when nature in the proper diſpoſition thereof is become a burthen to the ſoule, and a man would faine be better, and haue it to be other wiſe vvith him then it is. Let no man be diſcouraged with the vnrulineſſe of his nature, if he can be ſure of this, that it is to him as a yoke of tyrannie, from which he would rather then any thing, he might be freed. When the diſeaſe of nature is feelingly complayned of, grace is begun; yea, ſuch grace as ſhall neuer bee extinguiſhed. Thus farre of this. *Dauid* ſheweth by way of acknowledgement what hee is by nature: in him we may ſee what we are all. He that thinks himſelfe better, is ſo much the worſe for ſo thinking. I haue applyed this againſt Popery. haue preſſed it to the furthering of our humiliation before God: I haue vrged it to the poſſeſſing of vs with the neceſſitie of the new-birth: and ſo ſhewed how the change of nature is effected, and how it may be tryed.

Note.

The

The ninth Lecture.

VERS. 6.

Behold, thou loueſt truth in the inward affections.

THe Doctrine of Originall ſinne, as it is plainely laid downe by *Dauid*, and to himſelfe applyed in particular, wee haue heard of. Now followeth that which is annexed by him, for the further laying open of this our hereditarie and natiue euill, as alſo for the aggrauation of *Dauids* fault, in being ouer-carryed by it ſo farre as to commit ſuch an euill. This euill of our nature is the greater, becauſe it is directly contrarie to that *Truth in the inward affections which God delighteth in*; and *Dauids* yeelding to it in ſuch a meaſure was the more grieuous, becauſe God had taught him better things, and had planted a large portion of holy *Wiſedome in the ſecret of his heart*. Suppoſe wee, that wee heard *Dauid* ſaying thus; *O Lord, I doe not mention my being conceiued and borne in ſinne, to any ſuch end as thereby to excuſe my ſelfe, as though I thought my ſelfe ſome way to be borne withall, becauſe I am naturally intangled with corruption; rather I ſpeake it to the abaſing of my ſelfe the more, conſidering that when I looke into my ſelfe, I ſee ſuch a diſproportion betwixt my naturall diſpoſition, and that ſpirituall perfection which thou loueſt, and which thou placedſt in man at his firſt creation; the continuance, and eſpecially the preuayling whereof is ſo much the fouler in me, and the more intolerable, becauſe as this inward truth is to thee pleaſing, ſo to me thou haſt made it knowne more then to many others, what is the onely wiſe courſe to recouer the ſame, and to leade ſuch a life as thou mighteſt beſt accept.* This (following the iudgement of the beſt Interpreters, whom it hath beene my lot to looke into,) I thinke to be the ſenſe and meaning of the Spirit of God in this place.

Now, to make way to the ſo handling of this place, as that it may be ſeene how it yeelds vs out matter of inſtruction: This we may obſerue, that *Dauid* doth here acknowledge touching God two things: The one more generall, touching all men; the other more particular, reſpecting himſelfe. The more generall is, *God loueth truth in the inward affections*. I will at once ſet downe both the meaning and the Doctrine, and that in theſe words: *viz.*

The firſt Doctrine.

That vprightneſſe and ſinceritie of the heart, is a matter very pleaſing vnto God, and without which all outward conformitie is abominable. This is that which *Dauid* meanes, by *Truth in the inward affections*: euen that which *Paul* commends in the *Romanes*, vnder the terme of [a] *obeying from the heart*. It is oppoſite to that *guile* ſpoken [b] of, and for the free-

dome

a *Chap.6.*
b *Pſal.32.2.*

dome from which Christ gaue that approuing testimonie to [c] *Nathanael*. It is said, that the *heart of man* is in it selfe *of all other things, the* [d] *most deceitfull*: and that there is euen a whole bundle of euill in it from ones childhood. [e] *God made man righteous*, saith *Salomon*, but there haue beene since [f] *sought out many inuentions*. Now, this *Truth* here spoken of, is directly contrarie to this our natiue falshood; and the mayne of it is this, when goodnesse it selfe is more affected then the appearance of it, and the power of godlinesse is more sought for then the shew. That is *Truth in the inward affections, when a man endeuoureth especially the approuing of his heart vnto the Lord, and had rather be good indeed before God, then to be taken and thought to be good before men.* This is it which God so loueth, and wherein of all other things hee taketh most delight: [g] *He will doe good to such as be good and true in their hearts.* [h] *He will giue grace and glorie, and no good thing will he with-hold from them that walke vprightly.* [i] *Ioy is sowne for the vpright in the heart.* [k] *They which are vpright in their way, are the Lords delight*: and, [l] *Blessed are those that are vpright in their way.* [m] *The eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfect heart toward him.* These places may shew this in generall, how God is pleased with *Truth of heart*. Now, how little hee regardeth shewes of Religion, bee they neuer so glorious, when the heart is not right, may bee gathered out of that which wee reade of *Iehu*, vpon whom notwithstanding his great zeale (as it might be thought) for the House of God, and against Idolatrie; yet the Spirit of God puts this imputation, IEHV [n] *regarded not to walke in the Law of the Lord God of Israel, with all his heart.* This secret Leauen sowred the whole lumpe; and because hereof, all his forwardnesse lost its grace in the eyes of God. God neuer regards mens comming [o] *neere to him with their lips, when their hearts are remoued farre from him*: euen to the *mouthes* of the most wicked it is possible that God may be *neere*, when yet he is [p] *farre from their reynes*. PAVL doth not amisse terme *sinceritie* a [q] *Girdle*, in the description of the spirituall Armour. It is that whereby all other Graces are (as it were) tyed close, and kept fast to a man. If the heart bee not vpright, what shew soeuer a man makes, yet he is but like an Apple rotten at the Core, or as an house built vpon the Sand, the one of which, though it be beautifull, will soone putrifie, the other, though it be fairely set out, yet will quickly fall. A man may haue many worthy gifts, yet if he want *sinceritie*, vpon a sudden may be taken from him, both that which [r] *hee hath, and that which he seemes to haue*; and his end will bee as the [s] Fig-trees, which making onely a shew with leaues, hauing no fruit (being cursed) lost euen those also: it withered away by degrees, and became good for nothing but the fire. *Iudas* was a man worthily endowed, no doubt, able to Pray, to Preach, to worke Miracles, yet wanting this Salt to season all the rest, how soone did they all rot and putrifie, so that his heart became a very Cage and Stie for Satan, and a fit nest for him to hatch that monstrous birth of the trecherous betraying of the Lord Iesus! Well therefore did

Dauid

c *Ioh.*1.47.
d *Ier.*17.9.
e *Pro.*22.15.
f *Eccl.*7.31.
g *Psal.*125.4.
h *Psal.*84.11.
i *Psal.*97.11.
k *Pro.*11.20.
l *Psal.*119.1.
m 2.*Chr.*16.9.
n 2.*Kin.*10.31.
o *Isa.*29.13.
p *Ier.*12.2.
q *Ephes.*6.14.
r *Matt.*13.12.
s *Luk.*18.18.

Dauid pray, [t] *Let my heart bee vpright, &c.* as knowing well that hee could neuer auoid the disgrace, and shame, and obloquie of a notable hypocrite, if hee did not set himselfe with his whole heart to seeke the Lord: what goodly shew soeuer he might make for a time, yet it would fall heauie vpon him in the end. Now as the want of this *truth* is a blemish, euen to the most glorious shewes of Religion, so that they soone languish and come to nothing, either like the greeneneſſe of the leaues on the tree, when the roote is corrupt, or like the beautie and good fauour of the body, when the soule and spirit is departed; so on the other side, euen a little dram and graine thereof graceth a great many of infirmities, and causeth the Lord to winke at them, and as the phrase is, [u] *to passe them by as if they had not beene.* I remember here a similitude which I haue read, vsed by a reuerend Diuine: *viz.* that as a husband in loue beareth with many imperfections in his wife, and is content to take no notice of many occasions of offence, so long as shee remaineth true and faithfull to him in the mayne, reseruing her selfe to him onely as she ought: so God connieth many weakeneſſes in his deare children, whom as Hosea, [x] *he hath in mercy and compassion married vnto himselfe,* so long as they be as they ought to him in the principall: *viz.* in the truth and sincerities of the inward man. We may to this end, and for proofe hereof take notice of that which is said of *Asa* one of the Kings of *Iudah*, after the relation of some infirmities of his; as that the high places were not taken away, and that in displeasure hee put one of the Prophets in prison for reproouing him, and oppressed certaine of the people, and in his sickneſſe sought not the Lord, but to the Phisicians; [y] *neuertheleſſe* (saith the storie) [z] Asa's *heart was vpright with the Lord all his dayes.* All these his weakeneſſes are couered (as it were) vnder the mantle of sincerities: according as that in *Simon Magus*, that *his heart was not vpright before the Lord*, blemished all the whole profession that he made, in being baptized among the rest of the Samaritans, and continuing with [a] *Philip.* This in him was like that wild Gourd; which being shred into the pot of Pottage, embittered them so, that none could eate thereof, but vpon the first taste they cried out, [b] *Death is in the pot.* Vpon this ground *Hezekiah* was in hope of Gods fauourable respect to those, in whom at his solemne Passeouer there was some defect and want, in regard of some legall performances, appertaining vnto the preparation for that seruice: [c] *The good Lord be merciſull vnto him that prepareth his whole heart to seeke the Lord God, &c.* Thus a small quantitie of sincerities, sweetneth the whole busineſſe, though otherwise in the rigour of the Law it deserues a punishment. And this is it which makes the little portion of grace to thriue in the hands of Gods children. Their vprightneſſe and faithfulneſſe in a little, brings them to be owners of a greater deale, and to bee [d] *owners ouer much.* This brought such a plentifull blessing vpon the small beginnings of *Nathanael*, to whom Christ, because of his *truth in the inward affections*, promised an enlarged measure of enlightning, and that hee should [e] *see still greater things.*

t *Psal.*119.80.
u *Mic.*7.18.
x *Chap.*2.18.
y 2.*Chr.*16.10.
z 1.*Kin.*15.14.
a *Act.*8.13, 21.
b 2.*King.*4.39, 40.
c 2.*Chr.*30.19.
d *Luk.*19.17.
e *Ioh.*1.50.

This

This brought such a comfortable increase vpon the dimme knowledge of the [f] *Eunuch* and *Cornelius*, they worshipped God in truth of heart, according to the measure of vnderstanding which they had receiued: in them the promise was accomplished, [g] *To him that hath, shall be giuen, and he shall haue aboundance*: they were led further into that great mysterie of godlinesse, an Euangelist being sent of God to the one, and both an Angell and an Apostle to the other. Wee may yet obserue, for the further manifestation of the acceptablenesse of this truth and sincerities vnto God, that God strengthens it to be a meanes of comfort to a mans soule in his greatest distresses. When *Hezekiah* was arrested with the sentence of death by the mouth of the Prophet, *Put thy house in an order: for thou shalt die, &c.* yet here was his comfort, and that which emboldned him to looke death in the face with the more courage; *O Lord, thou knowest*, or *Remember now*, (for herein I dare appeale to thy Maiestie) [h] *that I haue walked before thee in truth, and with a perfect heart*: hee had done many things of worthy note in the abolishment of Idolatrie, and in the restitution of the true worship of God, but in none of these simply tooke he content, but in the sincerities of his affection in performing them. So *Paul* in the midst of all his sorrowes, *Yet this is our reioycing*, not simply that he had preached, that hee had planted Churches, wrought miracles, conuerted sinners, made Satan to fall downe from heauen like lightning; but that in [i] *simplicity and godly pureneſſe, we had our conuersation in the world*. This puts a kind of Heroicall spirit and Lion-like boldnesse, into the children of God, in the greatest trials. Herevpon *Paul* was resolute, not [k] *to passe for mans iudgement*: and *Iob* was determined, not to be quashed or put downe with it, [l] *though his aduersarie should write a booke against him*: his heart not reproouing him for the want of this *vpright affection*, hee had matter of holy reioycing, not only when men were against him, and obiected many things vnto him, but euen when God set him as a marke for himselfe, and did seeme to account him as one of his enemies. Thus haue the vpright in heart [m] *the spirit of power, and of a sound minde*, [n] *when feare seizeth on the Hypocrites*, notwithstanding at times they may seeme to bee full of confidence. Thus I haue made to appeare, how true it is that God taketh a speciall pleasure in sincerities, *in truth in the inward affections*. Hee cannot indure the fairest shewes of pietie, when that wants. The absence hereof (as one saith well) maketh euen talents in Gods esteeme as light as feathers; that which glistereth like gold, is more base then drosse without it. *Iudas* an Apostle, yet what careth God for him being vnsincere? Againe, the Lord esteemes the smallest seruice seasoned with this grace: this maketh the Widdowes mite more ponderous in the ballance of the Sanctuarie, then the great gifts of vaine glorious Formalists. God takes no notice of faults in themselues vniustifiable and deseruing Hell, when this is found. It is that which hides the deformities of our actions, and maketh the acts of the poorest seruant of God, in his base and despised calling, to bee registred with God vnder the title of good

f *Act.* 8. & 9.
g *Matt.*13.12.
h *Isa.*38.1,3.
i 2.*Cor.*1.12.
k 1.*Cor.*4.3.
l *Iob* 31.39.
m 2.*Tim.*1.7.
n *Isa.*33.14.

good Works, and is a matter of ſound refreſhing to the ſoule whatſoeuer doth befall. It is eaſie to render a reaſon hereof, why this *Truth in the inward affections*, ſhould bee ſo pleaſing to God, and the contrarie ſo lothſome to him: [o] *God himſelfe is Truth*: and, [p] *I am the Truth*, ſaith Chriſt. God cannot but loue that which is like himſelfe: the more ſincerities, the more affinitie with the Lord. It is one ſpeciall branch of that Image of God, according to which man was made. The greater meaſure of truth in our inward parts, the more are wee (that I may ſpeake with the [q] Apoſtle) *changed into that Image*: and where this lacks, there muſt be a diſlike of God to it, there being nothing ſo directly oppoſite to the nature of God. It is as poſſible to compact together ſtrait and crooked, as to make an vnion betwixt God and an Hypocrite. Therefore well ſaid *Salomon*, that *the froward or peruerſe in heart*, or ſuch as *Dauid* termes, [r] *Turners aſide by their crooked wayes, are an abomination to him*. This I haue added in briefe, as a reaſon for this Doctrine. No maruell if God bee ſuch a louer of *inward truth*: it is a limme, as it were, of his owne likeneſſe: how can he but abhorre the guile of ſpirit, fire and water not being ſo contrarie either to other, as he and it? Thus concerning the Doctrine.

o *Deut.4.*
p *Ioh.14.6.*
q *2.Cor.3.18.*
r *Pro.11.20.*

1. *Vſe.* Firſt, This ſhould, according to the ſcope and purpoſe, and drift of *Dauid* in this place, increaſe that our humiliation, which wee were perſwaded to labour for the laſt Day in reſpect of our inbred corruption. *Dauid* was ſo much the more ſenſible of the grieuouſneſſe of it, becauſe he ſaw by himſelfe how contrarie the heart of man is naturally vnto that diſpoſition and ſtate which God takes moſt delight in. Doubtleſſe, hee now perceiued better then he had done before, that there was within him yet remayning a certayne ſecret deceitfulneſſe, a kind of euill and ſinfull guile, directly contrarie to that holy *Truth* which God approues, and which hee placed in man at his firſt creating him. *Behold, Lord, thou loueſt truth in the inward affections, but I ſee what my heart is, euen a very lumpe of ſubtiltie; and that which thou beſt approueſt, that very ſame doe I now finde my ſelfe moſt to want*: ſo that this ſhould teach vs now to conceiue, what great cauſe we haue to be abaſed in our ſelues for our naturall eſtate, conſidering how vnlike wee are to God, as full in a manner of falſhood, as is he of Truth, hauing of our ſelues not one mite of that ſincerities and plainneſſe which he moſt affects. It is a labour worthy of a Chriſtian, who deſires ſo to vnderſtand the naturall euill of his heart, that hee may bee the more humbled thereby, to endeuour to know how farre man is of himſelfe from that *Truth* here ſpoken of; and what a deale of wicked fraud is euen heaped and pyled vp within him. Till a man knoweth this, hee can neuer ſo know himſelfe as is neceſſarie, inaſmuch as it is gatherable by this place, that this is the very mayne point in which conſiſts mans natiue ſinfulneſſe. Hereupon is it that *Ieremiah* giuing to the *heart of man*, the title of *wicked*, ioyneth therewith [s] *deceitfull*: as if he ſaid, *This is the wickedneſſe of mans heart, that it may bee truely ſaid, That deceitfulneſſe it ſelfe cannot be more fraudulent*: ſo the Apoſtle

s *Ier.17.9.*

Apoſtle ſpeaking of our inborne euill, termes it [t] *the old man, which is corrupt through the deceiueable luſts.* Deceitfulneſſe is the mayne ground of all the corruption which is in it. Satan that great deceiuer, and enginer of all treacherie, laboured the raſing out of the *Truth*, (the Image of God,) and the placing in of falſhood and guile, the very liuely image and pourtraiture of himſelfe. It was he which wrought in that *multiplicity of inuentions*, which *Salomon* mentions as the oppoſite to that eſtate of *Righteouſneſſe*, wherein by [u] *God man was made.* To lay forth all the particulars of that deceit which is borne with man, contrary to that *Truth which God ſo loues*, were a great labour; *Man is a great deepe*, ſaith AVSTIN, *eaſier a great deale to know the number of his haires, then of the motions and affections of the heart:* whereupon he profeſſed, that *he could ſcarcely tell when to beleeue his owne ſoule.* The blind corners, the ſecret turnings and windings, the cloſe lurking-holes that are here, cannot eaſily be found out. Experience gotten by the obſeruation of a mans owne ſelfe, may herein teach him much. Hee that ſhall keepe an often Audit with his owne heart, and examine the ſame ſtraitly from time to time, ſhall find a world of falſeneſſe in it more then he imagined. It is ſtrange what ſhifts we haue to deceiue our ſelues, ſometimes to perſwade our ſelues wee are not ſo bad as indeed wee are, ſometimes to poſſeſſe our ſelues with a ſtrong conceit, that wee haue that good and happineſſe which indeed we are vtterly without, ſometimes againe, that the good that is in vs is greater then it is. What cunning Pleas for the defending, excuſing, iuſtifying of euill, and for the leſſening of our groſſeſt faults? What inuentions for the heartning of our ſelues to begin, or continue graceleſſe courſes? Time will not giue leaue to mention all particulars. In a word, we are maruailous ingenious and witty to beguile our owne ſelues, ſo that wee haue none ſo great enemies to vs as our ſelues: not Satan himſelfe ſo hurtfull to vs, as our owne hearts. Our owne hearts are able to deceiue vs of themſelues: Satan cannot without our hearts: our heart is that which giues to the Deuill, againſt our ſoules, all the aduantage. It is well noted, that it is a greater puniſhment to bee giuen vp to a mans owne ſelfe, then to be giuen vp to Satan. The inceſtuous *Corinthian* being deliuered vp to Satan, came notwithſtanding to repentance, and was freed from the power of the [x] Deuill: but men deliuered vp to themſelues, are noted thereupon to be in a deſperate [y] caſe. This I note, that wee may proceede with *Dauid* in the vnderſtanding and knowledge of our ſelues. Wee are originally and totally euill of our ſelues, and herein eſpecially, becauſe that *Truth in the inward affections*, which God ſo loues, wee want, and our hearts are nothing but a very packe and fardle of deceitfulneſſe. A pleaſing euill this is, becauſe it helps to feede that naturall wickedneſſe which is in vs, and which is ſweet vnto vs; but it is a deadly poyſon, and if it bee not purged, it will bee bitterneſſe in the end: and when wee haue a long time delighted our ſelues in a conceit of deceiuing God, and the World, wee ſhall finde at laſt to our endleſſe wo, that wee haue aboue all beguiled

t *Epheſ.4.22.*

u *Eccl.7.31.*

x *1.Cor.5.5. 2.Cor.2.6,7.*

y *Rom.1.24. Pſal.81.12.*

our owne ſoules. Labour wee then to know this myſterie of ſpirituall deceit, let vs trauaile with our owne hearts, to bring them to a ſight of this corruption: when wee doe ſee it, it will ſeeme at the firſt to be a matter of diſcomfort, but that God hath made vs able to ſee it, we may embrace it as a matter of reioycing. Hee that giues to ſee it, will alſo giue grace to be humble for it, to grow into a deteſtation of it, and will alſo affoord ſtrength and power to ouercome it. Here is the firſt Vſe, our mayne euill naturally is, that wee haue none of that *Truth* in the *inward affections*, which God takes pleaſure in. That which is moſt contrary to God, therein doe we of our ſelues moſt abound.

2. *Vſe.* Secondly, inaſmuch as this *Truth in the inward affections*, is ſo pleaſing to God, and ſo ſcant in vs by nature, wee ſhould therefore labour ſo much the more to be endued with it. This is that *Truth* which *Salomon* perſwades to [z] buy: that is, to ſpare no coſt, to forbeare no diligence that wee may enioy: and it is it which *Iohn* ſpeaks ſo often of in his Epiſtle to [a] *Gaius*. The ſumme is, that wee ſhould ayme eſpecially and aboue all, at the reforming and purging of our inward man, at the ſeating, and placing, and grounding of Religion in our hearts. This is the right method in Religion, to begin firſt with our inſide, that as it by the cunning of the Deuill was firſt decayed, ſo by the power of Grace it may bee firſt reſtored. The heart of *Eue* was poyſoned before her eye. A man muſt ſet on firſt with the mortification thereof, if he meane indeed to bee religious: [b] *O Ieruſalem, waſh thine heart*, and [c] *clenſe your hearts, you ſinners*. It is poſſible to bring the outward man to ſome ciuill conformitie, ſo as one may bee taken by others to bee very religious: and yet all is nothing, if the heart bee not reformed. This is that Fountayne which muſt bee clenſed, before that which iſſueth and ſtreameth from it can bee wholeſome. GOD is not ſatisfied with outward forme, though men bee many times deluded therewith: [d] *Hee ſeeth not as man ſeeth: for man looketh on the outward appearance: but God beholdeth the heart.* [e] *Giue me thy heart* (ſaith he) *&c.* [f] *They are onely the Iſrael of God, to whom he is good, euen the pure in heart.* This then being plaine, that inward Truth and ſinceritie of heart, is the mayne thing to bee endeuoured for, if we deſire indeed to bee ſuch as God may take delight in, let vs inquire by what meanes wee may attayne hereto, and by what marks we may know our ſelues to be endued herewith. Touching meanes, the firſt general meanes, is conſtant dependance vpon the preaching of the Word. This is proued, [g] *Deſire the ſincere Milke of the Word:* he calls *the Word a ſincere Milke: a Milke* without *deceit:* it is in it ſelfe *Truth*, hauing the God of *Truth* for the Author, Chriſt Ieſus the *Truth* for the Witneſſe, the Spirit of *Truth* for the Compoſer of it; and then it works *Truth* into the hearts of thoſe that heare it. It is mightie to the purging out of that leauen of fraud which is within vs; [h] *You are cleane through the Word, &c.* [i] *Sanctifie them with thy Truth, thy Word is Truth:* there is the meanes. This is it which begets [k] Faith, and *Faith* is that which [l] *purifieth the Heart.* How came the *Romanes* to that hearti-

z *Pro.23.23.*

a *3.Epiſt.v.1,3, 4,8,12.*

b *Ier.4.4.*
c *Iam.4.8.*

d *1.Sam.16.7.*

e *Pro.23.16.*
f *Pſal.73.1.*

Truth of heart how to be procured, and how to bee diſcerned.

g *1.Pet.2.2.*

h *Ioh.15.3.*
i *Ioh.17.17.*
k *Rom.10.17.*
l *Act.15.9.*

heartineſſe and ſinceritie of obedience, which *Paul* commends ſo much? was it not by that [m] *forme of holy Doctrine which was deliuered them?* or as wee read it ſometimes, *vnto which they were deliuered?* wherein the Truth preached is compar'd vnto a *mold into which they were caſt*, and by which they were tranſpoſed into a new forme, inabled to walke vprightly, and without halting before the Lord. Then againe it is truely ſaid, that the heart can neuer bee ſincere, till it bee humbled and broken, and brought to the abaſement and deniall of it ſelfe: and what meanes hath God ordained ſo effectuall as his Word, to worke this humiliation of ſpirit? Is not this the [n] *Hammer which breaketh the ſtone?* Is not this that liuely and working inſtrument, which entreth thorow to *the* [o] *diuiding aſunder of the ſoule and the ſpirit?* Is not this it which [p] *pricketh the heart*, and maketh it to [q] *melt*: and ſometimes wringeth teares from the eyes of thoſe that heare [r] it? Beſides, what hope that euer any mans diſeaſe of a falſe heart ſhould be cured, vntill he be brought to the ſight of it? Who ſeekes for health till he know himſelfe to bee diſeaſed? and ſhall euer any man bee brought to the vnderſtanding of his defect in this, vntill he hath beene made to ſee it by the Word? This is that glaſſe, in which hee ſhall behold his ſecret falſhood, and by which hee ſhall bee brought to ſee the guile of his inward man. The Well of mans heart is deepe, neither haue wee any pitcher of our owne with which to deſcend into it: [s] *The heart is deceitfull, &c. who can know it?* meaning, that of himſelfe no man can: but there is a light in the Word, which [t] *makes all things manifeſt*. If this *light* bee ſet vpon the Candleſticke of a faithfull miniſtrie, there is nothing ſo cloſely cooped vp in the cloſet of mans heart, but it ſhall bee [u] opened. *Paul* giues this teſtimonie to the Word, well and ſoundly opened in the Church Aſſemblies, that [x] *the ſecrets of the Hearers hearts are thereby made manifeſt*. That place in the [y] Hebrewes, if we reade it as ſome doe, and as the Greeke will very well beare it, when the Apoſtle had ſpoken of the power of the Word, he addes immediately, *Neither is there any creature which is not manifeſt in the ſight therof:* viz. *(of the Word)* and vnderſtanding by *creature*, ſuch thoughts, and intents, and motions, as are framed in the heart, which may without any improprietie or ſtraining, be termed the creatures of the heart. I will not binde to this interpretation of this place: only this I am ſure, it holds good correſpondence with the Greeke, with the ſcope of the place, and with the Analogie of Faith, which are our ordinarie rules in caſe of expounding. But howſoeuer I haue alleaged enough beſides, to proue the miniſtrie of the Word to be the light by which the hidden ſubtiltie of mans heart ſhall bee diſcouered, I remember a ſaying of SALOMON, [z] *Councell is in the heart of man, but a man that hath vnderſtanding, will draw it out*: it is true ſimply in the latter, that a man of experience and iudgement will fiſh out another mans thoughts, and diue into his purpoſes, and ſound into the depth of them by degrees and circumſtances, before he is aware; now much more ſhall hee which hath that [a] *wiſedome which maketh a mans face*

m *Rom.6.17.*

n *Ier.23.29.*

o *Heb.4.12.*
p *Act.2 37.*
q *2.Kin.22.19.*
r *Nehem.8.9.*

s *Ier.17.9.*

t *Epheſ.5.18.*

u *Mar.4.21,22.*

x *1.Cor.14.25.*

y *Heb.4.13.*

z *Pro.20.5.*

a *Eccl.8.1.*

face to ſhine, meaning thereby *holy and ſpirituall wiſedome fetched out of Gods Word,* ſearch into mens boſomes, and leade them along as God ſometimes in ſpirit led *Ezekiel,* from one corner of their heart vnto another, making them by degrees to ſee the abominable deceits that are therein. Thus then I conclude, that the maine meanes to worke this truth into our inward affections, which God ſo loueth, is to wait on the Ordinance of God: the Word therein diſpenſed is without deceit, and works ſtill vpon the heart, till it makes it ſtill more and more like to it. It begetteth Faith, which is the Clenſer of the heart: it breedeth that humiliation and brokenneſſe of ſpirit, without which there can be no ſinceritie: it layeth open that guile of ſpirit, with which it is naturally enſnared, and which, vntill it be eſpyed, there can neuer be any truth within: inaſmuch as it is one ſpeciall branch of inward truth, feelingly and vnderſtandingly to acknowledge our owne vileneſſe and vnworthineſſe before the Lord. Here then, wouldeſt thou haue thy ſoule furniſhed with that qualitie, which is in the ſight of God a thing much ſet by *(Truth in the inward affections,)* looke vp for it to the Father of Lights, from whom commeth euery good and perfit giuing; and vſe the meanes which he hath ſanctified, to make thee become a true Iſraelite, and that is the preaching of that *holy Truth,* which the Spirit of Truth hath digeſted in the Word. Come thou to this with a prepared heart, making this thine errand, that thy ſoule may be rectified, and that the Image of God, which thou loſt ſometimes in *Adam,* may be reſtored in thee; then thou ſhalt ſee what a bleſſing will enſue. I ſay to thee, as God ſaid in the caſe of Tithes; proue now the Lord herewith, and ſee whether thou taking this courſe, he will not euen open the windowes of Heauen vnto thee, and powre thee out a bleſſing without meaſure. Neglect this meanes, neuer ſhalt thou come to know the crookedneſſe of thy naughty heart, but this thy natiue euill will increaſe vpon thee, and thy portion ſhall bee with guilefull and double-hearted Hypocrites in the end. And thou which art a conſtant and a conſcionable Hearer, know that thou haſt profited well by thy hearing, if thou art come ſo farre, as to know in ſome meaſure the ſecret ſubtility of thy heart, and ſo accordingly to deſire the conforming of it more and more, to that righteouſneſſe and holineſſe of truth which God approues.

A ſecond meanes to further this *Truth* and ſinceritie, is to endeuour to poſſeſſe our hearts with this, and to haue it euer in our thoughts, that in all things, eſpecially in matters of Religion, we haue to doe with God, and are euer in his preſence, hee being one (as wee haue often heard) whom no ſhewes, bee they neuer ſo glorious, are able to delude. This was Gods rule preſcribed to *Abraham*, and it is that which euery child of *Abraham* muſt obſerue: [b] *Walke before me, and be vpright:* as if hee had ſaid, *Wouldſt thou be vpright and ſincere indeed? Remember then that thou art euer in my ſight, euen when thou art moſt alone, moſt retyred, moſt with-drawne from company, moſt ſilent, and ſecret, howſoeuer diſpoſed, yet I ſtill looke vpon thee and obſerue thee: euen thy thoughts, the moſt hidden motions*

b Gen. 17. 1.

motions and passages of thy mind I vnderstand: with what affection, with what mind, with what manner of disposition thou doest whatsoeuer thou doest, I perceiue. This is a notable meanes to bring a man to vprightnesse of heart. It is the very mayne ground of all hypocrisie, that this one thing is not duely thought on. Men forget him that sees in secret, and whose eyes are as a flame of fire, and therewith pierceth further than the outward face; and hereupon they are apt to imagine that when they haue carried the matter smoothly and fayrely before men, all is well. The world eyther applaudes them, or not accuseth them, and hereupon they flatter themselues, like *the Whore that wipeth her mouth, [c] and saith shee hath committed no iniquitie.* Let vs then remember this, if we would be true and sincere in our hearts; *The waies of man are before the eyes of [d] God, and he pondereth all his paths.* This kept the Church and people of God, of old, in their sinceritie, and preserued them from *dealing falsly concerning his Couenant:* they thought with themselues, *If we doe thus and thus, shall not God search it out? for he knoweth the [e] secrets of the heart:* and this consideration moued *Paul* to faithfulnesse in his ministerie; *We make not merchandize of the Word, but as of sinceritie, but as of God, in the sight of God, [f] speake we in Christ.* See what things goe together: doing a matter in sinceritie, and doing it as in the sight of God.

c *Prou.30.20.*

d *Prou.5.21.*

e *Psal.44.17,21*

f *2.Cor.2.17.*

A third meanes to beget and increase this sinceritie and vprightnesse in the inward man, and to make vs not to content our selues with shewes and matters of forme, but to labour for the power of religion in our hearts, is, to call our selues to a frequent reckoning touching our carriages, binding our selues to an examination of them, to see how wee bee able to iustifie them before the Lord. He that hath a seruant of whose fidelitie he hath some doubt, and whom he desires if it might be to reclaime, both for the good of the partie, and for his owne particular also, that he may be vsefull to him, he will not let him runne on too long before he call him to an account; he considereth that to be the next way to make him secure and careless. If he expect euer and anon to be reckoned with, it will cause him so much the more carefully to looke vnto his businesse. It is so in this case: The Word of God telleth thee, that thou hast within thee a false, a coozening, a deceitfull heart; a heart that will beguile thee to thine vtter ruine, it is euer ready to practise with Satan the professed enemie of thy soule, to worke mischiefe against thee: wouldest thou reforme this heart, that it might become vsefull and seruiceable for thee, in the great and important businesse of saluation, be sure to call it often to an account; it will be good to reckon with it once a day, to see what hath passed it, to examine what thoughts haue beene framed in it, what purposes, what intents, what acts haue beene done, as effects and fruits of these inward purposes: surely this tying of thy selfe to such an often suruay, and looking backe vpon thy heart, will keepe thy heart in so much the more awe; and when it is once accustomed to the sweetnesse which will be felt: when it can giue account of care, and of obedi-

ence, and to the ſmart and puniſhing which followeth the remembrance of fayling in holy duties, it cannot but be kept in ſo much the better tune. The very thought of an after-reckoning will be a ſtay when one is ready to halt, and will be a meanes to keepe him vpright, when his feete haue well-nigh ſlipt. Theſe three meanes I doe eſpecially commend vnto our obſeruation and practice, if our deſire bee to attayne *to that truth in the inward affections*, of which *Dauid* giues this teſtimony, that in it God delights. Firſt, Dependance vpon the miniſtery of the Word. Secondly, Serious remembrance, that in euery buſineſſe, and place, and action we haue to doe with God. Thirdly, Often reckoning with our hearts: the often calling them to account, will by degrees inure them vnto faithfulneſſe.

Marks of truth in the inward affections.

The next thing which I promiſed for the perfiting of this vſe, is markes of this *Truth*: how a man may be able to iudge himſelfe, whether his heart and inward man be furniſhed with any meaſure of ſinceritie. Among many which I meet with, in thoſe which haue laboured to handle this poynt, I will briefly commend vnto you theſe. Firſt, It is a teſtimonie of *truth in the inward affections*, when one carrieth an vniuerſall hatred of all ſinne, that is, of ſecret ſinnes as well as of open ſins, of leſſer ſinnes as well as of greater euils, of ſuch ſinnes as haue ſome ſpeciall enticement, by ſome particularity of content or profit, as well as of thoſe which afford neyther. Thus more plainely: it is a token of a true and vpright heart, when a man hath a conſtant purpoſe in no one thing, willingly to ſinne againſt God; but rather doth endeuour to the vtmoſt in euery good way of Gods commandements. *Dauid* giues this note of them that are *vpright in their way*, Surely (ſaith he) *they doe no* g *iniquitie*: meaning, that they liue not in the ſeruice, in the willing, and ordinary practice of any thing that is knowne vnto them to be ſin: and the ſame *Dauid* oppoſeth h to the vpright in heart, *ſuch as turne aſide by their crooked waies*, that haue deuices and ſhifts notwithſtanding ſome kind of formalitie, yet in ſome particulars to diſpenſe with themſelues for ſome particular wickedneſſe. There is nothing more ordinary, then to find an vnſound and hollow-hearted hypocrite, to ſhew a kind of hatred of ſome ſinnes, who yet in ſome other will make no conſcience. *Saul* would ſeeme to carrie a great deteſtation of the peoples *eating fleſh with the bloud*, and cryed out vpon them with open mouth, i *Oh you haue dealt wickedly*: but he could thinke it nothing in a rage to ſpill the bloud of guiltleſſe *Ionathan* his worthie ſonne; and he had done it, if the people had not hindred him. How eager was *Iehu* in putting downe the Temple of *Baal*, but the worſhipping of the Calues which *Ieroboam* had ſet vp, he ſuffered to continue vpon the ſame ground, vpon which they were firſt erected, *viz.* leſt the going vp of the people according to the cuſtome to *Ieruſalem* ſhould bee dangerous, and a meanes of reducing *Iſrael* to the ancient allegiance of the Crowne of *Iuda*. The *Phariſes* were very preciſe, and would not come into the common Hall on the day of Preparation to the Paſſeouer, *leſt they ſhould be*

g *Pſal.*119.3.

h *Pſal.*125.4.

i 1. *Sam.*14.33.

be defiled; yet to satisfie their malicious hearts, they could giue consent to the shedding of the most innocent bloud of the [k] LORD IESVS. This is no sinceritie. *I hate all false wayes*, that is the voice of him that is [l] sincere. A sincere heart is as tender as the eye, which is troubled and made to smart and water with the smallest Mote; or as a strait Shoo which cannot indure the least stone within it, but makes him shrinke and tread respectiuely, and with a kind of fauour to his foote vntill it bee remoued. This is one marke.

k *Ioh.*18.28.

l *Psa.*119.128.

A second, which is in a manner a limme of the former, but yet I choose to note it apart, that it may be the better noted, is a taking heede to that sinne, to which a man finds himselfe most apt; or wherewith he hath at any time beene ouertaken. I ground this vpon a saying of DAVIDS, [m] *I was vpright, &c.* how doth that appeare? *and haue kept me from my wickednesse.* What is that which *Dauid* calleth here *his wickednesse*? Surely, some speciall euill, which he perceiued himselfe most inclineable to, and of the preuayling whereof against him, he had on some particular occasion some experience. This he calls [*My wickednesse*] which he more especially was in loue with, which he was most easily drawne into, and whereby he had beene most ensnared. Euery man hath in him naturally the seede of euery sinne, but yet there is some one or more speciall corruption, to which (whoso knoweth himselfe) will say he is more apt; which he may iustly terme *His*, as being more strong, and more working in him then some others are. Wouldst thou then be assured of thy selfe, that thou art *true in thy inward affections*; consider thy selfe, and see which is thy speciall wickednesse, which thou hast either oftnest fayled in, or art most inclined vnto. Is it rash Anger, is it Pride, is it Wantonnesse, is it Worldlinesse, is it vaine Pleasure, &c? If thou bee especially wary and watchfull touching that, to preuent the occasions, to stop the beginnings of it, to beware of the inducements to it; this is a notable testimonie of sinceritie. An Hypocrite hath euer some speciall beloued darling sinne which he fauoureth, and will not forsake. It is a common excuse vsed by many, *Oh, I pray you beare with me, it is my fault*: doest thou thinke to bee borne withall for that, because it is the euill thou art most giuen to? Nay, learne to hate it, and to striue against it so much the more, or else thou art an Hypocrite.

2

m *Psal.*18.23.

A third, is a willingnesse to lay open euery sinne as soone as it is knowne to be a sinne, and to that end a gladnesse to haue the conscience ransackt and ripped vp, that that which is sinne may bee found out. *Dauid* spake it out of experience, when he pronounced [n] *the man blessed, in whose spirit there is no guile*: now this was a branch of that spirituall guile, that hee once thought to helpe himselfe in euill doing, by holding of his tongue; as who would say, hee would forget it and passe it ouer: but he neuer was well, till hee was deliuered of that false tricke, and fell to the acknowledging of his sinne, without hiding his iniquitie: hee neuer had comfort, till hee had confest against himselfe his wickednesse. This hee writes for a patterne, and therefore giues his

3

n *Psal.*32.2.

Psalme

Psalme a title accordingly [*To giue instruction:*] and in the last Verse, professeth to doe it for the comfort of those that are *vpright in heart*; so that herein they shall manifest their vprightnesse, if like him they shall confesse against themselues their wickednesse. This experience taught *Dauid* to intreat the Lord to pry into him, as fearing himselfe, that he should deale somewhat ouer-fauourably with himselfe: o *Trieme, O God, and know mine heart: prooue me, and know my thoughts, and consider if there be any way of wickednesse in me:* and, *Let the righteous smite me, for that is a benefit:* and, p *Let him reprooue me, &c.* He was desirous to know the vtmost by himselfe by all meanes. When a man loues not those things, which tend to the discouerie of his heart and life, and to the finding out of his secret euils, as reprehensions whether priuate or publique, or serious and earnest confession of sinne before the Lord, it is a signe of a false heart: beware how thou cherish thy selfe in such an humour.

o *Psal.*139.23, 24.

p *Psal.*141.5.

4

A fourth marke, when a man makes conscience to bee one and the same manner of man at home and in priuate, that hee is abroad and in publique. This is also a branch of *Dauids* sincerities, and of his resolution to walke in a perfect way: q *I will walke vprightly in the midst of mine house:* his meaning is, hee will be the same among his houshold people, where few behold him, that hee is abroad where many see him: hee will bee as godly in his chamber, as in the Temple. You shall haue some in whom the saying is verified, *Angels abroad, Deuils at home; deuout in the Church, prophane in their Houses:* in open places where they may haue praise of men, they will doe some good; but after they are more priuate, they discouer themselues in their kind, and runne freely to their owne *race*, r *as the horse rusheth into the battell.* I could name diuers other tokens of this *inward truth*, but I will take heede to ouer-burthen your memories; you see how farre this one Doctrine hath carryed mee. If you please to looke backe where I began, I hope you shall see, that as the matter I haue deliuered is good, so it is such as springs naturally out of this Text. *Dauid* enlargeth the foulenesse of our Originall sinne, by noting what that is which God best likes, intimating thereby, that the nature of man is in it selfe most scant of that which God most approues. This that God so much loues, is inward sincerities, when a man laboureth to haue his heart as good before God, as himselfe desires to bee deemed before men. This I proued to be a truth: I applyed it first, as *Dauid* doth, to the making vs more humbly sensible of our natiue miserie. Next, I exhorted to striue to bee furnished with that which God takes such delight in: and haue amplified that Exhortation, with directions how to get this grace, and how to know our selues to haue attayned it. This is the Summe.

q *Psal.*121.2.

r *Ier.*8.6.

The

The tenth Lecture.

VERS. 6.

Therefore haſt thou taught me wiſedome in the ſecret of mine heart.

DAVIDS ſpeciall purpoſe in this clauſe, is to aggrauate his yeelding ſo farre to his owne natiue corruption, as by it to be ouer-carryed into ſo enormous a ſinne, as that which by the power of *Nathans* miniſterie, he is brought to acknowledge in this Pſalme. I read it as I finde it in our ordinarie Books, albeit in our reuiewed Tranſlations, that which is [*haſt taught me, &c.*] is, *ſhalt teach me*, or *make me to know*. That reading, I confeſſe, may carry a good ſenſe, as teſtifying the hope that *Dauid* had, that the Lord would yet bee mercifull vnto him, in furniſhing his heart with all neceſſarie knowledge: but yet (for my part) I cannot (vnder correction) conceiue, how it may ſo well ſort with the ſcope of the place; which is (as yet) more to declare *Dauids* compunction for his euill paſt, then to bewray his hope for the time to come. I will not waſte time, either in relating or in ſcanning varietie of Interpretations. For my owne particular, I thus conceiue of the place, as if *Dauid* had ſaid; *According as (O Lord) the ſinceritie of the inward man is a thing which eſpecially thou delighteſt in, ſo thou haſt beene pleaſed to conferre a gracious portion of holy and heauenly vnderſtanding vpon my heart, which maketh my ſinne the more foule, it being a kind of brutiſh choking of that ſpirituall Light which thou haſt made to ſhine within mee, by mine vnruly and vnbrideled luſts. I haue not now fayled in dutie, through lacke of knowledge, but I haue euen in a kind of wilfull manner gone againſt thoſe rules of wiſedome, which thou haſt engrauen by thy Spirit in the ſecret of my heart.* This is the meaning.

The purpoſe of the words.

Foure particulars doe here-hence offer themſelues to our conſideration. Firſt, There is a wiſedome in Religion. Secondly, God is the Teacher of it. Thirdly, God in teaching it affords a fauour. Fourthly, What ſinne ſoeuer is committed againſt this taught Wiſedome, is in that reſpect the more haynous. Theſe foure points doe very kindly and vnenforcedly ſpring out of this place, according as in the handling of each of them in its courſe and order ſhall appeare. Concerning the firſt, the Doctrine is thus,

That the knowledge of heauenly things appertayning to the right way of pleaſing God, and of ſauing our owne ſoules, is the true wiſedome. This is that which *Dauid* here calleth *Wiſedome, ſpirituall vnderſtanding*, ſuch as by which a man is *made wiſe vnto ſaluation: God had taught him wiſedome,*

The firſt Doctrine.

dome, that is, *had endowed him with the knowledge of his dutie owing to God, and of things neceſſarily pertayning to the eternall ſauing of his owne ſoule.* This he termes *Wiſedome.* God commending to the people thoſe holy Ordinances and Lawes, which he acquainted them with by *Moſes* Miniſterie, *Keepe them therefore and doe them, for that is your wiſedome:* ſo there is no true wiſedome but in the knowledge of true Religion. *Onely this people is wiſe:* God ſaith, the World ſhall bee euen forced to ſpeake ſo of the *Iſraelites*, in regard of their prerogatiue in the meanes and matter of knowledge aboue others. *Bee not vnwiſe*, ſaith PAVL, a *but vnderſtand what the will of the Lord is:* there is the definition of *Wiſedome, to vnderſtand what the will of the Lord is:* and this is that *Wiſedome* which the ſame Apoſtle begged of God on the behalfe of the b *Epheſians*, and of the c *Coloſsians.* When Kings and Iudges are called vpon to be d *wiſe*, what is perſwaded, but *Religious knowledge?* who is hee whom *Salomon* doth ſo often be-foole in his *Prouerbs?* is it not the naturall man? euery man in himſelfe ſo long as he is vnregenerate? e *Fooliſhneſſe is bound in his heart.* As wiſe as man takes himſelfe to bee of himſelfe, yet *in his birth he is but like a wild Aſſe-colt*, ſaid *Zophar* well in the generall, though preſſed amiſſe in the particular againſt f *Iob.* Now, what is mans naturall folly, but this, g *That he perceiueth not the things of the Spirit of God:* he hath no more ſauour of matters of that nature, then an Horſe or *Mule:* his beſt h *wiſedome is earthly, ſenſuall, and deuilliſh?* As then folly ſtands mainly in the ignorance of heauenly things, be a man otherwiſe in things appertayning to the world neuer ſo acute; ſo herein is *wiſedome* euen to know God aright, and him whom he hath ſent, *Chriſt Ieſus.* This is that which *Dauid* termes, i *good iudgement, and knowledge.* Becauſe of this, k *He was more wiſe then his enemies*, and *had more vnderſtanding then his Teachers*, and *exceeded the Ancients in diſcretion.* l *Hath not God made the wiſedome of this world fooliſhneſſe?* m *Knoweth hee not that the thoughts, euen of the wiſeſt, are but vaine?* How ſhall he be held for wiſe, who wanteth iudgement and vnderſtanding in the principall? and what is the principall, if not this, to know how to ſerue God ſo here, as that we may be ſaued with him, and by him hereafter? What were a man but a Foole, in caſe he otherwiſe knew all ſecrets, and could ſpeake and diſcourſe in matters of the world, as if one ſpake from an Oracle, or did equall *Salomon* in diſcouering the natures of Trees and Herbs, n *from the Cedar in Lebanon, euen vnto the Hyſope that ſpringeth out of the Wall*, if yet he were to ſeeke in the matters that concerne Eternitie? All this is but like that wiſedome which we taxe in a man, when we ſay, *He is penny wiſe, but pound fooliſh:* he will bee miſerable to ſaue a penny, and yet be prodigall in pounds vpon an humour. This is poore wiſedome: ſo on the other ſide, How can he be taxed for a Foole iuſtly, who, whatſoeuer his reach and depth be in the things of this life, (haply he hath not ſo many politique fetches, nor cannot plod and multiply proiects as others doe,) yet he knoweth the way of ſaluation, he knoweth Chriſt Crucified? Hath not he taken the wiſer courſe, who

a *Epheſ.5.17.*
b *Chap.1.17.*
c *Chap.1.9.*
d *Pſal.2.10.*
e *Pro.22.15.*
f *Chap.11.12.*
g *1.Cor.2.14.*
h *Iam.3.15.*
i *Pſal.119.66.*
k *Verſ.98,99, 100.*
l *1.Cor.1.29.*
m *1.Cor.3.20.*
n *1.King.4.33.*

who hath gotten ſome certaintie for the mayne, howſoeuer it fare with him in the inferiour: ſo that in reaſon it muſt be acknowledged, that the knowledge of ſo doing our dutie to God, as that we may ſaue our ſelues, is the onely wiſedome: where this wants, the greateſt deepneſſe is but ſhallowneſſe. Thus for proofe.

The Vſe. Here wee are taught whereat wee muſt ayme. If it bee our deſire to be wiſe indeede, the attainement of ſpirituall vnderſtanding, it muſt be our chiefeſt ſcope. Hee that knoweth how to manage his affaires here, ſo as that he groweth rich and full, and can goe thorow with ſuch buſineſſes as he vndertakes, and quit himſelfe in regard of the wrongs and iniuries which men dealing in the world are liable vnto; ſuch an one we adiudge wiſe: him wee terme a diſcreete, ſenſible, ſufficient, vnderſtanding man. This opinion wee haue of him, albeit he be as groſſe and dull in matters of Religion, as *Nicodemus*, and care as little for matters tending and appertaining thereunto, as [o] *Gallio*: ſo on the other ſide, they which are moſt induſtrious to get religious knowledge, and to that end [p] *watch daily at Wiſedomes gates*, and [q] *runne to and fro, that their vnderſtanding may increaſe, ſeeking it (according to Gods commandement) at* [r] *the mouth of thoſe whoſe lips ought to preſerue it*; they are generally reckoned of as the fooles of the times, and ſcorned and ſet at nought as ſo may ſilly Animals, which albeit it may bee they meane well, yet they know not what they doe. The worldly-wiſe man looks on and laughes at theſe, and applaudes himſelfe in his owne thoughts, who hath (vnleſſe hee deceiue himſelfe) found out a neerer and a ſurer way to heauen then theſe Gadders and buſie Hunters after knowledge are acquainted with; ſuch great difference there is betwixt the iudgement of God and man in the point of *Wiſedome*: and this is the reaſon, that [s] *not many wiſe men after the fleſh are called: the Lord hath hid the myſteries of Religion from the wiſe, and men of vnderſtanding, and reueiled them* vnto thoſe whom the world makes leſſe account [t] of. Let vs learne to beleeue God aboue all: that true knowledge of him which brings ſaluation, is the onely wiſdome. Euen *Achitophel* himſelfe is but a foole in Gods eſteeme, without this. Thus concerning the firſt. The ſecond followeth. The Doctrine is thus,

The ſecond Doctrine. *That the Lord himſelfe is the proper Teacher of that ſpirituall and heauenly wiſedome, which is accompanied with ſaluation.* [*Thou haſt taught me*, ſaith *Dauid*,] acknowledging the information and furniſhing of the inward man therewith, to be the Lords worke. According to this, the *Elect of God* are termed, [u] *taught of God*. When *Peter* made that notable confeſſion of [x] Faith, *Fleſh and Bloud*, ſaith our Sauiour, *hath not reueiled it vnto thee, but my Father which is in heauen*; teaching it to bee from God wholly, that any man knoweth and conceiueth any thing in Religion as he ought. It is the Lord, to whom either the reueiling or hiding of matters of this nature appertaines: [y] *To you it is giuen*, ſaith Chriſt to his Diſciples, [z] *to know the ſecrets of the Kingdome of God*. So that there is no poſſibility of hauing this kind of knowledge, but

o *Act.18.17.*
p *Pro.8.33.*
q *Dan.12.4.*
r *Mal.2.7.*
s *1.Cor.1.26.*
t *Matt.11.25.*
u *Iſa.45.13.*
x *Matt.16.17.*
y *Luk.10.21.*
z *Luk.8.18.*

but by donation from heauen. [a] *From thence is euery good gift, &c.* [b] *A man can receiue nothing, except it be giuen him from heauen.* Man is of himselfe a meere dullard in heauenly things; euen [c] *a beast in himselfe before God:* [d] *the things of God are foolishnesse vnto him, and hee cannot know them.* Religion is termed a *mysterie:* [e] *Great is the mysterie of godlinesse:* and *Paul* calleth the Doctrine concerning Christ, [f] *The mystery of Christ*: like is that phrase, [g] *The hid wisedome of God*, and [h] *The deepe things of God:* and all to this end, to shew, that our darkenesse cannot comprehend the things of this nature, without some speciall enabling. Euen the learned *Athenians* are apt to mocke at the Doctrine *of the Resurrection* in [i] themselues: and *Nicodemus* a *Pharise* by profession and breed, is grauelled in the Doctrine of *Regeneration*, vntill he is borne from [k] aboue. It is [l] *the Lord which must put his Law into our inward parts:* It is he which hath *the Spirit of wisedome and reuelation* at [m] command. *He hath his seate in heauen, who is the Teacher of the hearts.* It is hee which must [n] *open the heart*; without his putting a new *spirit* into the bowels, and giuing [o] *vnderstanding in all things*, no man can euer gage the depth of heauenly things: hee will bee but as one fixing his eyes vpon the bright shining Sunne, who the more he looks, the more he is dazeled; so the more a man shall trust to his owne strength in matters of this nature, the more he shall be confounded, and soone hee will bee intangled in such a Labyrinth of conceits, that hee shall neuer bee able to get out. None can truely teach the heart, but onely hee that made the same.

a *Iam.*1.17.
b *Ioh.*3.27.
c *Psal.*73.22.
d 1.*Cor.*2.13.
e 1.*Tim.*3.16.
f *Ephes.*3.4.
g 1.*Cor.*2.7.
h *Vers.*10.
i *Act.*17.32.
k *Ioh.*3.9.
l *Ier.*31.34.
m *Ephes.*1.17.
n *Act.*16.14.
o 2.*Tim.*2.7.

The Vse.

The mayne and proper Vse of this Doctrine (which also followeth very fitly vpon the former Doctrine) is taught by S. IAMES, [p] *If any of you lacke wisedome, let him aske of God.* Would wee that holy and heauenly wisedome before commended to vs, behold here who it is that teacheth it, and who is only able to bestow it. It is the Lord who teacheth it, and settleth it in *the secret of the heart.* DAVIDS prayers then must be taken vp, [q] *Teach me thy way, O Lord.* [r] *Teach me thy Statutes.* [s] *Open mine eyes, that I may see the wonders of thy Law:* [t] *Hide not thy Commandements from me:* [u] *Make me to vnderstand the way of thy Precepts.* [x] *Giue me vnderstanding.* [y] *Teach me to doe thy Will: let thy good Spirit leade me, &c.* DAVID is frequent in such kind of requests. His sonne *Salomon* had learned of him to pray for an [z] *vnderstanding heart.* May it not generally bee said to vs in the words of S. IAMES: [a] *You get nothing, because you aske not?* God is ready to giue, and that largely: [b] *Open thy mouth wide, and I will fill it.* Our selues are onely in fault for our owne penurie herein; *If thou callest after knowledge*, (saith the Spirit of God by SALOMON) [c] *and criest for vnderstanding, then shalt thou vnderstand righteousnesse, and iudgement, and equitie, and euery good path.* If a King should giue out a mint of Treasure vpon this only condition of fetching it, who would not hasten for his share? Sith God offereth such a blessing, requiring no more vpon our parts but to seeke it; are wee not without excuse, if we will goe without it for lacke of asking?

p *Chap.*1.5.
q *Psal.*86.11.
r *Psal.*119.12.
s *Vers.*18.
t *Vers.*19.
u *Vers.*27.
x *Vers.*34.
y *Psal.*143.10.
z 1.*King.*3.9.
a *Iam.*4.2.
b *Psal.*81.10.
c *Pro.*2.3,9.

Perhaps

Perhaps we will say, we aske, we will professe that we are ordinarie suters vnto God for this blessing. It is well if we be: but if we be and yet want, sure it is, because, as S. *Iames* saith, [d] *Wee aske amisse:* we doe not seeke of him as we should. Therefore to make all cleere vnto vs herein, it shall bee very profitable to enlarge this Vse by shewing three things. First, How God teacheth this wisedome. Secondly, How wee must bee qualified and disposed, that we may be taught it. Thirdly, How we shall be assured that we are taught it.

d *chap.*4.3.

The point concerning the seeking, obtaining, and enioying of heauenly wisedome, enlarged.

How God teacheth heauenly wisedome.

Touching the first: We must not dreame of any Anabaptisticall reuelations, and I know not what strange and immediate inspirings, but we must haue recourse to a meanes. For so God works ordinarily: and the meanes which for this God hath sanctified, is the ministerie of man. The holy Scripture is the Booke of Wisedome, out of which God will giue vnto the simple sharpnesse of wit: but, teaching by man, is the Pipe by which this sacred Wisedome is to bee conueyed vnto vs from the Fountayne: therefore God honoureth his Ministers with the title of [e] *Teachers*, and hath ordayned a deputation of faithfull men, which should be [f] *able to teach others also*. It pleased him to terme such, [g] *Labourers together with himselfe:* inasmuch as he hath put this teaching-businesse into their hands, and by them teacheth those whom it is his good pleasure to instruct: [h] *Goe yee out, and teach all Nations, &c.* If a man shall pretend a desire and disposition to be taught of God, and yet shall neglect this meanes, it is but meere presumption. No man hath any assurance by the Word of God, euer to attayne this wisedome but by this course. I remember what *Paul* notes touching the Church of Corinth, and we may obserue it as a true pourtraiture of the state of our times: one cryed, [i] *I am* PAVLS; another, *I am* APOLLO's; a third, *I am of* CEPHAS: the people began to grow into comparisons of their Teachers, each one as himselfe affected. PAVL, *me thinks, is the best*, said one: nay, APOLLO's *for me*, said another: *Oh no*, PETER *goeth beyond them all*, said a third. In commeth a fourth, and as taking himselfe to be wiser then all the rest, *I will hang vpon none of them all*, saith hee; *I am* CHRISTS, *I will beleeue in him, I will not trouble my selfe to harken vnto those:* so now, there being a folly among our Hearers, to respect the gifts of their Teachers more then their owne dutie of profiting by their Doctrine, there be that take occasion by their indiscretion to renounce all; Oh, they will depend vpon no men, God is he that is the Teacher of all, and to him they will looke. I beseech you, marke what the Apostle there saith in this case fitly and fully, [k] *Is Christ diuided?* as if he said, *Will you make a separation betwixt Christ and his Ministers, professing a sole dependance vpon him, without the mediation of any mans ministerie? I will hang vpon none of them all, I will depend vpon Christ.* It is as great an error so to professe, so to depend vpon Christ, with a neglect of *Paul* and *Apollos*, and *Cephas*, as to hang so much either vpon all of these together, or any one of them apart, as in the meane while to forget Christ, who is the Author of their Ministery, and who is only able to giue a blessing thereunto.

e *Ephes.*4.11.
f 2.*Tim.*2.2.
g 1.*Cor.*3.9.
h *Matt.*28.19.
i 1.*Cor.*1.12.
k *Vers.*13.

Both extremities must be auoided, and the middle way made choise of, as the safest way. Expect a blessing from the Teacher of the heart, by him that is appointed to be the Teacher of the eare: and so listen to the Teacher of the eare, as to know there is an higher then he, who must make it worke vpon the heart. Here then is the way by which God will bring thee to be wise. If thou scorne this course, and presume so far vpon thy selfe, as to be able to doe well enough without it, thou wilt become of the number of those, touching whom PAVL, [l] *Who when they professed themselues to be wise, became fooles:* thou wilt perish in thine owne imaginations, and vanish away like a Snaile that melteth, or like the vntimely fruit of a Woman, in thine owne conceit. This is the first point: [m] *He that desireth*, as *Salomon* saith, *to lodge among the wise, let him prepare his eare to harken to the instruction of life.* I know God can teach otherwise, but I haue no warrant to thinke he will. In this case I am sure, I am tyed by a Commandement, and I am encouraged by a Promise; out of this, I goe vpon meere aduenture: it is a thousand to one, but it will fare with me, as with them who would needs transgresse the Lords course in the matter of *Manna*: they were told, that vpon the Sabbath they should find none; yet they would trie: but what saith the Text? [n] *Some of the people went out to gather, but found none:* so they were charged vpon the weeke daies to lay vp none, yet they would needs reserue; but it was [o] *full of wormes, and stunke.* Thus shall it be with me, when in the singularity and pride of my owne heart, I wil forsake the Lords high-way, and goe some by-path of mine owne deuising: either *I shall find none*, or *it will be such as will stinke*, and come to nothing. I speake of this point often, and as long as I shall speake, by the grace of God, euer will: because it may be said of this particular way, as was said of the generall way of Christianitie, [p] *There is about it stirre and trouble not a little.* The Deuill striues to disable it, and to disparage it, to affright and withdraw men from it, as much as is possible. It shareth with him who is the author of it, [q] *it being a signe to be spoken against.* And as peoples hearts begin to leane towards it, so Satan casts many rubs in their way to keepe them from it; and yet when many ploughers haue ploughed vpon the backe of it, and made long furrowes, so that many euen of those who should of right cry *Grace, grace vnto it*, doe not yet as they passe by, so much as wish well to it, nor say, The blessing of the Lord bee vpon it: but rather are readie with the children of *Edom* in the day of *Ierusalem*, to cry *Downe with it, downe with it*; yet it shall be the wisedome of God, and the power of God in despight, it shall be iustified of all her children.

l *Rom.1.22.*

m *Pro.15.31.*

n *Exod.16.27.*

o *Vers.20.*

p *Act.19.23.*

q *Luk.2.34.*

How wee must bee qualified, that we may bee taught.

The next point is, touching our disposition that wee may bee taught. In wayting vpon the appointed meanes to get this *Wisedome*, we must be furnished with two especiall qualities: First, Humilitie: Secondly, Earnestnesse. First, the former I ground vpon that often remembred saying, [r] *He will teach the humble his way.* Now he is *humble* in this case, who hath learned to renounce that wisedome, that sharpnesse, that sufficiencie, which he hath in his owne opinion in himselfe. This is that *deniall*

r *Psal.25.9.*

of

[f] *of a mans ſelfe which Chriſt requireth in his Followers:* PAVL, [g] *a being a foole, to the end one may be wiſe:* a man muſt diſclaime all poſſibilitie of guiding himſelfe, and reſigne and yeeld vp himſelfe wholly to the Lords conduct. They which haue this diſpoſition, are the *Babes to which God reuealeth the Myſteries of his Kingdome*, when hee paſſeth ouer thoſe which feede themſelues with [u] ſelfe-conceits. Hee that comes to be taught of God in the meanes with this fixed perſwaſion, that he is by nature a very foole in the things of heauen, and can apprehend nothing but by Gods inlightning, and that his reaſon and affection is no fit rule to ſquare Religion by, and thereupon reſignes and giues ouer himſelfe altogether to the Lord, reſoluing to goe as hee leades; that man is ſure to receiue a bleſſing, the very minde of Chriſt ſhall bee reuealed to that mans ſoule. This is the reaſon why many ſilly ſoules, poore fooles in the worlds account, goe away with the ſweetneſſe of Religion, and bee ſatisfied as it were with marrow and fatneſſe, when as diuers others that looke higher, and take more on them, and come rather to iudge and cenſure, then to learne, are ſent empty away. It may bee they get the Shell, the words and phraſes, and an increaſe of ſome kinde of ſuperficiall knowledge, but the others get the Kernell. It may be truely ſaid of many, that if they had beene leſſe wiſe, they had beene more religious: whiles they feede themſelues with their imaginarie wiſedome, the more ſolid Wiſedome of God cannot take place: *They muſt bee fooles, whoſo ſeeme to themſelues to be wiſe, that they may be transformed into true wiſedome.* This is an hard ſaying, and who will bee content thus to befoole and avile himſelfe in the hope and expectation of wiſedome from aboue? But thus it muſt be, or the Wiſedome of God cannot enter.

The ſecond qualitie, Earneſtneſſe. Excellently is this deſcribed by *Salomon:* ſee how the termes there vſed doe betoken earneſtneſſe: [x] *Cauſe thine eares to harken vnto wiſedome, incline thine heart to vnderſtanding: Call after knowledge, crie; ſeeke her as ſiluer, ſearch for her as for Treaſures: Then ſhalt thou vnderſtand the feare of the Lord, and find the Knowledge of God.* What earneſtneſſe greater then that which is for *Siluer* and for *Treaſure? Men deſcend into the bowels of the Earth, to get it out: men iourney for it to the ends of the world:* they riſe early for this, and lie downe late, and eate the bread of ſorrow. Nay, in the eager purſuit hereof, men will ſtraine a point of Religion, and aduenture euen their ſoules. Thus *the Kingdome of heauen muſt ſuffer violence*, and wee muſt goe about to take it as it were by [y] *force*. In this buſineſſe there muſt be [z] *labouring*, [a] *ſtriuing*, [b] *giuing all diligence*, [c] *a ſeeking early*. Would wee haue the reaſon of the ſcant meaſure of our wiſedome in ſpirituall things? Sure, wee bee not earneſt: our prayers be cold: our indeuours ſlacke: our affections heauy: we bee not conſtant in our courſes for obtaining it: now and then for a fit we are eager, but vpon a ſudden we are gone againe, and ſo are like a man in a ſlipperie path, who goeth backe with the one legge, as much as hee goeth forward with the other. Hee that will haue it indeed, muſt bring that with him, which

[f] *Luk.9.23.*
[g] *1.Cor.3.18.*
[u] *Luk.11.21.*
Stulteſcere oportet, quicunq; ſibi videntur ſapere, vt ad veram ſapiendi rationem formentur.
[x] *Pro.2.1, &c.*
[y] *Matt.11.12.*
[z] *Ioh.6.27.*
[a] *Luk.13.24.*
[b] *2.Pet.1.5.*
[c] *Pro.8.17.*

Barnabas commended to the *Antiochians*, by the name [d] *of full purpose of heart*. I see this is the way, and hereto I will tye my selfe: [e] *This will we doe, if God permit vs.* In this course wee must [f] *goe from strength to strength*; and though the course seeme to vs, as bad as IONATHANS, *A sharpe Rocke on the one side, and a sharpe Rocke on the other side*, yet let vs goe thorow, albeit we be fayne like him, to [g] *goe vpon our hands and our feete*. That which we seeke, will requite our labour in the end.

d *Act.*11.23.
e *Heb.*6.3.
f *Psal.*84.7.
g 1.*Sam.*14.4, 13.

How wee shall know our selues to bee taught.

How shall we know that we are taught? The Text answereth: Where God teacheth, the heart is taught: *Thou hast taught me wisedome in the secret of my heart*. Looke then what is in thy heart. There be that haue gotten some smacke of this wisedome into their braynes, they haue a kind of lip-wisedome, and can talke somewhat plausibly of Religion, but it is not yet come to their hearts. Their hearts be not humbled, they haue not that which the Apostle commended in the Romans, [h] *Obedience from the heart*. Is thy heart reformed? is the naturall corruption thereof in some good measure subdued and abated? is obedience sweet vnto thy heart, and that which thy soule delighteth in? this is a signe thou art taught of God. If thy heart be naught still, and the power of sinne no whit subdued nor purged out; if thou couldest speake with the tongue of Men and Angels, yet thou art but as a sounding Brasse, or a tinkling Cymball; thou art no better then a Foole in Gods account. Man may teach the eare, his Arte may preuaile so far as to worke a kind of generall knowledge into thee: but when God takes the matter in hand, hee teacheth the heart, ingrafts such a knowledge by which the heart is changed. Now followeth the third generall point.

h *Rom.*6.17.

The third Doctrine.

That when God bestowes on any man spirituall wisedome, and religious knowledge, he giues such a blessing as deserues acknowledgement. This I gather hence, because *Dauid* mentioneth this as one of the fauours of God towards him, which he had abused. *This and this hast thou done for me, and yet thus and thus haue I requited thee.* It is reckoned as one of the priuiledges of the people of God, that [i] *they should know the Lord from the least of them vnto the greatest of them.* [k] *Let not the wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches: But let him that glorieth, glorie in this, that he vnderstandeth and knoweth the Lord, &c.* as though this were the principall glorie of Gods Elect. Christ would haue his Disciples take notice of it, as a fauour conferred on them, that to [l] *them it was giuen to know the Mysterie of the Kingdome of God:* the very [m] *mind to know is a blessing*; the thing it selfe then much more. Did not *Paul* thinke this a Truth, when as hee craued this of God for those to whom hee [n] wished best? so for his owne particular [o] *he thought all things losse for it*; [p] *Without this knowledge, the mind of man is not good:* [q] *A mans Zeale is little worth:* his deuotion and seruices which hee tendereth to God are in [r] vaine. So long as a mans [s] *cogitations are darkned through ignorance, he is a stranger from the Life of God.* [t] *My people are destroyed*, saith God, *for lacke of knowledge*. God could not lay a greater imputation vpon the

i *Ier.*31.3,4.
k *Ier.*9.23,24.
l *Mark.*4.11.
m 1.*Ioh.*5.20.
n *Col.*1.9.
o *Phil.*3.8.
p *Pro.*19.2.
q *Rom.*10.2.
r *Hos.*6.6.
s *Ephes.*4.18.
t *Hos.*4.6.

Iewes

Iewes of old then this: [u] *Israel hath not known; my people hath not vnderstood.* It must needs be then, that it deserues an acknowledgement with all thankfulnes, when God teacheth a man *wisdome in the secret of his heart.*

The Vse.

This poynt serues briefly to quicken their thankefulnesse, vpon whom God hath bestowed this blessing, and to stirre vp all our desires to increase therein more and more. Hath the Lord beene gracious to thee in scattering the mist of thy naturall blindnesse, and in enabling thee to see the things which are giuen to vs of God? are thine eyes anoynted with eye-salue, so that thou beginnest to sauour the things of the Spirit, better than in times past? Oh thanke his Maiesty for this mercy, this, a kindnesse of greater value, then at first (perhaps) thou art aware of: labour to increase in this knowledge, striue to haue yet a larger and a fuller measure of this spirituall vnderstanding. *Blessed is the man that findeth it, and happy is he which getteth it: the merchandize thereof is better than the merchandize of siluer, and the gaine thereof is more than gold. All that thou canst desire, is not to be compared to it. It is a tree of Life to them that lay hold on it;* [x] *Blessed is he that doth retaine it.* [y] *Many say* (saith DAVID) *who will shew vs any good?* Behold here the maine good. If the Lord, who commanded light to shine out of darkenesse, shall shine into our hearts, to giue the light of the knowledge of the glory of himselfe in the face of Iesus Christ; here we may say like [z] PHILIP, *Lord, shew vs this, and it shall suffice.*

u *Isa.* 1. 3.

x *Pro.* 3. 13 *&c.*
y *Psal.* 4. 6.

z *Ioh.* 14. 8.

The fourth Doctrine.

Come we to the fourth particular propounded, concerning which this Doctrine: *That by how much the more any man knoweth in matters of Religion and Godlinesse, by so much the fouler is his sinne, when he falls into any great offence.* Wee are now come to the speciall thing intended by *Dauid* in this Clause. He is so much the more ashamed of his fault, and acknowledgeth it to be by many degrees so much the more hainous, because he was one whom God had abundantly enlightened with holy knowledge aboue others. *O Lord, I haue the lesse to say for my selfe by way of excuse, nay, I am so much the more to be reproued, yea and the more iustly (if thou shouldest deale according to my deserts) to be condemned to the pit of Hell, because thou hast measured vnto me a larger portion of knowledge in thy wayes, then vnto diuers others: Well did I know the hideous hatefulnesse of the sinne of Adultery, it was not hidden from me, that no such thing ought to be done among the people; euen in the very act my heart did tell me, that I did that which thou abhorrest. It was not vnknowne to me, that thou art the auenger of bloud, and that the cunning carriage of the businesse could not hide it euer from thy sight; and yet wretch, that I was, euen against this knowledge did I sinne, contrary to this apparant light shining in my heart haue I gone. I haue a witnesse in my bosome that condemnes me; My owne soule taught by thee, cryeth shame against me; My conscience checked mee; My vnderstanding presented a rule of holinesse vnto mee, and yet behold what I haue done, as it were in despite of all this, I haue thus transgressed.* Thus doth DAVID improue his sin. A man so taught, so to offend; a man knowing so much, to sinne so enormously;

mouſly; Oh how did this adde to the anguiſh of his ſoule, and employ his wits for the aggrauation of his fault before the Lord! hee could not tell how to terme this euill, or with what one word to expreſſe it as it was. Sure it was preſumption in an high degree. Now the generall truth of this poynt, is eaſily manifeſted by the Scripture: [a] *That ſeruant which knew his Maſters will, and prepared not himſelfe, neyther did according to his will, ſhall be beaten with many ſtripes.* The more knowledge then, the greater the offence, and the heauier will the iudgement be, without repentance. [b] *If I had not come, and ſpoken vnto them, they ſhould not haue had ſinne; but now haue they no cloake for their ſinne.* They had yet had ſomething to plead, if they had not beene taught: but now the truth being ſo plainely manifeſted vnto them, they had no excuſe: [c] *To him that knoweth how to doe well, and doth it not, to him it is ſinne.* It is ſinne (howſoeuer) not to doe well, but in him that hath knowledge of his dutie, and yet tranſgreſſeth, in him it is ſinne with a witneſſe, it is a kind of doubled iniquitie. The very Heathen for ſinning ſo directly againſt the light of nature, were iudged of God in that very [d] particular: ſo grieuous a ſinne is it to ſinne againſt knowledge. It is one of the neereſt ſteps vnto that vnpardonable ſinne againſt the Holy Ghoſt: what is that, but a deſpitefull oppoſition to a mans owne knowledge in the things of God? and if a man begin once to make it ordinary, to treſpaſſe againſt his knowledge, and to aduenture vpon thoſe euils, which are manifeſtly knowne to his ſoule and conſcience, by the Word of God, to be ſinnes againſt God, ſuch is the nature of ſinne to increaſe, and ſuch a hardneſſe and cruſt will by little and little grow vpon ones inward parts, that he will be ſuddenly plunged into that wofull ſinne before he is aware. [e] *I was receiued to mercie,* ſaith *Paul, becauſe I did it ignorantly,* ſpeaking of his preſuming courſe before his calling: ſome fauour yet when a man doth [f] *not know that he doth euill:* it excuſeth though not from the whole, yet from the meaſure: but when the mind is enlightened, and the iudgement informed, and the particularity of the euill wherein one offends is knowne, then it is fearefull: and when the conſcience is awakened, it will giue the deeper wound, and fill the heart with the ſharper griefe, and the face with the greater ſhame.

a *Luk.* 12.47.

b *Ioh.* 15. 22.

c *Iam.* 4.17.

d *Rom.* 1.11.

e 1. *Tim.* 1.13.

f *Eccl.* 4.17. *Non à toto, ſed à tanto.*

1. *Vſe.*

This in generall may be made vſe of for the declaring of the extreme wickedneſſe of theſe preſent times. The light ſhineth now in a greater meaſure than it did in former ages. The Scriptures are more common, the preaching of the Word more frequent, good bookes for the diſcouery of holy knowledge, more plentifull than in the dayes by-paſt. Certainely God lookes for better things at the hands of the men of this generation, then of thoſe that liued in the dayes of ſparer and ſcarcer meanes. The great ſinnes of our times proceed not hence, becauſe men are not taught otherwiſe: may we not make the demand of the Apoſtle, [g] *Haue they not heard? did not Iſrael know?* It cannot be vnknowne to theſe times generally, what dutie we owe to Gods Sabbath, what reſpect to his name, what reuerence to his Word. This age is better acquainted with

g *Rom.* 10.18, 19.

with theſe things then thoſe before vs: yet how doe theſe times abound with the prophanation of Gods Holy-day, with the abuſe of his Titles, with the contempt and ſcorne of his Word? Is it newes to men at this day, that they ought not to liue in vncleanneſſe, in drunkenneſſe, in oppreſſion, in pride? &c. The very plaine Text, if men haue no more, is enough touching ſuch things as theſe, to leaue them quite without excuſe: and yet how doe theſe ſinnes fill the Countrie from corner to corner? theſe be the euils which yet for all this depart not from our ſtreets. No doubt God hath a ſpeciall controuerſie with theſe times, and ſome extraordinarie vengeance is iuſtly to bee looked for, if the Lord bee not quickly appeaſed by ſome great repentance more then ordinarie. Why was it to bee eaſier with *Sodom* and *Gomorrha*, then with *Capernaum?* Was it not becauſe God had taught *Capernaum* more then *Sodom?* where much is beſtowed, there is much required: and if Gods expectation be diſappointed, there will be alſo much inflicted. Neuer any Nation ſo ſeuerely iudged as that of *Iewes*: and why? God neuer dealt ſo with any Nation, ſo long as that was a Nation, for the meanes of knowledge.

Secondly, this may bee applyed from the times generally, to ſeuerall Pariſhes and Congregations more eſpecially. As our times in the generall are times of more knowledge then the former, and therefore our ſinnes fouler; ſo by Gods ſpeciall diſpenſation, there be ſome Pariſhes which haue the meanes of holy Wiſdome more ordinarie, more ample, more at full, then ſome others haue. They may drinke Water out of their owne Ciſterne, and neede not bee ſcattered abroad like the poore *Iſraelites*, when by the *Egyptian* tyranny they were forced to gather Stubble in ſtead of Straw: they haue among them a faithfull and a wiſe Steward, to giue them their portion of meate in ſeaſon. Let all ſuch know, that by how much the more diligently, and effectually, and powerfully they are taught, by ſo much the greater is their ſinne, if they receiue the Grace of God in vaine. When men cannot ſay in truth of heart before the Lord, that they are ignorant in the Myſterie of Chriſt, to ſeeke in duties pertayning to God and their Neighbour, that they come vnpreparedly to the Sacrament, that they are inſufficient to performe houſhold holy duties for lacke of direction, for lacke of teaching, for lacke of calling vpon; their ſinne is grieuous, their caſe dangerous, their end will bee terrible if they doe not beware. It is hard [i] *eſcaping when men neglect ſo great ſaluation.*

This is yet further to be preſſed to particular perſons. Art thou a Profeſſor of Religion, an ordinarie hearer, an vſuall frequenter of holy exerciſes, and hath God bleſſed theſe courſes vnto thee, to the increaſing of thy knowledge, to the perfiting of thy vnderſtanding in matters of Religion? Is thy heart ſeaſoned with ſome portion of this wiſedome here ſpoken of? take heede how thou ſinneſt againſt that light which the Lord hath ſet vp in thee to direct thee. Thy fault ſhall be more hainous then ten others, to whom God hath not giuen to know ſo much as hee hath

2. *Vſe.*

h *Exod.5.3.*

i *Heb.2.3.*

3. *Vſe.*

hath to thee: the ſcandall will be greater, the wound vnto good profeſſion deeper, then if one had done it, that profeſſeth and knoweth nothing more then ordinarie. This had needе to bee vrged vpon many, who make but little conſcience of ſinnes againſt conſcience, and of going cleane againſt thoſe holy Rules, which the Finger of God, by the teaching of his Word, hath written in their hearts. This makes the beſt courſes to be ſo ill ſpoken of, and the ſeeking after knowledge to be ſo much condemned, as the ground of all licentiouſneſſe. Too many are more forward to know, then to obey.

4. *Vſe.* Yet againe more particularly according to the preſent example, this is to bee made vſe of for direction in the matter of repentance. Haue I, or haſt thou committed any ſpeciall ſinne, and hath God beene pleaſed to make our hearts to ſmite vs for it, and to ſummon vs to an humiliation before the Lord? Let vs not then goe about to hide our ſinne, or to extenuate it, but let vs lay it open before him, from whom it cannot bee concealed; let vs make the worſt of it rather then otherwiſe; and among other circumſtances, let vs inquire whether it bee not an offence againſt ſome particular wherein the Lord hath taught vs better: if wee finde it to be ſo, oh, let this wound vs to the quicke, let vs labour that this may grieue vs aboue all, and when wee come to this part of our confeſſion betwixt God and our ſoules, *O Lord, wee know wee ſhould not haue done thus and thus, and yet wee haue committed it: wee know wee were bound to theſe and theſe particulars, and yet wee haue neglected them*; then let vs cry out vpon our ſelues, and ſtriue to worke our hearts to a deeper apprehenſion of our fault, knowing that the Lord hath ſo much the more cauſe and matter of condemning vs if he would. How often ſhall many of vs haue cauſe to be humbled for this particular, euen for going in a kind of violent and careleſſe manner, cleane againſt that light which ſhineth in our ſoules? Let vs learne then of *Dauid* for this eſpecially to lament, *Thou haſt taught me wiſedome, &c. and yet thus haue I done: what ſhall I ſay? whatſoeuer ſome other herein might plead excuſe, yet I cannot: I knew better, I profeſſed better, I perſwaded others better, my heart was ſtored with holy Precepts receiued from thee, cleane againſt this courſe, yet as it were in very deſpight and defiance of them, all this haue I done.* This was *Dauids* accuſation of himſelfe, thus let ours bee: and let vs beware how wee giue way to our owne luſt, to carry vs away againſt our knowledge. It may pleaſe, or at the leaſt, not mooue for the preſent, but it will bite deepe in the end.

The

The eleuenth Lecture.

VERS. 7.

Purge mee with Hyſope, and I ſhall bee cleane: waſh mee, and I ſhall bee whiter then ſnow.

HItherto we haue heard *Dauid* begging earneſtly for the pardon of his grieuous ſinne, and withall both improouing it, and accuſing himſelfe as much as he could. There needs no profeſſed Attourney to open his Inditement before God, who hath an awakened conſcience. His owne feeling furniſheth him, both with will and skill to bee his owne accuſer to the vtmoſt. The truth hereof we haue ſeene in *Dauid* thus farre. In this *Verſe* hee renueth his requeſt for pardon, but withall ſhewes what it is wherein and whereby it is his hope to obtayne it. We may note in this *Verſe* two things. Firſt, What *Dauid* craues: *(purging, &c. and waſhing.)* Secondly, What is the good which he looks to enioy, if hee may bee heard in his crauing: *(I ſhall bee cleane, and whiter then ſnow.)* Of the firſt, *Purge me with Hyſope, and waſh me.* Theſe termes preſuppoſe filthineſſe and vncleanneſſe: and if this Verſe were to be handled apart, iuſt occaſion might here be taken to treat of the nature both of Forgiueneſſe of ſinne, and of ſinne it ſelfe; but thereof I ſpake in the examination of the two firſt Verſes; I will therefore now tye my ſelfe to that which is peculiar to this Verſe. In taking vp the termes of *Purging* and *Waſhing*, DAVID hath reference to the cuſtomarie Ceremonies of theſe times, in which many outward ſprinklings and clenſings were in vſe: and as he ſpeaks particularly of *purging*, ſo he makes mention of *purging by Hyſope*, an herbe in vſe of old among the Iewes, and that by Gods ordayning, in their ſacred and religious Seruices. When the Paſſeouer was firſt inſtituted, at the point of the *Iſraelites* departure out of Egypt, it was ordered that with a bunch of *Hyſope*, dipped in the bloud of the Lambe, the Lintel of the houſe ſhould be ſtrooken, that thereby in the going through of the Angell to deſtroy, the houſe of an Iſraelite might bee diſtinguiſhed and knowne from the houſe of an Egyptian. Such an vſe there was of *Hyſope* in the clenſing of the [a] Lepers, and in that Ceremonie which was obſerued about leſſer kind of [b] vncleanneſſes. But now of this *Hyſope* thus vſed, I may ſay as *Paul* of the two ſonnes of ABRAHAM, [c] *The one by a ſeruant, the other by a free Woman: By it another thing is meant.* It is (as *Baſil* termes it,) *the ſhaddow and repreſentation of ſome further matter.* If wee conſider theſe places named wherein the vſe of *Hyſope* is enioyned, wee ſhall find that the bloud of ſome

The things obſeruable in this Verſe.

a *Leu.*14.4,*&c.*

b *Num.*19.6, *&c.*

c *Gal.*4.24.

Alterius rei enigma.

ſome ſlaine, either Beaſt or Bird, accompanied it; the *Hyſope* was the inſtrument to ſprinkle that bloud. When wee vnderſtand whereof that bloud was a type, what it was which *Dauid* meant by deſiring *to be purged with Hyſope*, is quickly vnderſtood. All that bloud which was ſhed of old, of Bulls, of Goates, and Calues, of Kine, of Lambs, of Sparrowes, was not to ſettle the hope of the people in outward and
d *Heb.10.4.* externall things: (*for* [d] *it was not poſsible that any ſuch bloud ſhould bee of force to take away ſinnes:*) but thereby was meant that which Saint
e *1.Pet.1.19.* *Peter* termes, [e] *The precious Bloud of Chriſt, as of a Lambe vndefiled and without ſpot.* Why God choſe *Hyſope* rather then any other herbe for the application and ſprinkling of this bloud, to me it ſeemeth hard to determine. I am not ignorant, that here ſome take occaſion to diſcourſe of the nature of *Hyſope*; that it hath a kinde of natiue propertie to o-
Purgandis pul. monibus aptus. pen and to clenſe. *Auguſtine* vpon this place ſaith, that by the report of Phiſicians, *it is fit to purge the Lungs*, and vpon that ſtretcheth it (in my ſmall vnderſtanding) ſomewhat farre to ſhew, that it betokeneth the humbleneſſe of Chriſt, who is as Hyſope growing low for the purging of our pride, which floteth in the Lungs, and is diſcouered by the puffing and blowing thereof: ſome others haue other conceits hereupon, with the relating whereof I will not waſte time. Whether God appointed *Hyſope* to this vſe, for any naturall propertie thereof in medicines, or becauſe of the fitneſſe thereof, hauing diuers ſprigs to beſprinkle with, I thinke it no great wiſedome to diſpute. Wee can haue little certaintie herein, inaſmuch as it ſeemes there was a great difference betwixt that *Hyſope* which was among the Iewes, and that which wee haue now with vs. Where ſhall wee find ſuch an *Hyſope* ſtalke as was vſed to lift
f *Ioh.19.29.* vp the Spunge to our Sauiours Mouth vpon the [f] Croſſe, which Saint
g *Matt.27.38.* *Matthew* calleth [g] *a Reed?* ſo that when we haue found out the Phiſicall vertue of our *Hyſope*, we are not ſure that ours now, and that in vſe then,
h *1.King.4.31.* abſolutely and vniuerſally doe agree. That which is termed the [h] *Hyſope that groweth vpon the Walls*, as noting the place where it doth eſpecially flouriſh; I thinke we doe very ſeldome ſee it grow ſo. Doubtleſſe God ordained ſomewhat to ſprinkle the bloud with, to teach the neceſſitie of applying the bloud of Chriſt to a mans owne ſoule. Now what is thus ſaid touching purging with *Hyſope*, the ſame is to bee ſaid in effect concerning *waſhing*: the legall *waſhings* vſed by the Prieſt towards themſelues, or towards others by diuine inſtitution, had an ayme at the ſame
i *Reuel.1.5.* thing, euen that [i] which is called *a waſhing vs from our ſinnes in the Bloud of Chriſt.* Thus then we haue the purpoſe of *Dauid* here: he had prayed in the beginning to haue *his ſinnes put out and waſhed*: now hee expreſſeth more at full, wherein he placed his hope *of purging* and *waſhing, viz.* in the *precious Bloud of the Lord Ieſus.*

The firſt Doctrine. The words being opened, let vs proceede to inquire for Doctrines. Thus therefore, *That ſuch outward things as God hath ordained, as helps in matters of Religion, as they are not to bee neglected, ſo neither are they ſo to be reſted in, as if any good could come from them ſimply, without a ſpeciall*

speciall blessing from the Lord. This is gatherable out of *Dauid* here. His speech here wherein he mentioneth *Hyssope*, is an argument that howsoeuer in the opinion of flesh and bloud, the sprinkling of ones face or bodie with bloud by a branch of *Hyssope*, was but a pettie seruice, yet sith it was the Ordinance of God, hee would not despise it, nor refuse, when occasion was, to bee partaker of it: then againe, his desiring the Lord *to purge him with it*, is a token that hee rested not in the bare act, as sufficient for the clensing of his soule: he knew well, that besides that which the Priest did herein to the outward man, God must conferre some secret vertue vpon the inward man, or else all would be in vaine. So that hence is a rule for vs, touching all such outward and visible performances, as God hath appointed to be vsed in Religion. The least of them must not be despised, and yet withall none of them all, depended vpon as sufficient in it selfe to be a meanes of grace, and good without the Lord. The truth of this, besides that which may be, and is collected thus out of this place, I will briefly shew: First, That nothing among the Rites prescribed of old by God, was to bee slighted ouer as superfluous and vnnecessarie, and of no great behoose whether it were done or no, is thought to be iustly concludeable out of that, [k] *These are the Commandements, Ordinances, and Lawes, which the Lord your God commanded me to teach you, that yee might doe them, &c.* These are three words, to expresse the three sorts of Lawes which were ordained by God among the *Iewes*; the Morall Law, compriſed in the ten Cõmandements, by the word *Commandements*; the Ceremonial Law, the Law of rites and vsages appertaining to Gods outward worship, by the word *Ordinances*; the Iudiciall Law, which was about matters of Ciuill gouernement, by the word *Iudgements*: now euery of these the Lord straitly required to be obserued, vntill the time came which [l] is called *the time of reformation*: vnderstanding thereby, *the time of Christs reuealing*, who was the body of all those shaddowes: it was not safe or lawfull, to omit any one of them willingly and carelesly: *Euery disobedience and transgression* in this kinde, [m] *receiued a iust recompence of reward*: and, *hee* [n] *that despiseth* MOSES *Law, dyeth* (saith the Apostle) *without mercy, &c.* Hereupon is the commendation of *Zacharias* and *Elizabeth* (the parents of *Iohn Baptist*) that *they walked as in all the Commandements of God*: vnderstanding thereby matters of morality, and of perpetuall necessitie; so *in all his Ordinances*, meaning thereby all such outward appurtenances to the Worship of God, as were [o] required. How strait was the Law concerning *Circumcision?* he that wanted it voluntarily, was to [p] *be cut off from Gods people, as a breaker of the Couenant*: the like about the Passeouer, [q] *All the Congregation of Israel shall obserue it*: and whosoeuer for the space of those seuen daies in which leauen was forbidden, [r] *should eate leauened bread, that person shall bee cut off from the congregation of Israel.* How hot was the wrath of the Lord against *Moses* for failing in one of these outward Rites? *The Lord* [s] *met him, and would haue killed him.* The *Priests* washing their hands and

k *Deut.6.1.*

l *Heb.9.10.*

m *Heb.2.2.*

n *Heb.10.28.*

o *Luk.1.6.*

p *Gen.17.14.*

q *Exod.12.47.*

r *Vers.19.*

s *Exod.4.24.*

and feete in the brazen Lauer, when they went into the Tabernacle of the Congregation, or to the Altar to minister, was but a shaddow and a ceremonie; yet saith God, [c] *Let them doe it, lest they die:* and in the same Chapter touching the *Oyle* appointed for the anoynting of the Tabernacle, and the Arke, &c. and *Aaron* and his sonnes, if any man should aduenture, contrarie to the commandement, to put that *Oyle* to any other vse, as to make any [u] *composition like it, he was to be cut out of Gods people.* In the like sort *Aaron* was vpon paine of death, to [x] *cause the Bells which were vpon his Garment, to sound when he went into the holy place before the Lord.* It was but the breach of a Ceremonie which God in *Vzzah* punished with present [y] death. So strait was God in requiring the performance of the smallest things by him prescribed. This was the ground of *Moses* his precisenesse, when hee would not giue way to the *leauing of so much as a hoofe behinde*, when he was to be gone out of Egypt, [z] *for thereof must wee take to serue the Lord our God, &c.* Our Sauiour was an example of this respect due to Rites of Gods prescribing, in being *circumcised the eight day*, in being *presented into the Temple*, according to the Law, requiring the offering of the first-borne vnto the Lord, in comming vp at the times appointed to *Ierusalem*, in inioyning the Lepers whom hee cleansed, to goe *shew themselues to the Priests, and offer such gifts as were required by the Law*, in obseruing the *Passeouer, &c.* And his Apostles after him, when the time of those things was out, yet in regard they were in their nature of diuine institution, they had care (as is said) to giue them a kinde of honourable burying, and did not abruptly and with contempt breake them off, but discontinued them by degrees, and both bare with them, and prescribed them vpon occasion, vntill they had made the matter cleere, touching the abolishment of them by *Iesus Christ.* Thus much may shew vs, that such outward obseruances in matters of Religion, as are of diuine institution, are not to bee neglected, or despised, or disused, vntill hee that ordained them shall bee pleased in expresse termes to disannull them. Euen the sprinkling with a bunch of *Hyssope* ought to haue an honorable respect, if God require it.

Now for the second branch, that these *things were not so to bee respected, as to thinke the naked and bare performance was sufficient, without some other inward worke whereof God was the Author:* that is also easily to be shewed. There was one generall name giuen vnto all those ancient Rites which confirmes this. They were called [a] *signes*, [*we see not our signes:*] it was a part of the complaint made in the time that the Church of God was in affliction, and the Worship of God in publique interrupted. By *signes* they meant as one well obserueth, *the teachings of Ceremonies.* Now this that they were termed *Signes*, is an argument that they were but representations of other things, without which they were fruitlesse and vnprofitable. They were *Signes* of the same thing of which the Sabbath, *viz.* that [b] *the Lord is the Sanctifier of his people.* Moses did therefore not only binde them to the *circumcision of the flesh,*

c *Exod.* 30. 20.

u *vers.* 33.

x *Chap.* 28. 35.

y 2. *Sam.* 6. 7.

z *Exod.* 10. 26.

a *Psal.* 74. 9.

Documenta ceremoniarum, Iun.

b *Exod.* 31. 13.

flesh, but required also a [c] *circumcising of the foreskin of their hearts.* Nothing more ordinarie in the Prophets, then a repining of the people for their satisfying of themselues with outward complements: as they thought it enough to tread in the Lords Courts, and to come with their offerings of Rams, with the fat of fed Beasts, with the bloud of Bullocks, &c. all these their Oblations were said to be in vaine, yea an abomination vnto God, such as were euen a burden vnto him, and which he was weary to beare, in asmuch as they contented themselues herewith, looking nothing at all to the mayne thing, whereto all these did [d] tend. When the Lord could not reproue them for matter of *sacrifices, or because their burnt offerings were not continually before him*, yet he had matter to *testifie against them*; they stayed in these things, and thought Religion stood in these things simply, and fayled in the [e] principall. Whereupon Saint *Paul* saith of the old Israelites, that notwithstanding *they* [f] *were all baptized vnder* MOSES *in the Cloud, and in the Sea, and did all eate the same spirituall Meate, and drinke the same spirituall Drinke, yet with many of them God was not pleased*: they thought if they were partakers of the outward ceremonie, it was sufficient: whereupon *Stephen* iustly challenged the Iewes in his time, for their *vncircumcised hearts*, when yet they could boast of the circumcision of the [g] flesh *Circumcision is profitable if thou doe the Law*, saith the Apostle, otherwise *if thou be* [h] *a Transgressor of the Law, thy circumcision is made vncircumcision.* If there be a resting in the outward cutting as sufficient, and no care for that which is shaddowed by it, it were as good not haue it. It is nothing what one is without, if he want that which [i] *is of the heart in the Spirit, the praise whereof is not of men, but of God. I spake not*, saith God, *vnto your fathers, nor commanded them, &c. concerning burnt offerings and sacrifices*: [k] *But this thing commanded I them, &c.* meaning, that hee neuer taught them to thinke it was enough, if they presented him with outward seruices. I did alwayes looke for some further matter, saith he. It was euer a truth which is deliuered by the Apostle, that in Religion *bodily exercise* in it selfe simply considered, [l] *profiteth nothing*: and that the [m] *Kingdome of God is not meate nor drinke*: such things as these, are not properly the true solid substance and matter of pietie. Thus it is also plaine, that the people were neuer allowed to thinke *outward performances to be sufficient, in matters betwixt God and them.* All such things were in their owne nature but figures for the time present, such as of themselues [n] *could not make holy, concerning the conscience, those which did the seruice.* Men were euer taught to looke for some more inward and spirituall things: euery Rite had a reference to something to bee wrought within in the heart, the accomplishing whereof they were to looke vp to heauen to obtayne. And so haue we the Doctrine of this place. *Dauid* doth neither despise the Legall sprinklings, neither yet doth hee trust to them as sufficient, vnlesse the Lord worke therewith. The outward *Hysope* he was able to command, the *Priest* would not dare to denie it him, but for that which was the life of all, he is here a Petitioner and Suter to

c *Deut.10.16.*

d *Esa.1.11,&c.*

e *Psal.50.7,8, &c.*

f *1.Cor.10.2, &c.*

g *Act.7.51.*

h *Rom.2.25.*

i *Vers.29.*

k *Ier.7.22,23.*

l *1.Tim.4.8.*

m *Rom.14.17.*

n *Heb.9.9.*

the Lord, who was to ſprinkle the bloud of Chriſt by Faith vpon his heart, as wel as the Prieſt the bloud of a beaſt with *Hyſope* vpon his body.

The Vſe. This is a Doctrine of very eſpeciall vſe vnto vs at this day. God hath now vnder the Goſpell, diſcharged vs of that multitude of ceremoniall Rudiments, to which the people of old, before the reuelation of Chriſt was tyed; and thoſe many Rites which were then, he hath now reduced to Sacraments, in number feweſt, as *Auſtine* ſpeaks; *no more but two, Baptiſme and the Lords Supper.* By them hee preſents that to our eyes, and feeling, and taſte, which in the diſpenſation of the Word is offered to our eares; Ieſus Chriſt the propitiation and atonement for our ſinnes, being the ſubſtance of all both Sacraments and Sermons. Now, this Doctrine teacheth vs how to walke in a middle courſe, in the vſe of the two Sacraments, neither ſcorning them with the prophane, becauſe of the ſmalneſſe of their ſhew; nor yet placing confidence, with the Papiſts, in the very bare acts, without due reſpect vnto the principall. True it is, there is no great matter in outward appearance in either of the Sacraments: what is the caſting of a little water vpon the face of an Infant? what is a ſmall morſell of bread, or a little quantitie of wine? How can the reaſon of fleſh and bloud imagine any great matter in theſe ſlender ſeruices? ſo may I ſay, what is the ſprinkling of a mans perſon with a bunch of *Hyſope?* and how eaſily might a man extenuate all thoſe ancient Ceremonies, appertayning to the ſeruice of God in *Moſes* dayes? How many will ſeeme trifles, and little better then ridiculous, if the wiſedome of our nature come to examine them? I doubt not but it is found in experience, that many doe deſpiſe the Sacraments of the new Teſtament at this day, becauſe they make no greater ſhew, and come ſo ſeldome to the Lords Table, out of a kind of a baſe conceit of the nakedneſſe and ſimplicitie of the ſeruice. They are apt to thinke, as *Naaman* the *Syrian* did of the waſhing in *Iordan*, inioyned by the Prophet for the curing of his leproſie. Hee thought the Prophet would haue beene more complementall, then to ſend him ſuch a ſlender meſſage, as to goe waſh ſeuen times in *Iordan*; *Abanah* and *Pharphar* Riuers of *Damaſcus*, why might not they haue ſerued my turne as well? If waſhing in a Riuer be enough, I could haue done that at home, and neuer haue come ſo farre for ſuch an end. This is the reaſon (I verily perſwade my ſelfe) why Poperie hath ſought to make the Sacraments ſeeme to carry ſome more ſtate, by an addition of ſo many ſignificant Rites, and by inioyning ſuch a deale of Ceremonie in the buſineſſe of them both. It is imagined a good way, to preuent the contempt, which might otherwiſe be caſt vpon them, ſhould they appeare in their natiue baſeneſſe, clothed with no more ceremonies then they were borne with in their firſt inſtitution. But indeed no better way to bring theſe things to their due valuation, then when it is conſidered who ordayned them; euen that great and ſole Law-giuer, who is able to ſaue and to deſtroy. It cannot be vile, or petty, or contemptible which hee appoints. It is the fitneſſe of the Rite to repreſent that to which it hath reference, and the familiarneſſe of

Numero pauciſſima.

of it for their vnderſtanding, to whoſe vſe it is offered; which the Lord reſpects more, then the ſtate, and forme, and complement of the ſeruice. Learne we then here, firſt, to honour that which is of the Lords ordaining, how weake ſoeuer it ſeeme to vs. A ſmall piece of Waxe, with the Kings Seale ſet thereon, carryeth more authoritie where it comes, then ten times ſo much vnſtampt. Halfe a morſell of bread, no more Wine then may wet thy tongue, deſerues more reſpect, and ſhall bee a meanes of more good to thee in the Church at the Lords boord, then a whole Batch of the one, or an Hogshead of the other in thy priuate houſe. *Dauid* reſpected *Hyſope*, not for the herbes ſake, but for the Ordinance ſake; *waſhing*, not for the waters ſake, but for the Inſtitutions ſake. The appointment of God is much euery way, and in euery thing. Why ſhall that which is preached in the Church by a Miniſter, ſooner beget faith in me, then the ſame matter read to me, or by me in a priuate houſe? is it not becauſe of Gods Ordinance? The Papiſts haue at this day a deuice of Holy-water, and it is as formally ſprinkled with an inſtrument for the nonce, and with as much Ceremonie, as the ſprinkling of *Hyſope* in the time of the Law. A naturall man will finde no reaſon of his owne, why the one ſhould not doe as much good as the other; but Religion teacheth vs a difference: the one was of Gods ordaining, and therefore reuerent; the other of mans deuiſing, and therefore contemptible. Euer then let vs know how to value Gods Ordinances: the leaſt thing deſerues reuerence, and brings a bleſſing, if God haue eſtabliſhed it. The very caſt of the eye vpon a piece of dead Braſſe, ſhall inſtantly cure the mortall ſting of a fiery Serpent, if the Lord haue ordained it.

Well, now withall we are to beware of running too much on the other hand: the Deuill teacheth to runne from one extreme to another. It is the Lord that purgeth, not the *Hyſope*: it is he which waſheth, not the Lauer. It is the generall and groſſe miſtaking of our people at this day, that they reſt in the thing done, and thinke (like Papiſts) that the performance in it ſelfe ſimply brings grace. If they haue had the Water of Baptiſme, they make no doubt of their Chriſtendome. If they haue eaten and drunke the Bread and Wine of the Lord, they are vpon a ſure hand, and feare not to affirme, *We haue receiued a good Man to day*. Hence cõmeth the ſlender reſpect to the Doctrine of Baptiſme, to the Doctrine of the Supper. Fathers are in poſte to haue their Children baptized, they care not a whit though they bee neuer catechized. They will needes come to the Communion. If you goe about to inſtruct them in the manner [how,] they be diſpleaſed. Theſe doe, as it were, call to the Prieſt for the *Hyſope*, but they ſeeke not to the Lord for the *Purging*. I may ſay as Saint *Peter*, of the mockers of the laſt times, ° *This they willingly know not*, that if Chriſt baptize not with the holy Ghoſt and with fire, *Iohns* baptizing with water will be but vnto greater iudgement, and that it is poſſible to eate the Bread, and drinke the Cup of the Lord vnworthily, and for men to come together vnto Iudgement. Let this then be our

° 2. *Pet.* 3. 5.

Note.

course and care; let vs honour the Sacraments, because they bee Gods Ordinances: whatsoeuer is presented to vs, with the stampe of Gods appointing it; seeme it neuer so meane, let it haue esteeme: but beware wee become not like Pharises, to esteeme the Gift aboue the Altar that sanctifieth the Gift, the Gold aboue the Temple that sanctifieth the Gold, the Sacrament aboue the Doctrine that must instruct vs in the Sacrament, aboue the Lord that must giue a blessing to the Sacrament. If God worke not with the outward instrument, all is in vaine, and God will not worke with it, if wee labour not to vnderstand the purpose of the instrument, and to set our selues like *Dauid* here, to seeke him in the vse of the instrument.

The second Doctrine.

The next: *That the bloud of Iesus Christ is the thing ordayned by God, for the purging and washing of our sinnes.* Thinke we that *Dauids* prayer here, was not for that which was intended by the sprinkling with the *Hyssope?* DAVID knew, the vse of the *Hyssope* had reference to a more high and excellent matter; he could not be so simple, as to thinke that a bunch of *Hyssope*, applyed to the sprinkling of his body, could preuaile to the washing away, and purging of the filthinesse of his soule. Now all those sprinklings with bloud in the time of the Law (for [p] *almost all things were by the Law purged with bloud, and without shedding of bloud there was no remission*) they had all (I say) a meaning of the bloud of Christ: for that bloud which was then vsed, was but the bloud of Beasts, and [q] *it was vnpossible that the bloud of Bulls and Goats should take away sinnes.* All the sacrifices of the Law were types of Christ, [r] *Who gaue himselfe for vs to be an offering, and a sacrifice, &c.* [f] *And was once offered, to take away the sins of many.* Why was it commanded that they should be [t] *without any blemish; neither blind, nor broken, nor maymed*; but to [u] *betoken Christ holy, harmelesse, vndefiled, separated from sinne:* and (as *Peter* termes him) *a* [x] *Lambe vndefiled, and without spot?* What did their bloud signifie, but his precious Bloud? and why doth S. *Peter* vse that phrase, [y] *of the sprinkling of the bloud of Iesus Christ*, but to shew it to bee the substance of all the Legall sprinklings whatsoeuer? and vpon the same ground *Paul* mentions [z] *a sprinkling in our hearts from an euill conscience.* So that if we will yeeld, as we must needs, that *Dauid* had an ayme to the matter shaddowed out by the *Hyssope*, and that also is plaine, that by the sprinkling thereof is meant the inward purging of the soule by the bloud of Christ, it must needs follow that in *Dauids* iudgement, and so by the verdict of the Spirit of God, directing *Dauid* in this Psalme, the bloud of the Lord Iesus is that which God hath sanctified for the vtter remouing, and purging out the filth of sin: and as this was meant by the Rites of the old Testament, so it is also intended by the Sacraments of the new. What doth Baptisme betoken, but that Christ hath giuen himselfe for his Church to sanctifie and to cleanse it, and to make it vnto [a] *himselfe a glorious Church, not hauing spot or wrinkle?* what is the Lords Supper, but [b] *the Communion of the bloud and body of Christ Iesus?* How plainly doth the Scripture speake, touching the vse of Christs bloud respectiuely to sin, and to the power of cleering

p *Heb.9.22.*
q *Heb.10.4.*
r *Ephes.5.2.*
f *Heb.9.28.*
t *Leuit.22. Deut.15. & 17.*
u *Heb.7.26.*
x *1.Pet.1.19.*
y *1.Pet.1.2.*
z *Heb.10.22.*
a *Ephes.5.27.*
b *1.Cor.10.16.*

cleering vs from the guilt of sinne before God: [c] *God hath set him forth to be a reconciliation through faith in his bloud:* [d] *being now iustified by his bloud.* [e] *By whom we haue redemption through his bloud, &c.* [f] *The bloud of Christ, which through the eternall Spirit, offered himselfe without fault to God, shall purge your conscience, &c.* [g] *We were not redeemed with corruptible things, &c. but with the precious bloud of Christ, &c.* [h] *The bloud of Iesus Christ cleanseth vs from all sinne:* [i] *he hath loued vs and washed vs from our sins in his bloud:* [k] *Thou hast redeemed vs to God by thy bloud,* in the Song of the Elders to the honour of Christ. Thus speakes the Scripture ordinarily and frequently herein, making the bloud of Christ to be that, by which our iniquities must be purged, that we may be presented blamelesse before God. This is that *fountaine for sinne*, and *for vncleanenesse*, [l] which God promised to open vnto the house of DAVID. If it be demanded, how Christs bloud commeth to haue this power and force, to purge away sinne: I answer, that it is not by a visible or materiall sprinkling, or by any such washing, as when one puts a cloth into a vessell of water, and there scoureth it with his hands, or the like: for the bloud of Christ, in the generall nature of it being as our bloud is, and the proper seate of sinne being in the soule, it cannot bee that there should any such kind of vse be made of Christs bloud for the soule: but thus wee must conceiue of it, *viz.* that it is the purger and washer out of mans sin by Gods acceptation. Man being a sinner, was in the iustice of God to be punished with eternall death: otherwise then by death this iustice of God could neuer be appeased: Christ commeth betwixt man and God, and offereth himselfe to death for man, and to giue his bloud to redeeme man from that, to which he was liable, and which of himselfe he was neuer able to endure, nor to escape. This act of Christs, God is pleased to accept, and with it to account himselfe satisfied, and to be perpetually at peace with all those, to whom the efficacie of this bloud shall be applyed by faith. For as in the rites of the Law, there was a necessitie of sprinkling the bloud vpon the partie desiring to be clensed, as well as of shedding of it; so in this case also, there must be a translating or making ouer of Christs bloud, the vertue and power whereof to the soule by faith, as well as a powring it by him, to such an end and vse, as the washing out of sinne: so then thus it is; This is Gods ordinance, that the bloud of *Iesus Christ* shed vpon the Crosse, should be the ground and the foundation of the atonement betweene himselfe and those that beleeue.

I cannot but here take occasion to commend to our consideration, the greatnesse and largenesse of two speciall things: first, Our sinne: secondly, Gods mercie. First, Sinne appeares by this to bee exceeding great and hainous, in that nothing was found able to satisfie the wrath and the displeasure of God against it, but the bloud of Christ. Well may we measure the grieuousnesse of sinne, by the nature of the price which was payed to make satisfaction for it. There is not any the smallest sinne, such as we are apt to tush at, as not worthie the censuring, as scarce deseruing blame, bee it but an idle word, or a vaine looke, or a vicious thought,

c *Rom.3.25.*
d *Rom.5.9.*
e *Eph. 1.7.*
f *Heb.9.14.*
g *1.Pet.1.18, 19.*
h *1.Ioh.1.7.*
i *Reu 1.5.*
k *Reu. 5.9.*
l *Zac.13.1.*

How Christs bloud doth wash the soule.

1. *Vse.*

thought, but the same was so hainous in Gods account, that the foulenesse thereof, but by the precious bloud of Iesus Christ, could neuer haue beene purged. Why should we so sleight ouer sinne, and thinke it so small and so triuiall a matter to transgresse the Law, when no lesse a thing than bloud, nay the bloud of the most righteous, harmelesse, and innocent partie that euer was, was able to redeeme it? Why should it not wring sighs, and teares, and sorrow of hearts from vs, which drew bloud from out of the heart of the Lord Iesus? We would all thinke, that sure he had done some great offence for whom there could be no redemption, vnlesse the heire apparant to the crowne should be put to some ignominious and cruell death to deliuer him. Let vs thinke on this, wee that are apt to make a mocke of sinne, and to whom it is a pastime to doe wickedly, and who neuer yet could grone vnfainedly in our hearts for offending God. Sinne (we see) is another manner of thing then we suppose, eyther the bloud of Christ must bee shed out for it, or else man must eternally be tormented for it in the pit of hell. Thinke we on this, when we feele a dulnesse in our spirits, a deadnesse in our hearts, a flintinesse in our soules, that wee cannot sorrow and grieue for sinne as wee ought to doe.

Secondly, May not also the largenesse of Gods mercie be concluded hence? It is said of the Church of God, that [m] *it was purchased by him with his owne bloud.* [n] *Greater loue then this hath no man,* saith our Sauiour. [o] *In this God set out his loue,* saith the Apostle. [p] *In this it appeareth,* saith S. IOHN. Indeed what could discouer it more, or in so great a measure as this, that hee should not sticke at his owne bloud, for the furtherance of an atonement and reconciliation betwixt man and himselfe? To shed it for a righteous man, or for a good man, it had beene no such strange matter; but for sinners, for rebels, for enemies to himselfe, to doe it euen for such, it is singular from all example, it is such a loue, the bredth, and length, and depth, and height whereof it is no easie thing to comprehend. It is a great euill that we make not this the frequent matter of our best and most aduised meditations, that wee might be able to say out of our owne full acknowledgement with DAVID, [q] *O Lord, how great is thy goodnesse!* [r] *How excellent is thy mercie!* This is one vse. Is Christs bloud the redemption of sinne? Oh how hainous is sinne that needed such a price! how notorious is that mercie, that thought it not much to pay such a ransome!

m *Act.* 20. 28.
n *Ioh.* 15. 13.
o *Rom.* 5. 8.
p 1. *Ioh.* 4. 9.
q *Psal.* 31. 19.
r *Psal.* 36. 7.

2. *Vse.*

Secondly, here is matter of direction for euery soule, which is truely sensible of it owne manifold and grieuous sinnes. Art thou pricked in thy heart, and ready to cry out, *Oh, what shall I doe? my sinnes haue taken such hold vpon me, that I am not able to looke vp: they are more in number than the haires of my head, they doe continually muster together in my thoughts, and are as a waightie burthen euen much too heauie for me: methinkes I am like a foule Leper, in whom, from the crowne of his head vnto the soles of his feete, there is no whole part, nothing but wounds, and swellings, and sores full of corruption: Oh how shall I dare to come*

into

into the preſence of ſuch a ſincere, and ſuch a righteous Iudge, as is hee to whom I am countable! Loe, here a meanes of purging prouided for thee, waſh thee there, and thou ſhalt become more white than ſnow: a drop of this precious bloud is able to make thee cleane from all thy ſinnes. It may be thou beleeueſt this to be true, but doubteſt ſtill of two things: firſt, How thou mayeſt obtaine this fauour, to bee purged and waſhed in this fountaine of Grace, the bloud of Chriſt: ſecondly, How thou mayeſt know and bee aſſured that thou art cleanſed. I will direct thee for both in a word, out of 1. *Iohn* 1. Touching the former, how to obtaine this benefit of cleanſing, ſee verſ. 9. *If wee acknowledge our ſins, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe*. Can there be told thee a fayrer or a directer courſe? Labour then to vnderſtand thy ſinnes, as diſtinctly and effectually as poſſibly may be, and according as thou ſhalt increaſe in knowing them, ſo proceed in a ſincere and an heartie acknowledgement of them daily before the Lord; bewayle them before him, accuſe thy ſelfe for them, diſclaime all hope of euer eſcaping the condemnation due vnto them, ſaue onely by the moſt precious bloud of the Lord Ieſus. God hath ſo tied himſelfe by a rule in this poynt, that he cannot but in iuſtice purge and cleanſe thee from all vnrighteouſneſſe. If thou fayle in this, whom canſt thou blame but thine owne ſelfe, if thou ſtill continue in the guilt of thy ſinnes before the Lord? For the ſecond poynt, to know how thou art purged (ſee ver. 7.) *If we walke in the light, &c. the bloud of Ieſus Chriſt cleanſeth vs from all ſinne.* What is it to *walke in the light?* In the precedent verſe, the Apoſtle ſpake of *walking in darkneſſe*; the one phraſe will expound the other: to *walke in darkeneſſe*, is to liue in ignorance and impietie: to *walke in light*, is to liue according to knowledge, and in ſinceritie of heart, and holines of life before the Lord. A man *walkes in the light*, when he makes conſcience of his waies, and ſtriues to ſhine like a light among men, and to keepe himſelfe vnſpotted of the world. Thy care to keepe thy ſelfe cleane, muſt be thy euidence and the ground of thy aſſurance, that the bloud of Ieſus Chriſt hath made thee cleane. Doſt thou labour and ſtriue to be blameleſſe and pure? doſt thou tye thy ſelfe to a warie and circumſpect kind of walking? art thou payned at the heart when thou art through want of watchfulneſſe, and for lacke of that *keeping thy ſelfe*, [f] ſpoken of, defiled and tainted, and blemiſhed with ſome ſpeciall euill, that hath preuailed againſt thee? is it thy conſtant endeuour, notwithſtanding the contempt of the world, which is caſt vpon ſtraitneſſe and preciſeneſſe of carriage, yet to pleaſe God in euery good word and worke? this ſhall teſtifie to thy ſoule, *that the bloud of Ieſus Chriſt hath purged thee from all thy ſinne*, and that thou ſtandeſt, through him, without ſpot and blame before the Lord. If thou be careleſſe and diſſolute in the matter of thy conuerſation, not ſtriuing to be vndefiled in the way, accounting it but niceneſſe and folly, curiouſly to ſtand vpon euery trifle, ſo that thou canſt eaſily ſwallow vp ſuch and ſuch things without ſcruple, or cheriſh thy ſelfe in ſome ſecret euill;

Touching purging with Chriſts bloud, how obtained, and how diſcerned.

[f] 1. *Ioh.* 5. 18.

euill; surely *thou walkest in darkenesse*, and thou art yet in thy filthinesse, thy very mind and conscience is defiled before the Lord. So farre of that which *Dauid* craued, to be *purged with Hyssope, and to be washed.* Now followeth the good which he expected hereupon; *I shall be cleane, and whiter than snow.* The Doctrine is thus,

The third Doctrine. *That the purging of a sinner by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne. O Lord,* saith DAVID, *may I obtaine this fauour to be purged with spirituall Hyssope, dipped in the bloud of thy deerest Sonne, I know the foulenesse both of this and of all other my sinnes will bee so rinsed out, that I shall bee absolutely without all manner of guilt and fault in thine account.* This is DAVIDS meaning. He thought not, that if he were purged in *Christs bloud*, he should be by and by without all blemish of sinne simply, hauing no manner of corruption left within him: for *Dauid* knew the worke of sanctification in this life to bee but in part, and that sinne remaines in some measure euen in the best; but this was his mind and opinion, that the worke of Iustification is complete, and that it is a totall discharge from the imputation of any manner of sinne euen at once. *I know, O Lord, and am assured, that if thou purge away my sinne, it will be all one as if I had neuer committed it.* This is that beeing *as white as snow, which he here* speakes of: and therefore thereto (as *Austine* vpon this *Psalme* makes that place and this to hold proportion) agreeth [t] that, *Though your sinnes were as Crimson, they shall bee made white as Snow, &c.* and that [u] of *Christ*, making his Church a *glorious one, not hauing spot or wrinkle, or any such thing.* The same Apostle termes it otherwhere, [x] *a being made vnblameable, and without fault in Gods sight. Behold, thou art faire, &c.* saith Christ to his Church in respect of [y] this. *Austine* makes the whitenesse of Christs garments, at the time of his transfiguring in the mount, to be a type hereof; [z] *they were as the light.* Thus as there is nothing so foule as a sinner vnpardoned: so nothing so gracious and comely, nothing so faire and beautifull, as the man whose iniquities are forgiuen, and whose sinne is couered.

t *Isa.* 1. 18.
u *Eph.* 5. 27.
x *Col.* 1. 22.
y *Can.* 4. 1.
z *Matth.* 17. 2.

1. *Vse.* This makes first against Papists, who seeme to cast an aspersion of some kind of imperfection vpon the bloud of Christ, in making a man euen after his iustification lyable to an account, so as that he must make some satisfaction to God more or lesse himselfe, before he can come to that full happinesse which he looketh for. In handling the Doctrine of Forgiuenesse, in the beginning of the *Psalme*, I spake of this more at large: a touch of it now by the way shall be sufficient. Certainely where there is whitenesse, and cleanenesse, and purity equall to that of the Snow, wee cannot reasonably thinke there is any after-reckoning.

2. *Vse.* Secondly, what a motiue should this be to vs for Repentance, and for speedie embracing the Mercy of God offered vnto vs in the bloud of his Sonne? Thou art now wallowing in thy filthinesse, like the Sow in the Mire,

Mire, more then beſpotted with groſſe ſins; thy ſtate is now euen a filthy kinde of nakedneſſe, nothing more lothſome in the ſight of God: Oh, that thou wouldeſt caſt away thy tranſgreſſions, and ſhake off thy moſt ſweet and pleaſing ſinnes, like a menſtruous cloth, and begge of God day and night, as for life and death, ſo to *waſh* and *purge* thee, and ſcowre thee in the bloud of his Sonne, that none of thy tranſgreſſions, which thou haſt committed, ſhall be numbred vnto thee. Iniquitie ſhall not be thy deſtruction: the Robe of Righteouſneſſe, and Garment of Saluation, ſhall hide away all thy ſinnes from the ſight of God.

The twelfth Lecture.

VERS. 8.

Make mee to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce.

THe mould and ſhape of this Verſe, plainely ſheweth it to be a Requeſt: It may bee for teaching-ſake parted into two portions: of which the former is the Requeſt properly: the latter the end and purpoſe, for which that which is requeſted, is deſired.

The partition of the Verſe.

Of the firſt. In diſcourſing vpon it, the ſpeciall thing to bee firſt enquired into, (to make way to the finding out of ſuch matter of inſtruction as the place affords) is, what is that *Ioy* and *Gladneſſe*, which it is the deſire of *Dauid* to obtayne. No man will reaſonably thinke it to be in the generall any other then a ſpirituall ioy. They are wholly ſpirituall things, of which *Dauid* treateth in this Pſalme: it can be no other then an inward and enlarged peace, confirmed and ſealed vp vnto the ſoule, by receiuing an aſſurance of the free and full forgiueneſſe of this grieuous ſinne. Hitherto hath *Dauid* made Petition to bee pardoned: now hee deſireth to haue his ſoule gladded, and his ſpirit refreſhed by the certainety of pardon. This is the mayne of this firſt Clauſe: whatſoeuer elſe belongs to the fuller vnderſtanding of it, ſhall bee diſcouered to vs in the opening of the particular obſeruations to bee hence deriued.

There be then here foure things deſeruing note: Firſt, Out of the ſubſtance of that which here *Dauid* craues. Secondly, Out of the hope conceiued by him to obtayne it. Thirdly, Out of the meanes by which he expected it. Fourthly, Out of his directing his ſpeech to the partie, vpon whom he relyed and truſted to effect it. Theſe things are neceſſarily and naturally to bee noted from this firſt clauſe. Of the firſt, this is the Doctrine,

That

The first Doctrine.

That that contentment which the soule doth feele in the assurance of Gods fauour in the pardon of sinne, is that which deserues indeede to bee termed Ioy. This I thus collect. It is first very apparant, that this was that ioy and gladnesse which *Dauid* meant, euen some secret feeling in his soule, that according to his sutes hitherto made, the Lord had washed him thorowly from his Iniquitie, and cleansed him in the precious bloud of the Lord *Iesus* from his sinnes. It is the very same which hee termes *the ioy of the Lords saluation,* Vers. 12. Now, in that *Dauid* intending a ioy thus grounded, a gladnesse thus occasioned, calleth it ioy and gladnesse simply, without any terme of distinction, it is an argument that this is that which is the only Ioy, this is gladnesse indeede; whatsoeuer else carrieth the name, whatsoeuer else is so termed, it is but counterfeit: It is but a verball ioy, it is but a titular gladnesse: the newes brought from heauen to a mans soule, that God is pacified with him through Christ, and by purging him with his bloud, hath made him whiter then the Snow; that breedeth that which is the solid ioy. This is that *louing kindnesse*, which being felt and [a] *shed abroad in the heart by the holy Ghost,* [b] *is better then life:* [c] *the soule is satisfied with it, as with marrow and fatnesse.* PAVL calleth this [d] *Ioy in the holy Ghost:* the holy Ghost works it in the heart, and that witnesse [e] *of the Spirit*, is the ground of it. Saint *Peter* for the dignitie of it, commends it to be both *vnspeakeable* and [f] *glorious:* the Angels to the Shepheards called it [g] *great Ioy:* our Sauiour [h] *a full Ioy.* It is elsewhere well stiled, [i] *The ioy of Gods people*, as being their peculiar. The stranger from the commonwealth of Israel, meddles not with this Ioy: some of them sometimes haue some kinde of flashing like it, (as may bee gathered out of *Luk.* 8.13. and *Ioh.* 5.35.) but the substance thereof indeede, they neuer are acquainted with. To come somewhat neerer to the direct proofe of this Doctrine. There bee two speciall reasons by which to proue this to be the Ioy, which is only worthy to be called Ioy.

a *Rom.*5.5.
b *Psal.*63.3.
c *Vers.*5.
d *Rom.*14.17.
e *Rom.*8.16.
f 1.*Pet.*1.8.
g *Luk.*2.10.
h *Ioh.*16.24.
i *Psal.*106.5.

Reasons to proue the Ioy arising from the assurance of Forgiuenes, to be the only Ioy.

First, This will ouercome and swallow vp all other occasions of sadnesse and discouragement. *Paul* saith, that this *hauing peace towards God through our Lord Iesus Christ*, where it is felt, begets a [k] *reioycing in tribulations.* It sweetneth all afflictions whatsoeuer: it resolues the soule, that how sharpe soeuer they are in present sense, yet they are the Lords chastnings, to preuent future [l] condemnation; and that in them [m] *the Lord offereth himselfe to vs as vnto sonnes:* and *that a quiet fruit of righteousnesse* shall follow [n] thereupon. This will releeue and reuiue a mans spirits, when the pangs of death are vpon him, and the sorrowes of the graue doe incompasse him. This will breed that [o] *boldnesse towards God,* and that *lifting vp the head,* which our Sauiour speaks [p] of, in case we should liue till that time, in which the heauens shall passe away with a noyse, and the earth with the workes that are therein shall bee burnt vp; though then the hearts of the wicked shall faile them for feare, and for looking after those things which shall come vpon the world. *A wounded Spirit,* saith the Scripture, [q] *who can beare?* when a man is distressed in soule,

k *Rom.*5.1,3.
l 1.*Cor.*11.32.
m *Heb.*12.7.
n *Vers.*11.
o 1.*Ioh.*3.21.
p *Luk.*21.28.
q *Pro.*18.14.

ſoule, and encountred with inward perplexities, and buffetings with Satans meſſengers, and is as Iob, [r] *like a leafe driuen to and fro,* [ſ] *his heart vexed, and his reines pricked*, what if hee were the Commander of the world, yet it is not all the wealth and glorie vnder the ſunne, which can in ſuch a caſe afford a dram of comfort. Bee it that a man hath formerly liued in all kinde of outward contents, *not withdrawing from his heart any of the ioyes* which the world affects, [t] and doteth on; yet one fit of ſoule-diſturbance, will make all thoſe kinds of gladneſſe to flee away like a dreame, and to paſſe as a viſion of the night. *Saul* might put by his vexing pangs for a time by muſique, but they returned vpon him againe with a doubled force. In ſome ſickneſſes, you ſhall ſee a man forget himſelfe a little by ſome fogging ſleepe; but oh how ſicke is he when he awakes? ſicker by much then he was before: ſo theſe outward things, as companie, and ſport, and merry diſcourſe, when one is in inward perplexitie, may cauſe a little forgetting of the paine; but when it is paſt, and there is a returning againe to the heart to commune therewith, lo, the caſe is worſe then it was. Now that which the world with the fulneſſe thereof cannot remoue, this *Ioy* here ſpoken of, this *Gladneſſe* here deſired can effect. This is as cold water to a wearied ſoule, as the *Balme of Gilead* for a diſtreſſed ſpirit: this is the oyle to aſſwage the raging and racking ache of an aggrieued heart: therefore the Church of God in diſtreſſe, and being fed with the bread of teares, cryed out, [u] *Cauſe thy face, O God, to ſhine, that we may be ſaued:* as if they had ſaid, We are now inwrapped in much perplexitie, let vs haue of thee but this one fauour, *Lift vp the light of thy countenance, and ſaue vs:* ſpeake peace vnto vs, make vs to know that thou art pacified towards vs, notwithſtanding our ſinnes, and wee ſhall be ſafe: this one thing ſhall be able to acheere vs. Shall not this then be called *true Ioy*, which is able to allay the ſorrow, and to mitigate the griefe which commeth by the greateſt grieuances? Well may a man ſay of this, as *Dauid* ſaid of *Goliahs* ſword, when he deſired to borrow a weapon of *Abimelech*, and he told him hee had none but it, [x] *There is none to that, giue it me.*

Secondly, This is the only *Ioy* which is perpetuall: Chriſt commended it to his Diſciples, by the name of a [y] *Ioy which no man ſhould take from them.* I confeſſe, it may ſometimes be interrupted, and ouer-clouded with ſad paſſions: ſo was it in *Dauid* at this time, as wee ſhall haue more direct occaſion to conſider, *Ver.* 12. but it can neuer be cleane extinguiſhed. God doth ſo ſometimes hide away his Face from his deareſt ones for their humbling, that they are troubled not a little; but it is an abſolute and neuer-failing truth, he will turne againe and quicken them, that his people may reioyce in him. As for the *Ioy* that is in outward things, as in the wealth, honour, pleaſure, glorie of this life, it is but vaniſhing, [z] *like the noyſe of Thornes vnder a Pot*, which crackleth and blazeth exceedingly for a time, but it is gone at once. It is a ſhort reioycing, it is a [a] *Ioy but for a moment.* As the things themſelues are tranſitorie and vncertaine: ſo muſt that *Ioy* that is taken in them be. Vanitie it ſelfe

r *Chap.*13.25.
ſ *Pſal.*73.21.
t *Eccl.*2.10.
u *Pſal.*80.3.
x 1.*Sam.*21.9.
y *Ioh.*16.22.
z *Eccleſ.*7.8.
a *Iob* 20.25.

selfe is not more light: and then for the most part, these shallow and soone-drying streames of outward *Ioy*, doe empty themselues into a Sea of heauinesse. They are as a short winters day, the faireneſſe whereof in regard of some few breakings out of the Sunne, is at last swallowed vp into a gloomy and tempestuous night. That *light which is sowne for the righteous*, meaning by it the ioy prepared for the [b] *vpright in heart*, notwithstanding it is sometime darkened, yet it neuer goeth out; it doth alwayes scatter and disperse, like the Sunne in his strength, all clouds of affrightment and discomfort whatsoeuer. Thus of the Doctrine. The content that floweth from the feeling of Gods fauour, in the forgiueneſſe of sinne, is the only *Ioy*: this indeede is *Gladneſſe*. This releeues the soule, when as other [c] *ioyes doe deceiue a man like a Brooke, and as the rising of the Riuers doe passe away*. This may sometimes bee missing, but it can neuer bee lost: others are sodainely gone, and fade away like a rotten thing, or as a garment that is Moth-eaten.

b *Psal.97.11.*

c *Iob 6.15.*

The Vse.

This Doctrine is a direction for the guiding and ordering of our desires in the matter of *Ioy*. Our nature affects ioy, it is euery mans wish, if hee could, to haue a glad heart: but in the point it selfe touching *Ioy*, and concerning *Gladneſſe*, therein generally wee mistake. One man placeth his *Ioy* in this, that his [d] *substance is great, and that his hand hath gotten much*. Another is glad, with *Haman*, for his [e] *promotion*. A table richly deckt, an ouerflowing cup, a faring deliciously euery day, there is the Epicures Ioy: the most dote vpon that *mad mirth*, which *Salomon* speaks [f] of: and if they may liue in pleasure and wantonneſſe, making to morrow as to day, and haue their house peaceable and without feare, without any rod of God vpon them, then they be glad, and many fooles are apt to thinke them happy who thus liue: *Oh*, say they, *they liue a braue life*, as men inioying their imagined felicitie. But, alas, how much are men deceiued herein! What are all those Ioyes, in comparison of this we now treate of? Indeede if it be rightly considered, what true comfort can a man take in any thing, so long as he knoweth not how the case stands betwixt God and his soule, and what shall become of him in the day of the great account and reckoning for his sinnes? Howsoeuer the Deuill teacheth men to forget the consideration hereof, that so he may leade them on like an Oxe to the slaughter, or as a foole that goeth to the Stocks for correction, not knowing that they are in danger; yet if euer at any time, the conscience bee a little awakened to thinke on this, the very remembrance of it is like the beholding of the hand vpon the wall to *Belshazzar*, which when he saw it, put him quite out of his humour of iollitie: it was not the presence of his Princes, nor the companie of his Wiues and Concubines, nor the beholding of the golden Vessels which hee had taken out of the Temple of the Lord, nor the pleasing taste of the Wine which was before him; none of these could keepe his countenance from changing, and his thoughts from troubling [g] him. So indeede nothing can ouercome the terror and amazement, which is wont to astonish the soule guilty of sinne in it owne apprehen-

d *Iob 31.25.*

e *Hest.5.11.*

f *Eccl.2.2.*

g *Dan.6.*

sion,

sion, and sensible of the terror of the Lord; and yet ignorant withall, and without all manner of assurance to be pardoned. Thinke in what a wofull case thy soule will be, when as thou art breathing thy last breath, and art euen ready to bee driuen out of the world by a violent and tormenting sickenesse: thou shalt see the sinnes of thy life mustering together before thee, and the iust wrath of God readie to seize vpon thee, and hell in thy owne conceit euen wide gaping to receiue thee, and yet hast no feeling of this *Ioy* issuing out of the knowledge of Gods being graciously reconciled to thee in his Sonne. Oh, then let vs labour for this *Ioy* aboue all, let vs neuer giue any rest to our thoughts, till wee bee brought to *heare of this gladnesse*; a dram of this is better then all the mirth of the world besides, and shall be a secret comfort to thy soule, when all that the earth affords, cannot yeeld thee so much as a drop of true refreshing. And now, if this vse preuaile ought with vs, let vs addresse our selues to heare what followeth.

Note.

Thus therefore is the second Doctrine: *That it is no vnpossible thing, for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* This I gather out of the hope which *Dauid* had to obtayne this in praying for it. Shall we thinke that this prayer of *Dauid* was not the prayer of Faith? Would *Dauid* euer haue craued it, had hee not knowne it to bee a matter possible to inioy it? This example of his doth both binde vs to make this suite, and assure vs too, that there is hope that God in mercy will fulfill our desire in that particular? and the request which *Dauid* makes (*Vers.* 12.) is a strong proofe that *Dauid* did sometimes know in his owne personall feeling, the worth and excellency of this *Ioy*: he desires then the restoring of it, that is an argument that hee sometimes felt it, though at this time, through his raging sinne, he was not so sensible of it as he wished: and indeed this is that very [h] *ioy of heart* (which he saith) *the Lord hath giuen him*: farre exceeding and surpassing the content which the men of the world haue, when *their Wheat and their Wine abounds*. It is said, that [i] *God will withhold no good thing from them that walke vprightly*, and that hee which giues Christ, will [k] *with him giue all things also*: what better thing can God giue a man, then comfort in his soule by the knowledge of forgiuenesse? and how shall hee bee said to giue all things that are of necessarie behoofe for those which are deare vnto him in Christ, if hee should finally leaue them vncertayne in this, without the vnderstanding whereof, they haue no true content? Will God forgiue them their sinnes, and not let them know that hee hath forgiuen them? Had not the Virgin *Mary* this *Ioy*, when shee professed the [l] *reioycing of her spirit in God her Sauiour?* And had not *Paul* it, when he could say, that [m] *being iustified by faith, he had peace with God*: and that hee was [n] *perswaded nothing should be able to separate him from the loue of God which is in Christ Iesus*: and that he was [o] *receiued to mercy, notwithstanding hee had beene* sometime euen *the chiefe of sinners*: and that a [p] *Crowne of Righteousnesse was laid vp for him at the day of Christs appearing?* May not *Hezekiah*

The second Doctrine.

h *Psal.*4.7.

i *Psal.*84.11.

k *Rom.*8.32.

l *Luk.*1.47.

m *Rom.*5.1.

n *Rom.*8.39.

o 1.*Tim.*1.15, 16.

p 2.*Tim.*4.8.

his case be brought in for a proofe, q *Thou hast cast all my sinnes behind thy backe.* Had he not *Ioy* and *Gladnesse* in his heart, because his sins were pardoned? This of him, and of others knowing the same with him, *is written,* as all other Scripture is, r *That wee with comfort might haue hope:* now, it were a poore comfort to vs reading of, or hearing this touching the Saints and Seruants of God in the Scripture, if there were no possibilitie for vs to obtayne it. What comfort to mee to know that *Hezekiah* had ioy in his soule, that his sinnes were pardoned, if the case be so, that there is no hope for mee to haue the like assurance? This shall rather increase my sorrow, and make my thoughts desperate, then yeeld me that comfort and hope, the feeling whereof within my soule, is the scope and purpose of the Scripture. *Dauid* by the direction of Gods Spirit, doth place happinesse in the forgiuenesse of f sinne. Can I bee happy in that whereof I am ignorant? Happinesse is a matter of feeling and apprehension. May it bee truely said that he is happy, that feeles Gods Spirit secretly testifying to his soule, that his sinnes are pardoned? Surely, then it may be said as truely, that he is vnhappy which is not sensible of any such testimonie. What is the meaning of the Article in our Creed, *I beleeue the forgiuenesse of sinnes?* Is it no more but this, *I beleeue that there is a possibilitie for sinne, through Gods great mercy, to be pardoned?* Thinke we that the Deuill himselfe is not perswaded thereof? If I goe no further in that acknowledgement, how doe I then professe that Faith by which I hope to be saued? I here testifie somewhat that doth in a speciall sort concerne my selfe: I beleeue my sins to bee both pardonable and pardoned, and that therefore the Resurrection of the body, which I looke for, shall be my passage and conuoy to eternall Life. It were easie to be large in this proofe, but in a case so plaine, and so often comming in the way to be handled, I will be sparing. The very state of this place is enough to make the point good, if there were no more to the purpose in all the Scripture. Farre be it from vs to thinke, that *Dauid* did here make a hopelesse suite, plying the Throne of Grace with a Petition for that he could not haue: was hee herein as one that beateth the Ayre, or as one that runneth vncertainly? It were impious and vngodly so to thinke. If I then may be bold in prayer to vse *Dauids* words, I may also be bold to powre them out before the Lord with *Dauids* hope, and resolue, that as *Ioy* and *Gladnesse* is the thing I pray for, so *Ioy* and *Gladnesse* is the thing which in Gods good time I shall obtayne. What soeuer I may lawfully pray for, that same I may lawfully expect: nay, if I doe not as confidently expect it, as I doe earnestly begge it, my prayer is in vaine: It seemes I either distrust Gods Power, or make a question of his good Will; to stagger about either of which, is no little sinne.

q *Isa.38.17.*

r *Rom.15.4.*

f *Psal.32.1.*

1. *Vse.* Here I might take occasion to taxe the comfortlesse doctrine of Poperie, which maintaynes there can bee no other ordinarie knowledge in this particular, touching the pardon of sinnes, but that which is out of opinion and ghesse. If any man (say Papists) haue any other certainety herein, it is to be imputed rather to some extraordinarie reuelation, then

thought

thought to proceed out of the ordinarie and vſuall courſe which GOD takes with his children. Surely, if the aſſurance in this matter be but imaginarie, the Ioy that followeth it, can be no better then a meere conceit: and it were ſtrange to thinke, that *Dauid* prayed to haue his fancie fed with a ſuppoſition. If *Dauid* could by his prayer obtaine no more then a ſuperficiall refreſhing, proceeding out of an opinion that hee was purged; ſurely, hee ſhould haue beene more vexed with the feare of miſtaking, then it was poſſible for him to bee confirmed with the ſtrength of his conceit. This is one of the grand abominations of Poperie, that it brings vp the ſoules of men in a kind of continuall ſuſpence. It can neuer bring a man to that *Ioy* and *gladneſſe* which *Dauid* here did pray for. The mayne grounds of it, doe put the heart quite out of heart in ſeeking to enioy it. Haply it will giue thee leaue to wiſh it, but it will giue thee no hope at all to obtayne it.

2. *Vſe.* Now for a ſecond Vſe, obſerue, I pray you, how fitly this followeth vpon the former Doctrine. There we were perſwaded to affect this *Ioy*, and to preferre it to all other, euen our moſt chiefe contentments. Here we are aſſured, that our labour, and deſire, and endeuour for it, ſhall not be in vaine in the Lord: thou ſhalt haue *Ioy* in ſeeking for this *Ioy*, it ſhall be *Gladneſſe* to thy ſoule to labour for this *Gladneſſe*. God may not giue it (perhaps) ſo ſoone as thou deſireſt it, but hee can as ſoone deny himſelfe, as herein finally deny thee. If he ſeeme to keepe thee off in crauing it, it is not to diſappoint thee, but it is to enlarge thy heart, and to increaſe thy deſires, and to put edge and eagerneſſe to thy ſuites, that thy portion of it may be larger when it comes: and if after he hath comforted thee with ſome beginnings of it, he ſeemes to withdraw it from thee, it is but to teach thee to value it the more, and to double and to treble it vpon thee when it returnes. Oh, that thou couldſt euer bee perſwaded to ſet on in good earneſt with this worke, and in a kind of diſtaſte of all other theſe baſer ioyes, which are not worth the naming that day that this is ſpoken of, to cry out like them, [t] *Lord, euermore giue mee this Ioy*; thou ſhouldſt ſee what ſweetneſſe thou ſhouldſt find in the very entrance into this courſe, and how notwithſtanding the opinion of the world, that it is a dull and a tedious thing to bee religious, yet the very ſight of this, before thou come to it, ſhall ſo rauiſh thy ſpirits, that thou ſhalt quickly confeſſe, that there is no Ioy indeed worthy the hauing, in reſpect of it. So then thus farre we are come. We haue found which is indeed the true *Ioy*, the feeling of pardon and purging by the bloud of Chriſt ſealed vp vnto the ſoule: we haue gotten aſſurance, that it is haueable: God is able to beſtow it, and he will not deny it.

Note.

t *Ioh.6.*

Come wee to the third point, touching the meanes by which *Dauid* did expect it. Thus is the Doctrine,

The third Doctrine. *That hearing is the meanes which God hath ſanctified for the begetting of that Ioy, which proceeds from the aſſurance of Gods fauour in the forgiueneſſe of ſinnes.* DAVID deſires that he may *heare* it, that as by *hearing* he was brought to humiliation; ſo by *hearing* hee might bee reſtored

to comfort. He ſeekes to be cured by the ſame meanes by which he was wounded. *Hearing had broken his bones*, he lookes that *hearing ſhall reioyce his bones*. It may very well be, and there is nothing againſt it in the Scripture, that *Dauid* made this *Pſalme* betwixt the time that *Nathan* came vnto him to conuince him, and the pronouncing of forgiueneſſe to him by the ſame *Nathan*. [u] For howſoeuer that time is recorded as following immediately vpon the other, cauſing vs ordinarily to conceiue it thus; *viz.* that aſſoone as *Nathan* told *Dauid* plainely of his fault, hee forthwith acknowledged it, and aſſoone as he acknowledged it, *Nathan* gaue him aſſurance of Forgiueneſſe; yet for my part, I can eaſily thinke with *Caluine*, that there was ſome diſtance of time betwixt, in which God would *vex him, that hee might humble him*. And it is ordinary to find thoſe things conioyned in the courſe of the holy ſtorie, which yet in time doe not agree: ſo that it may bee very well, that *Nathans* comming to him with the word of Comfort, *(The Lord hath put away thy ſinne,)* was vpon this ſute, *To heare of ioy and gladneſſe, &c.* Me thinks it is not likely that *Nathan* would be ſo forward, ſo preſently to comfort *Dauid*: but left him rather, to thinke well on it a while, and to ſee how that ſcowring potion of Reproofe would worke to his humiliation, before he would miniſter to him any Cordials. Or be it ſo that *Nathan* did immediately, and at the time of his reproouing him, propound ſome words of refreſhing to him; yet wee may well thinke, that *Dauid* was not ſatisfied with once or twice in that kind, but deſired to heare againe and againe for his ſettling and ſatisfaction in this poynt. Howſoeuer it was, *Dauid* did now (as *Auſtine* ſaith) *addreſſe himſelfe rather to be an humble hearer of ſomewhat for his comfort, then a bold ſpeaker in the defence or mitigation of that he had done*. Sith we haue found this collection hence, let vs examine the Scripture, and ſee whether we can confirme it thence by further teſtimonie. Elihv in *Iob* ſaith, that when a man *is ſtricken with ſorrow vpon his bed, and the griefe of his bones is ſore, ſo that his very ſoule draweth to the graue, and his life to the buriers*, the way by which God will haue mercie on him, and giue euidence that he hath *receyued a reconciliation*, is by a *meſſenger or interpreter* that comes vnto him *to declare his Righteouſneſſe*. It is an excellent place, and worthie our due conſidering. It ſhewes how God preſerues a ſinner from falling: how hee reſtores a ſinner being falne: he preſerues by admonitions, and chaſtiſements: hee reſtores by ſending to him a miniſter, here called a *Meſſenger*, or an *Angel*: hee carrieth the ambaſſage of the Lord of Hoſtes; and an *Interpreter*, one enabled to declare aright the Doctrine of reconciliation betwixt God and man: hee is no ordinary man, *(one of a thouſand:)* a good Miniſter indeed is not common; his office is to declare to a man *his Righteouſneſſe: viz.* to aſſure him that whatſoeuer he is in himſelfe, a foule and lothſome ſinner; yet in *Chriſt Ieſus* he is iuſtified, and through him accepted righteous before God. Now this courſe being taken, God will haue mercie on the poore ſinner, and his ſoule ſhall bee deliuered and freed from the pit of hell. It is a

u 2. *Sam.* 12. 13

Torquere vt magis humiliaret.

Iob 33. 15, *&c.*

place

place deſeruing ſpeciall note for this purpoſe, ſhewing plainely the miniſtry of man, to bee ordayned to ſeale vp comfort to the ſoules of the humble, by aſſurance that their ſinnes are pardoned. To his Miniſters God [x] *giues the tongue of the learned, to know how to ſpeake a word in time to him that is wearie:* a place primarily meant of Chriſt, & ſecondarily of all the true Prophets & Miniſters of the Word, to the end of the world. [y] *The Lord hath created the fruit of the lips to be peace:* [z] *God hath cõmitted vnto men the miniſterie of reconciliation.* His Miniſters are appoynted [a] *to bring the glad tidings of peace, and of good things.* They be they which muſt [b] *ſpeake comfortably to Ieruſalem, and tell her that her iniquitie is pardoned.* [c] This is that *building* and *planting* which is a part of their commiſſion: [d] euen a power of *remitting* (when it is rightly vnderſtood) is committed vnto them. [e] Was it not by hearing *Philip*, who was his *guide* in opening the Scripture to him, that *the Eunuch went on his way reioycing?* [f] was it not by dependance on the ſame mans miniſterie, that there was ſuch a deale of *Ioy* in *Samaria?* [g] Was it not *hearing* that gladded the heart of the poore Iaylor, before ſo much aſtoniſhed, that *he was about to haue ſlaine himſelfe?* It is plaine then, that by *Hearing* comes this *Ioy*. [h] The Word of God, which hath a ſecret vertue to *reioyce the heart*, is made effectuall to that purpoſe by this meanes.

x *Iſa.50.4.*
y *Iſa.57.19.*
z *2.Cor.5.18.*
a *Rom 10.15.*
b *Iſa.40.2.*
c *Ier.1.10.*
d *Ioh.20.23.*
e *Act.8.39.*
f *Act.8.8.*
g *Act.16.34.*
h *Pſal.19.8.*

This ſtill ſerues to iuſtifie the ſo much barkt-at courſe of *Hearing*, the diligence wherein is reputed by the moſt, one of the greateſt follies, and againſt which euery day we heare new exceptions: yet it is here approued by him that knew well the worth of it, as the meanes to worke that *ioy* and *gladneſſe* in his ſoule, which of all things hee did moſt eſteeme. Whatſoeuer therefore the miſiudging world ſhall ſay in this caſe, and concerning this courſe, ſome thinking it ſuperfluous, ſome accuſing it as the meanes to fill mens minds with tormenting fancies, and whereof if one doe take a little too much, he ſhall no more be maſter of himſelfe; yet doe thou, if thy ſoule doe indeed thirſt for true conſolation, and for that peace which paſſeth vnderſtanding, count it both thy dutie and thy glory to be a conſtant hearer. *Dauid* was as well able for his gifts as any man now aliue, to worke out his owne comfort, by his owne perſonall and priuate induſtrie, and he was no ſleight Student in Gods Word, yet *Hearing* was it by which he lookt to haue the oyle of gladneſſe conuaied into his ſoule. He knew well, that the ſame matter applyed by himſelfe to himſelfe, vpon the ſame grounds, yet could not be ſo effectuall, nor ſo ſweet vnto his ſoule, as if *Nathan*, or ſome ſuch one ſent of God vnto him ſhould deliuer it. Let this then ſtop their mouthes, that cry out vpon *hearing*, as the occaſion of diſtraction, when it is indeed the true meanes of the trueſt ſettlement. Let it winne them to a more conſtant dependance hereupon, that thinke they may doe well enough without it.

The Vſe.

For my part, I thinke a man hath little cauſe to truſt to that comfort, which he cannot or wil not ſay he hath gotten by this meanes. And then thirdly, let it put heart into thoſe which runne this courſe; the *ioy* and

Note.

gladneſſe which they ſhall get by *hearing*, ſhall make amends abundantly for all the ſcorne, the reproch, the trouble, the diſgrace, which a man ſhall ſuſtaine in the world by attending it. Well may a man reſolue in this caſe with *Iob*, that conſidering the comfort which comes by it, *If an aduerſary ſhould write a Booke againſt him*, to diſgrace him for this, yet ſo farre he would be from being put downe or diſcouraged by it, that *he would take it on his ſhoulder* in a kind of triumph, [i] *and tie it for a crowne vnto him*. Thus of the third.

i *Iob* 31. 35,36.

The fourth followeth: Let vs marke the order, and obſerue it diligently: we ſee which is the onely *Ioy*; wee ſee it is obtaineable; we ſee that *Hearing* is the meanes ordayned to conuay it. Now come we to the next; touching the partie vpon whom *Dauid* mainely relyeth in the vſe of the meanes: where the Doctrine is thus,

The fourth Doctrine.

That though hearing be the meanes of ſpirituall Ioy, yet it can neuer worke it, vnleſſe the Lord ſhall giue a bleſsing thereunto. DAVID deſires that he may heare ſome good newes, which may bee the matter of his *Ioy*, but withall he prayes God, that hee would make it to bee *Ioy* vnto him when it comes: *O Lord, doe thou direct the tongue of him whom I muſt heare, that he may ſpeake that which ſhall be beſt agreeing to my preſent caſe, and vouchſafe alſo to open my eares, and to vnlocke my heart, that I may entertaine it as I ought, and ſo lay hold vpon it as may be for my good. I know there is no Prophet, no Seer, that can ſpeake that which is fitting for mee at this time, vnleſſe thou enable him: and I know againe, there is no power in mee to make vſe of it, when I heare it, vnleſſe thou worke it in me by thy Spirit. My hope is only in thee therefore, to make thy ſeruants ſpeake that to mee which I would faine heare, and to make me able to heare that which they ſhall ſpeake.* Who is PAVL then, or *who is Apollos*, ſaith PAVL, excellently to this purpoſe, [k] *but the miniſters by whom ye beleeue?* It is not wee who worke faith; it is the Lord which begets it in you, and beſtoweth it on you by our Miniſterie: [l] *one planteth, and another watereth*; but all is nothing, *except God giue the increaſe.* [m] *Wee are helpers of your ioy*, ſaith the ſame Apoſtle to this purpoſe, and not the authors of it: [n] When *God opened* LIDEA'S *heart, then did ſhee attend to the things which* PAVL *ſpake*. This worke of God in her, made PAVLS miniſtry towards her to become effectuall. The Miniſter is neyther the author of the reconciliation betwixt God and man, (for that is the God-head it ſelfe,) neyther the worker, (for that is the ſecond perſon *Chriſt Ieſus*,) neyther the aſſurer and ratifier of it to the ſoule, (for that is the Holy Ghoſt,) no nor yet in ſtrait ſpeaking is hee the inſtrument, (for that is the glad tydings of the Goſpel:) but as *Elihu* ſpake ere-while, he is the Interpreter, one that is to open it and expound it, what it is, how it is wrought, and how, and in what ſort it may be applyed to the ſoule. It is the *tongue of the learned*, by which [o] *a word in ſeaſon is ſpoke to him that is wearie, but it is God which giueth it*: [p] *the fruits of the lips is peace, but God createth it.* It is well noted, that when the two ſiſters, *Martha* and *Marie*, mourned for dead *Lazarus*, many well-

k 1.*Cor.*3.5.

l *Verſ.*6,7.

m 2.*Cor.* 1.24.

n *Act.* 16.14.

o *Iſa.*50.4.

p *Iſa.*57.19.

well-disposed Iewes came to comfort them; yet they had no comfort indeed vntill q Christ came: not thereupon to tie comfort to the bodily presence of our Saiour, but to shew, that mans indeuour can doe nothing, till the Lord put to his hand. *Nathan* may speake to the eare, but *vnlesse God doe speake to the heart,* DAVID cannot feele that *Ioy* and *gladnesse* which he would. I remember when *Paul* had indeuoured to comfort and settle the minds of the *Thessalonians* against the troubles present, and those which were to come, at last he shuts vp his exhortation with a Prayer to God, that he would r *comfort their hearts*: as if he had said, *I haue deliuered vnto you the matter and ground of Comfort, but both you and I must looke vp to the Father of mercie, and the God of all comfort, that he would be pleased to make it to become effectuall.*

q *Ioh.*11.31, &c.

r 2.*Thess.* 2.17.

First vse, for vs that are Ministers: this may teach to enter vpon the Lords worke in humblenesse of mind, without any presuming vpon our owne skill. Wert thou as MOSES, s *learned in all the wisedome of the Egyptians, and mightie in words*: t as MICAH, *full of iudgement*: as u APOLLOS, *eloquent, and mightie in the Scripture*: x as *good a man, and as full of the holy Ghost as* BARNABAS: y *Speaking as many languages as* PAVL: z were *thy tongue as fined siluer*: or hadst thou such a speciall gift in laying open the promises of the Gospel, that thou mightest seeme another IOSES, a *euen a sonne of Consolation*: yet couldest thou not speake peace vnto a broken heart, vnlesse the Lord shall make thy tongue to be health: without his speciall enabling, thou shalt be but as sounding Brasse, or as a tinckling Cymball. If grace be not first powred into thy lips by the God of grace, neuer shalt thou be able to powre out grace for others good. How should this make vs desire of God to breathe vpon vs by his Spirit before we beginne, while we are in our studies, and at our priuate meditations? Our rash aduenturing, as if we could doe somewhat of our selues, keepes backe the blessing of God from that which we vndertake.

1. *Vse.*

s *Act* 7.22.
t *Mic* 3.8.
u *Act.* 18.24.
x *Act.*11.24.
y 1.*Cor.* 14.18.
z *Pro.* 10.20.
a *Act.* 4.36.

Secondly, this concernes hearers too. Remember when we commend hearing to you, wee doe not commend it so, as if wee were able to beget your hearts by our owne power. Wretched were wee if we should encroach so farre vpon the Lords right. Nay, we tell you plainely and directly, that were we able to speake vnto you with the tongues of Angels, yet could we not doe you good, vnlesse the Lord shall bee pleased to water our words with the dew of Heauen, that they may take deepe roote in your soules. Wee will say willingly to you, as *Peter* and *Iohn* said to the people vpon occasion of healing the Cripple at the Temple gate; b *Why looke you so on vs, as if by our owne power and godlinesse wee could doe these* and these *things?* Wee protest vnto you, that you must so heare vs, as that you must desire of God to make you so to heare, as that you may find rest and comfort to our soules. No doubt, as diuers of our Sermons many times are raw and rude, hauing as little taste as the white of an egge, and lose their grace among the people, because wee presume to declare Gods ordinances, and to take his Couenant into our mouthes,

2. *Vse.*

b *Act.*3.12.

Note.

mouthes, before we haue ſought the Lord in priuate as we ſhould; ſo as often many ſound Doctrines, and ſauoury Exhortations, are vnto the Hearers like water ſpilt vpon the earth, or as an vncertayne ſound, by which no man is prepared to the battell, by reaſon that wee doe not firſt deſire the Lord to make vs heare, to bore our eares, and vnlocke our hearts. Thinke you that are here, put caſe you ſhould bee forced to diſcouer how you haue prepared your ſelues to this preſent buſineſſe, whether you muſt not needs ſay that you came without this ſute: haply you thought to get ſome good by comming, but you did not begge of God to make you capable thereof: whom now ſhall you blame but your ſelues, if you depart without a bleſſing? If the Lord giue, you may gather; if he open his hand, you ſhall be filled with good things. If hee take away the breathing of his Spirit from our Sermons, wee may diſcharge our dutie; but to you they ſhall bee vnprofitable. Remember then if thou haſt waited now ſome time vpon the Ordinance of God, and haſt not got that comfort, and ſpirituall refreſhing, and ſatisfaction by it which thou lookedſt for: ſee if this bee not the cauſe, and then trie another while, whether thou being frequent and earneſt in this requeſt, the Lord will not open the windowes of Heauen vpon thee, and powre downe a bleſſing vpon thy ſoule. And thus of the firſt part, the ſubſtance of that which *Dauid* here craues, or the Requeſt properly.

The ſecond, the end for which that which is requeſted is deſired, *That the bones which thou haſt broken may reioyce*; that is, whereas through thy iuſt indignation, I am now grieued and vexed exceedingly, euen to the piercing of my bones, and to the anguiſh of my ſoule in an high degree, I may at laſt finde refreſhing, and may haue a meaſure of comfort proportionable to the extremitie of my preſent ſorrow. Thus is the ſenſe. Such is the riches and plenty of the Scripture, that this place and theſe words, though but ſhort and few, affoord diuers particulars, which I am very loth to paſſe by without noting. The firſt is thus,

The firſt Doctrine.

That albeit ſinne, while it is in the act and in performance, pleaſeth; yet when the conſcience is awakened, it will proue exceeding terrible. DAVID now perceiued a great difference betwixt the practice of his ſinne, and the ſequell of his ſinne. No doubt, his dalliances with *Bathſheba* were full of content for the time to his corrupted nature, and he was ſo beſotted therewith, that he thought not of any following ſting: and his policie in preuailing ſo cunningly for the hiding of his euill, and for the carrying of the whole buſineſſe ſo couertly, and without any ſuſpition to the world, pleaſed him not a little. Theſe things went downe at firſt pleaſantly, and without any manner of annoyance: But when *Dauids* conſcience was rowzed by *Nathans* miniſterie, and ſet vpon the racke, ſo that hee now was ſenſible of the terrour of the Lord, and of the haynouſneſſe of his ſinne; this caſe was altered, and that which before pleaſed him at the heart, was now a paine to his heart, the vexation farre exceeded all the former pleaſures that he found. The pleaſingneſſe

of

of ſinne was gone, the torment following it ſtucke by him, and it was no eaſie matter to remooue it. Hee was now like one whoſe bones (according to the manner of execution in ſome countries yet) are broken into pieces on the Wheele, not a ioynt, not a Sinnew in whoſe body but is full of anguiſh: hee knowes not which way to turne, or where to beſtow himſelfe to find any eaſe. This may bee conceiued as a repreſentation, or a ſhaddow of *Dauids* caſe. I thinke I ſhould not ſay much amiſſe, ſhould I ſay, that ſauing for the eternitie thereof, Hell it ſelfe for the preſent time could not haue beene much more grieuous: ſo terrible is the torment of an awakened conſcience after the committing of a grieuous ſinne. Truely is it ſaid, that the conſcience is appointed in man for two ſeruices, to be *a Bridle*, and *a Whip*. If it cannot preuaile as the one, but that a man will needs aduenture to follow his owne luſts, to the greedie committing of vngodlineſſe; a man ſhall ſurely feele it as the other, to torment and ſcourge him in extremitie. *Adam* and *Eue* were bewitched with the beautie of the forbidden fruit, and the opinion that it was to bee *deſired to get knowledge*; but when they had eaten, they found an alteration, they knew not what to doe, or where to hide, to eſcape the voice of the Lord, and to auoid the continuall checks of a galled [c] conſcience. Thinke wee that the vexation of *Samſons* ſpirit, after he had betrayed himſelfe vnto *Dalilah*, by being ouercome with her bewitching intreaties, did not farre ſurpaſſe all that pleaſure that hee found in her wanton company? *Peter* liked it well for the time to denie his Maſter; at leaſt, it troubled him neuer a whit, or hee thought hee ſhould quickly ouercome it; but oh the Gall and Wormewood that came after, when the looking backe of Chriſt at the crowing of the Cocke, had awakened his ſleeping ſoule! Oh, what a caſe was hee (poore heart) in, when hee had no helpe but bitter weeping for his fault!

[c] *Gen.3.*

Oh, how ſhould this make vs to bee wiſe againſt the deceitfulneſſe of ſin! Take but that ſin, wherein *Dauid* was intangled, the ſin of Adultery: how many pleaſing baits hath it, by which to draw into it, and to coozen him that is not wary of it! It makes to forget for the time, whatſoeuer might hinder from performing it, (the preſence of God, the danger to the ſoule, the ſcandall to Religion, the wrong to others:) there is nothing preſented to the thoughts for the time, but, I know not what baſe content in taking our fill of loue. Thus haply the matter may goe on a while when the act is paſt, without any manner of compunction, or touch more then ordinary. But when God ſhall be pleaſed to awake the ſoule, and to make ſenſible indeede of what is done, oh, what a caſe ſhall a man then be in! ſooner may a man imagine it, then deſcribe it, and yet neuer ſo imagine it as it is, vntill hee doe feele it. Had a man vpon him at once the moſt painefull diſeaſes in extremity, as Gout, Stone, Strangury, or whatſoeuer elſe is moſt vexing, it were nothing to the perplexitie of the ſoule vpon ſuch an occaſion. Oh let vs not buy the vaniſhing pleaſures of ſinne at ſo deare a rate. This that I ſpeake of

The Vſe.

ſhall

ſhall be thy ſhare of certaine, put caſe after a great offence committed thou doe recouer and bee ſaued. But if God giue thee ouer to thy ſelfe, and leaue thee to the iudgement of the great Day, then thus and more then thus ſhall it bee with thee euerlaſtingly. If God thus ſcourge his owne, what will hee doe to thoſe whom he will forſake? If the righteous ſcarcely bee ſaued, where ſhall the vngodly and the ſinner appeare? If this be the torment of an accuſing conſcience for a time, making way to repentance, what ſhall their ſtate be, vpon whom the Lord will powre out the full Vials of his wrath for euer and euer?

The thirteenth Lecture.

VERS. 8, 9.

That the bones which thou haſt broken, may reioyce.
Hide thy face from my ſinnes, and put away all mine Iniquities.

I Said in my laſt Sermon, that this, touching *the breaking of* DAVIDS *bones*, was like to afford vs more matter then I could then conueniently diſpatch. Now then, to that which I haue ſpoken out of this Clauſe, I adde this, *viz.*

The firſt Doctrine.

That ſpirituall diſtreſſe and anguiſh of ſoule, occaſioned by the ſenſe of ſinne, is no certaine ſigne of a deſperate and forſaken ſtate. Thinke wee that *Dauids* caſe was not very perplexed, his griefe violent, and his vexation of ſpirit more then ordinary, when he compared himſelfe to a man all whoſe bones are broken; whoſe paines in euery mans vnderſtanding cannot chooſe but bee exceeding great? Wee may gather out of other places, and by other ſpeeches of his, that he was accuſtomed to paſſions at times full of bitterneſſe. What thinke wee of that, which hee calleth *roring all the day*, and [a] *the turning of his moiſture into the drought of Summer?* What caſe doe wee imagine him to bee in, when [b] *feare and trembling were come vpon him, and an horrible feare had couered him?* [c] *When his heart was like Waxe, euen molten in the midſt of his bowels?* [d] *His ſtrength dried vp like a Potſheard, his tongue cleauing to his iawes, and himſelfe brought to the duſt of death?* [e] *Innumerable troubles compaſſed him, his ſinnes tooke ſuch hold vpon him, that he was not able to looke vp.* [f] *Hee had no reſt in his bones, becauſe of his ſinne*; [g] *went mourning all the day*: nay, [h] *fainted in his mourning*: [i] *his ſoule was ſore troubled.* Doe not ſuch ſayings at theſe, ſparſed here and there thorow *Dauids* Pſalmes, argue ſpeciall conflicts, ſharpe agonies, a kind of inward torture in extremity? yet were theſe no ſignes of a man forſaken, and giuen ouer to the power of diſcomfort, to be ſwallowed vp of heauineſſe irrecouerably.

a *Pſal.32.3, 4.*
b *Pſal.55.5.*
c *Pſal.22.14.*
d *Verſ.15.*
e *Pſal.40.12.*
f *Pſal.38.3.*
g *Verſ.6.*
h *Pſal.6.6.*
i *Verſ.3.*

couerably. We see here how he takes heart to himselfe to come to God, to craue *Reioycing*, as knowing this kind of case to be no pledge of Gods forsaking; nay, he affirmes [k] after, this inward *breaking to bee a pleasing sacrifice vnto God*. What say wee to *Iob*? It were long to mention all his particular complaints, testifying his case in this particular to bee equall vnto DAVIDS: [l] *The Arrowes of the Almightie were in him, the venome thereof did drinke vp his spirit, and the terrours of God did fight against him.* [m] *God set him as a marke against him, so that hee was euen a burthen to himselfe.* [n] *God vsed him as an enemie, hee was like a leafe driuen to and fro, or as the dry stubble: bitter things were written against him, and he was made to possesse the Iniquities of his youth. God* (saith he) [o] *hath taken me by the necke, and beaten mee, hee cutteth my reines, and powreth my Gall vpon the ground: hee hath broken mee with one breaking vpon another: my face is withered with weeping, and the shaddow of death is vpon my eyes.* Thus, and much more largely then thus, doth *Iob* often set out the bitternesse of his soule: and yet *though God* (as his Words [p] bee) *had compassed him with his Net*, yet did not hee hereupon conclude himselfe to bee finally cast off; but in the midst of all resolued, [q] *though God should slay him, yet to trust still on him*: and comforted himselfe with the thought of his *Redeemer*, and with the assured hope that hee should one day [r] *see him in his flesh*. It was hard and sharpe with *Hezekiah*, when *God brake all his bones like a Lyon, making him to mourne as a Doue, and to chatter like a Swallow*; yet hee was able euen then, to looke vp hopefully to the Lord, and to crie, [s] *O Lord, it hath oppressed me, comfort me.* These three examples are very full and pregnant for the iustification of this Doctrine. Christ himselfe in this particular exceeded all these: witnesse his *Agonie*, in which [t] *his sweate was like drops of bloud, trickling downe to the ground*: his *being grieuously troubled*, [u] *so that his soule was very heauie euen vnto the death*: yet wee all know he was neuer really and indeede forsaken, though speaking according to a present apprehension, hee once cried out, and yet therein too, with no small or obscure euidence of Faith, *My God, My God, why hast thou forsaken mee?* Nay, (which I had thought to haue handled as a particular Doctrine by it selfe, but that I find it to fall in fitly as a proofe of this) so farre is this spirituall perplexitie and *distresse of spirit*, from being a *signe of a forlorne and left estate*, that it is the ordinary way by which God brings those to sweetnesse of inward comfort who are his. They haue first some taste of that which is here meant by *the breaking of bones*, before they haue any certaine experience of that *Ioy* and *Gladnesse*, which it was DAVIDS *desire* here to bee acquainted with. This was anciently meant by those *sowre herbs*, with which that tastie meat, the *Paschall Lambe* (a type of Christ) [x] *was to bee eaten*. It hath beene a receiued speech among good Diuines, *that God leads his to heauen by the gates of Hell*, and prepares them to that which *Paul* names [y] *euerlasting consolation, and good hope through grace*, by a wounded spirit. He purgeth and bringeth low by the bitter Aloes of the Law, before he doth refresh and

k *Vers* 17.
l *Chap.*6.4.
m *Chap.*7.20.
n *Chap.*13.24, 25, 26.
o *Ch.*16.12, &c.
p *Chap.*19.6.
q *Chap.*13.15.
r *Ch.*19.25, 26.
s *Isa.*38.13, 14.
t *Luk* 22.44.
u *Mat.*26.37, 38.
Note.
x *Exod.*12.8.
y 2.*Thes.*2.16.

and comfort with the Cordials of the Gospell. All Gods Children haue not their fits of spirituall breakings in the same measure, neither all in the same time. For measure, they are in some more outwardly sensible, by which the parties exercised with them, are drawne forth to publique note, euen to be the talke of the World, and the wonder of the Countrey, and the matter of descant and obloquie for the profane. In other they are more secret, and (as I may say) more still and silent: yet so, that by how much the more they come behind the former in measure of extremity, by so much they do exceed them in oftennesse and frequency. And for times there is also a difference: for somes first conuersion is begun by some such sharpe course, euen as violent as PAVLS [z] *astonishment, being strooken to the earth*: or as the *Iaylors trembling*, when hee was about euen to [a] *kill himselfe*. Somes entrance into the state of grace is more easie and gentle, in respect that by the honestie of their education, they haue beene preserued from grosser sinnes; but after, vpon occasion of some great fall, or some speciall slip, they then come to haue more full acquaintance with that *breaking of the bones* here spoken of: so that though he haue beene in the state of saluation a good while, yet then he begins to be more sensible of those pangs which accompany Regeneration: yea, such an alteration he shall find in himselfe, that he shall thinke that to be the time of his first turning, whereas indeed it is rather to be reputed a confirmation in grace, then a beginning thereof. And this I may well say was *Dauids* case. Though he had beene a Professor of holinesse, and that in sinceritie now a good space, yet no doubt, hee neuer so knew before this time, what belongs to spirituall distresse: now he fell to begge for [b] *the creating of a cleane heart within him*: as if hee had now beene to begin Religion, and had had no sense of that changing of the heart, which still goeth with conuersion. Some againe neuer come to any great touch in this kind, vntill their last act, and till that sicknesse which brings them to their graues. From thence comes it, that many worthy Christians, who haue passed the time of their dwelling here with much conscience and comfort, are exercised with strange passions in their end; so as some not knowing how to iudge, are apt to iudge that all their former profession was but vaine, and that it is no wise course for a man to be so religious. I remember in the storie of the Gospell (and well may it bee a shaddow of this Truth) that one of the vncleane spirits which was cast out by our Sauiour, at the very point of his remouall, after he was commanded to come out, rent the partie so sore, that he was as one dead, insomuch that many said, [c] *Hee is dead*: his last vexation was the most violent. But howsoeuer it bee, that in some their spirituall pulls are more apparant and notorious then in others, in some more early then in others; yet it is a course which all are tyed to by anguish of soule, to come to that measure of inward consolation, which the God of all comforts hath allotted for him. So that so farre is this renting of the heart, *and anguishing of the bones*, from being a testimonie of danger, that it is rather a signe of safetie, as being the way by which God bringeth

z *Act.9.*

a *Act.16.*

b *Vers.10.*

c *Mar.9.26.*

bringeth vnto heauen, such as in his eternall counsell are ordayned vnto Life.

This Doctrine is properly to reforme the common error, and mistaking of the world, concerning these fits and moods of spirituall distresse, proceeding from the touch of conscience, smiting secretly for some or more speciall sinnes, and accompanyed with doubtings and questions touching the soules estate towards God; out of which come oftentimes feares, griefe, sadnesse, vncomfortablenesse, disquiet, some seemings of hopelesnesse and despaire: when the world heares of any thus taken, it is apt to determine their case to bee so wofull, and so certainely leading downe to hell, that they will not sticke to professe, they would not for so much and so much bee in like. And if the parties so afflicted bee such as haue beene formerly of any note for matter of Profession, and ordinarie dependance vpon the exercises of the Word, then is this matter enough for some to shoote for arrowes bitter words against good things. Then, This is the fruit of Religion, This is the effect of this ouer-forwardnes; then shall Preaching and Hearing be sure to receiue a blow. Then will the Deuill strengthen euill men in their neglect of godlinesse, and confirme them in their wretched opinion, that ignorance and hauing little to doe with the Scripture, and with Preaching, is the surest and the safest course. This Doctrine serues directly to discouer, and confute this common fancy. Alas, full little doe they know that thus speake and thinke, what belongs to Religion, and to the great worke of new making a mans heart, and of translating him from out of the state of nature into grace. They measure Religion by carnall and naturall sense, and thinke that to be best which doth maintayne the heart in the greatest dulnesse. Wofull is their case, who are neuer cast downe and confounded in themselues: the not ploughing vp of their hearts by such meanes as this, is an euidence against them that God neuer did, neuer will cast into them any seeds of sauing grace. It shewes plainely that that strong man keepeth his hold within them, sith all things in them are in peace: and they whom they so taxe and censure, how hard soeuer their care seemes to be to them; yet are they in the way of the greatest comfort, and there is a time comming wherein *these shall sing for ioy of heart*, when [d] *they shall cry for sorrow of heart, and howle for vexation of minde.*

1. *Vse.*

d *Isa.65.14.*

This must also bee taken notice of, for the settling of their thoughts, who haue experience in themselues of these perplexed and grieuous passions. The Deuill doth as much labour to dishearten such, as he doth to harden and to make secure those who are free from such things. Hee teacheth them to make desperate conclusions against themselues, such as was that of *Dauid*, when he said, [c] *He was cast out of Gods sight.* Now this Doctrine may assure, that they haue no iust cause or matter of discouragement. Their case cannot in this kind bee so violent or extreme, but they shall find some of those which haue beene deare vnto God, to haue drunke of the same cup, and to haue as great terrors laine vpon them as euer they had any; euen then when they conceiue theirs to bee

2. *Vse.*

c *Psal.31.22.*

moſt extreme. Neuer may a man with ſuch boldneſſe and confidence become a Petitioner vnto God for comfort, as when he feeleth himſelfe moſt deiected. It is one of Gods Titles of honor, [f] *To be the God which comforteth the abiect.* *The Garment of gladneſſe*, belongs by a kinde of right (in reſpect of Gods promiſe) to thoſe which haue beene exerciſed with the ſpirit of heauineſſe in the greateſt [g] meaſure. And thus is that now performed, which I began to deliuer in the laſt Sermon, touching the end of *Dauids* ſuite, *To heare of ioy, that the bones which thou haſt broken may reioyce.* Albeit hee ſaw now a great difference betwixt the practice of ſinne, and the conſequent of ſinne: the one being very pleaſing, the other very piercing; yet in this hee was happy, euen in the midſt of this anguiſh, he was neuer ſo capable of true reioycing, and in this Requeſt hee could neuer come vnto God with ſo great aſſurance to be heard. Thus of this Verſe: the ninth followeth,

f 2. Cor. 7. 6.

g Iſa. 61. 3.

Hide thy face from my ſinnes, and put away all mine iniquities. Wee ſhall find in this Verſe that to be true, which I once ſaid in the parting of this Pſalme into ſeuerall branches, *viz.* that *Dauid* inſiſts more then once vpon one and the ſame generall ſuite. There is a due and iuſt method, I confeſſe, obſerued in this Pſalme: but yet ſo, as that one ſpeciall requeſt is here and there inſerted often: according as here now wee haue an inſtance. Pardon of ſinne, was the thing, with the crauing whereof *Dauid* began. Hee renued the ſame againe, Verſ. 7. And hee is now at it againe the third time in this Verſe. Wee may briefly obſerue thence, before wee come to the examination of the particular words of the Verſe,

The ſecond Doctrine.

That albeit the committing of a great ſinne bee a matter ſoone done, yet the obtayning of pardon for it after it is paſt, is no eaſie ſuite. DAVID had quickly contracted and brought vpon himſelfe the guilt of a foule offence; that was done (as one would ſay) with the turning of an hand; but ſee now! he cannot ſo ſoone get comfort in the aſſurance of forgiueneſſe. His breaking out ſo often into this kinde of requeſt, *Haue mercy vpon me, Waſh me thoroughly, Purge me, Hide thy face from my ſinnes, Put away all mine Iniquities*, doth plainely teſtifie that hee had ſomewhat to doe, before hee could haue any ſettlement in his ſoule that God was pacified. The Storie ſaith of *Manaſſeh*, that indeed *God was intreated of him, and heard his prayer*: but it coſt him deare ere hee came to that: ſee and obſerue how the Text reports it: [h] *Hee prayed to the Lord his God, and humbled himſelfe greatly, and hee prayed vnto him.* It is no vaine repetition, *He prayed vnto the Lord his God*, and againe, *He prayed vnto him.* It is purpoſely put to ſhew, that *Manaſſeh* was faine to ply the Lord with ſuite after ſuite, and to humble himſelfe extraordinarily, before he could come to that ſenſible recouery of the ſauour and goodneſſe of God which hee deſired. Thinke wee that *Peters* comfort was ſo ſoone wrought as his fall? There was no great time to bring him to the firſt *Denyall* of his Maſter; the firſt was ſuddenly followed with the ſecond, and the ſecond as ſoone accompanyed with the third.

h 2. Chron. 33. 12, 13.

But

But there was more went to his fetching againe. Who can thinke with reaſon, that his fit of weeping was no longer then his falling? and was it not our Sauiours purpoſe to touch him againe after for it, and that to the quicke, when he preſſed him ſo about the point, of louing him three [i] times: ſeeming, by asking him the ſame thing ſo often, as though hee made ſome doubt of his ſoundneſſe and ſinceritie in that particular? His meaning was, to bring his heart to a bleeding afreſh for his threefold denyall, by vrging him to a treble proteſtation of his *loue*. Wee haue had occaſion now to note the place often of a *wounded ſpirit*. It ſhewes that a great ſinne makes a great wound. And who knowes not that a wound may be giuen in a thought of time, which yet may be in healing aboue a yeere? One ſtroke may cauſe it, but many ſtirrings and dreſſings cannot cure it. *Dauid* here compares the effect of ſinne, when the conſcience is made ſenſible of it, to *the breaking of the bones*. A bone is ſooner broken, then the beſt Surgeon in the world can make it whole againe. Well is ſinne compared vnto debt: *Forgiue vs our debts*, ſay the words of the Lords [k] Prayer. It is a matter ſoone done to come in debt, but it is not ſo eaſie a ſeruice to diſcharge it. A man may engage himſelfe further in an houre, then he can free himſelfe from while he liues. It is true, that [l] *God is readie to forgiue*, and is eaſie to be intreated; but yet in his Wiſedome he will make euen thoſe, to whom he intends the greateſt fauour, wait attendance, ſo that [m] *they ſhall be euen weary with crying, and their eyes ſhall faile with expectation*. Hee will teach them by this meanes to beware how they prouoke him, they ſhall know what ſinne is, and what the price, and worth of his fauour is, before they come to full aſſurance of diſcharge. God herein deales ſomewhat like to *Dauids* carriage towards *Abſalom*: his heart was towards him when hee had offended him, and *Ioab*, who vndertooke to mediate for him in the time of his baniſhment, found it no difficult ſuite to obtayne fauour for him. *But*, ſaith DAVID, [n] *when he comes into the Land, let him turne to his owne houſe, and not ſee my face*. No doubt, *Dauid* did it to make *Abſalom* the more ſenſible of his fault, when hee ſhould perceiue the King his father was not eaſily wonne to let him come to his preſence. Thus God cauſeth his, whom he yet loues in Chriſt ſo dearely, that they cannot finally bee caſt off, to come as Petitioners againe and againe: they put vp ſuite after ſuite, yet in their owne feeling they are neuer the neerer. Sometimes a little comfort they haue, and behold, vpon a ſudden it is gone: they ſeeme at a time to behold Gods gracious Countenance, anon they are depriued of it, and the anguiſh of their ſoules, which began ſomewhat to aſſwage and to be abated, doth increaſe. Why is this? God will teach them what it is ſo to ſinne againſt him, ſo to abuſe his mercy, ſo to giue way to their corruption, ſo to dally with the baits of euill, and to play with the deceitfulneſſe of ſinne. Thus, I ſay, the guilt of ſinne is ſooner contracted, then remoued. *Dauid* got not that hee would at the firſt asking, no, nor yet at the ſecond. It was well for him, if this third time did preuaile.

i *Ioh.21.15.*

k *Matth.6.12.*

l *Iſa.55.7.*

m *Pſal.69.3.*

n *2.Sam.14.24.*

1. *Vse.* To take away the presumptuous conceit which men haue, who imagine that albeit they spend their dayes in the pleasures of sinne, and commit vngodlinesse euen with greedinesse, yet in the latter end of their dayes, such a word as *Lord haue mercy vpon me*, shall discharge them: Oh, the mercy of God is in their conceit the easiest thing to bee had of any: they may get Gods good will with a trice; it is but aske, and it is *Note.* by and by obtained. You that so thinke, I pray you learne by this present example not to be deceiued. It cost *Dauid* many a deepe sigh, many an earnest and importunate request, before hee could see any other but Gods angry face against him for his fault. Could there bee a more piercing prayer, a more feeling and passionate suite, then that which is in the two first Verses of this *Psalme?* and yet *Dauid* as a man not satisfied, not speeding as hee would, sets to the same afresh in the seuenth Verse, and againe in this Verse. Surely, *Dauid*, though he were not out of hope, yet hee was not come to that full comfort and feeling that hee laboured for. And shalt thou thinke to speede better then *Dauid* did, and to haue a more quicke accesse to the Throne of grace then hee had? What hast thou done, that being a presumptuous offender all thy time, art resolued with thy selfe to trust to a few words in thy latter end, thou shouldst immediately be heard; when as *Dauid*, a man after Gods owne heart, and o 1. *King.* 15. 5. of whom the Scripture giues this Testimonie, o *that hee turned from nothing that God commanded him all the daies of his life, saue only the matter of* VRIAH: when as hee, I say, was glad to intreate so often, and to begge so earnestly, and hee could not by and by get that which hee desip *Gal.* 6. 7. red? p *Bee not deceiued, God is not mocked*: and what is this but a meere *mocking of God*, to thinke thou mayest cast his Word behinde thee, and walke in the waies of thine owne heart all thy time, and yet at last, after a continuall abusing of his mercy as thou list, winne him with a few words, and make him thy friend by a formall shew of sorrowing for sinne, when thou art out of hope to liue any longer in the world to commit sinne? Thou hast rather cause to feare that iudgement which is q *Isa.* 1. 15. threatned, q *When you shall stretch your hands, I will hide mine eyes from you; and though you make many prayers, I will not heare.* There is a time r *Ier.* 15. 1. in which God will not be found, and wherein r *though* MOSES *and* SAMVEL *should stand vp before him to intreat, yet his affection will not bee wonne.* Beware of sinning in this kind. I marke the folly of some, when in their humour they haue sworne a great oath, of which there was no great vse, but might in euery respect much better haue beene spared: you shall haue them smite their brest, and lift vp their eyes, with *God forgiue mee, I was a beast to sweare so*; thus they thinke they haue licked themselues whole, and the worst is past with them for that fault. But (alas) there is more then so to the obtaining of the fauour of God in the forgiuenesse of sinne. If euer God bring vs to repentance, and giue vs feeling of sinne indeede, hee will make vs know it was another manner of thing to sinne against him, then wee thought, and that the guilt of sinne is not shaken off as we supposed.

Secondly,

Secondly, this may bee a ſtay to the children of God, who are humbled before him, and wounded in ſoule for offending him. If it bee thy portion (as it is very poſſible that it may bee, and very probable that it will bee) to humble thy ſelfe often before God for thine offences, and againe and againe to begge grace and pardon, but yet not to haue that ſweet and gracious feeling of it which thou wouldſt, learne by this place not to be diſcouraged: know that euen *Dauid* was forced to renew the ſame ſuite more then once. Labour to make good vſe of thy being delayed, for humiliation and for increaſing the ſenſe, and griefe, and acknowledgement; but doe not hereupon put thy ſelfe out of hope. Doth God owe thee it of right, by and by to giue thee that comfort which thou craueſt? Nay, what if hee ſhall neuer affoord it thee in that meaſure thou deſireſt, vntill thou art euen readie to goe out of the world? Hath he done thee any wrong? nay, haſt thou not cauſe to magnifie his Mercy towards thee, that yet at laſt hee was pleaſed to reſpect thee? There is not the leaſt drop of heauenly Comfort, but if a man ſhould wait for it as long as he did for helpe, which lay by the Poole of *Bethesda*, [f] *eight and thirty yeeres*, nay, his whole life: if it ſhould be ſtretched out to the vtmoſt length that euer any did attayne vnto, it were well worthy his awayting, and he might iuſtly thinke himſelfe as happy, if at the laſt after long looking, and after much intreatie he obtayne it. [t] *It is good both to truſt, and to wait for the ſaluation of the Lord.* This was to be obſerued out of *Dauids* frequency in this ſuite. This is now the third time in which he reuiues his mayne Petition, that his ſinne may bee pardoned; neither hath hee done ſo, wee ſhall find him in the ſame tune againe, *Verſ.* 14. God will teach his by this meanes to know what ſinne is, what his fauour is, what forgiueneſſe is.

2. *Vſe.*

Note.

f *Ioh.*5.5.

t *Lam.*3.26.

Let vs come to the words of the Verſe. The latter part of this Verſe agreeth in termes with the latter of the firſt Verſe, *Putting away of ſinne, or blotting out of iniquities*, is made mention of in both places. I ſhewed there, that *Dauid* did account his ſinnes to bee vpon the Score with God; that they were ſet downe (as it were) vpon a reckoning, and thereupon both there and here. he craued that the Score might be wiped out, the Booke of account croſſed, that he might neuer bee called into queſtion for this euill. Now, in the firſt clauſe, he vſeth a kind of phraſe which he hath not yet vſed, *Hide thy face from my ſinnes*: or, as TREMELIVS, *Hide thine angrie face*. His deſire is, that the Lord would looke no more in diſpleaſure on his ſins, but that he would ſo diſpoſe of them in mercy, as that hee may neuer more behold them: as if he had ſaid, *I know, O Lord, my ſinne is not hidden from thee, though I in the folly of mine owne heart, thought to haue made all ſafe, that the matter ſhould neuer haue beene ſpyed; yet my wayes were before thine eyes, and thou didſt ponder all my paths, and now by the fruits which I feele in my ſelfe of thy frowning countenance, I am yet more aſſured, that thou tookeſt direct and perfect notice of all particulars. Now, I pray thee, looke no longer on me in diſlike, doe not ſet my euil before thee, nor my grieuous ſin in the ſight of thy countenance.*

Thus haue we *Dauids* meaning in this verſe. The ſubſtance of his requeſt is the ſame which formerly, only the phraſe of ſpeech in the firſt clauſe is ſomewhat varied. He would haue God not to take an angrie and diſpleaſed notice of his ſinnes, but ſo to doe them cleane out of the way, as that they may bee neuer called to account. Let vs examine now what we may get here, which may be reputed peculiar to theſe words; conſidering that concerning Forgiueneſſe of ſinne, the worth of it, and the neceſſitie of it, and the nature of it, hath beene ſpoken before. This firſt,

The third Doctrine.

That the anger and diſpleaſure of Almightie God is exceeding terrible. Wee may gather this out of *Dauids* ſuit, to haue the Lords angrie and wrathfull, and offended countenance, turned away from his ſinnes, and from him becauſe of his ſinnes. *Dauid* was in a pitifull taking all this while that he was ſenſible of Gods anger. All the kind lookes of all the men in the world, could not relieue nor comfort him, ſo long as with the eye of his ſoule he ſaw the Lord looke frowningly vpon him. He could haue no reſt and peace in himſelfe, till he had gotten the Lord to lift vp the light of his countenance vpon him, and to cauſe his face to ſhine. *O Lord, thou looke ſt wrathfully and refuſe vpon my ſinnes: what ſhall I doe? whither ſhall I goe? either alter thy looke, and behold me graciouſly and kindly in thy Sonne, or elſe I periſh.* Thus was *Dauid* aware of the terribleneſſe of Gods indignation. Me thinkes, *Dauids* ſuit here was like that of the whole Churches. [u] *Turne vs, O God, of our ſaluation, and releaſe thine anger towards vs: wilt thou be angrie with vs for euer? and wilt thou prolong thy wrath from one generation to another? Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee, &c?* See what earneſtneſſe the people of God vſed to be diſcharged of Gods anger, and to enioy his kind and louing Countenance. *Thou, euen thou art to be feared:* [x] *and who ſhall ſtand in thy ſight when thou art angry?* [y] *The earth trembled and quaked, the foundations of the mountains mooued and ſhooke, becauſe he was angrie.* See the fruit of Gods anger! [z] *If his wrath be kindled but a little*, (as our common reading hath it,) *it is terrible.* It was time for *Moſes* to call vpon *Aaron* to make *haſte, and goe quickly to make an atonement*, when there was [a] *wrath gone out from the Lord.* It is called [b] *Gods fierce wrath*, [c] *his ſore diſpleaſure.* [d] *O doe not rebuke in thine anger*, ſaid DAVID: he cared not what God did lay vpon him, ſo that it were not in *anger*. SALOMON ſaith, [e] *The wrath of a King is as the roaring of a Lyon:* and the roaring of a Lyon is ſo terrible, that when he roareth, [f] *who will not be afraid*, ſaith the Prophet? If the wrath of an earthly King be ſo full of feare, what ſhall wee thinke of his diſpleaſure, by whom Kings raigne; who is King of Kings, and Lord of Lords. Indeed well may the greatneſſe of Gods anger be valued, by the greatneſſe of his mercie. Euerie thing, when it turnes to the contrarie, falleth into a kind of extremitie. What blunter then yron and ſteele in it ſelfe? let it bee once ſharpened, and what is more piercing? Nothing ſo calme as the Sea naturally: when it is once ſtirred, nothing more tempeſtuous. The moſt perfit & palate wine (they ſay) doth make the

u *Pſal.* 85. 4, 5.
x *Pſal.* 76. 7.
y *Pſal.* 18. 7.
z *Pſal.* 2. 12.
a *Num.* 16. 46.
b *Ier.* 3. 9.
c *Pſal.* 2. 5.
d *Pſal.* 6. 1.
e *Prou.* 19. 12.
f *Amos* 3. 8.

the quickeſt Vineger; ſo nothing being ſo mercifull in himſelfe as God is, if he be once prouoked, there is nothing more terrible: g *Euen our God is a conſuming fire:* h and it *is a fearefull thing to fall into his hands.* The bitterneſſe of Gods wrath may bee concluded out of our Sauiours agony. It was no little thing which made euen him ſtanding in our roome, i *to offer vp prayers and ſupplications with ſtrong crying and teares, to bee ſaued from that which he feared.* Maruell wee not that *Dauid* prayed, that he might haue no more of the euidence of Gods anger, and that he would no longer looke in diſpleaſure on his ſinnes.

g *Heb.*12.99.
h *Heb.*10.31.
i *Heb.*5.7.

To moue vs to be of the ſame minde whereof DAVID was, euen to feare and grieue for Gods diſpleaſure, and neuer to be well in our owne opinion and thoughts, vntill we haue appeaſed and calmed the wrath of God, hauing iuſtly moued the ſame againſt vs by our ſinnes. I remember, how the counſell which is giuen of yeelding obedience vnto Chriſt, ſet vp by God to be the King and Lord of his Church, is edged by this, k *Leſt he be angrie:* ſo that it ſhould be an eſpeciall motiue to vs to doe this, or to take heed and beware of that, leſt wee ſhould moue the Lord to be offended with vs. We find this to be at this day a verie weake argument to perſwade by: Tel men it is their beſt courſe to looke to themſelues in ſuch and ſuch particulars, leſt the Lord be angrie, alas, it works but little. Say to the ignorant perſon to the Contemner of the Word, to the man which liues in careleſſe and carnall ſecuritie, to the blaſphemer of Gods name, the neglecter of Gods ſeruice, the prophaner of Gods Sabbaths, the vicious perſon, the Riotor, the oppreſſor, the vncharitable man; Oh! take heed, beware how you continue in this courſe; make haſte to be reformed; come out of the ſinnes wherein you haue ſo long continued: otherwiſe, God will bee diſpleaſed, his face will bee againſt you, he will frowne and looke angerly vpon you. Alas, it is a matter not eſteemed, mens hearts are not touched therewith, it is no occaſion to them, eyther to be ſorrie for their former euils, or to reſolue vpon an after-amendment, but they ſit ſtill euen as if they heard it not, though a man doe vrge it on them, in as earneſt and forcible a manner as hee can. This is the miſerable hardneſſe and obſtinacie of our dayes; the hearts of men are ſo frozen vp, and ſuch an hard skin is growne vpon their conſcience, that, that which they ſhould feare moſt, euen it they doe leſt eſteeme. Had wee euer felt that which *Dauid* did, our Prayer would be as *Dauids* was, euen that wee might be diſcharged from the Lords anger. Had wee euer taſted of that bitterneſſe which proceedes from his deepe diſpleaſure, and knew what it were to haue him looking fiercely and wrathfully on our ſinnes, wee would neuer let the temples of our head to take any reſt, vntill we had laboured him to atonement, and had gotten ſome good euidence to our ſoules, that he were pacified towards vs in his Son. Vntill we were ſome way reſolued thereof, we would euer be in feare, and ſtil doubting leſt ſome heauie iudgement from heauen ſhould ſeize vpon vs to deſtroy vs. And let vs know this for a certainty, that whoſo neuer was aware and afraid of the ſeueritie of Gods wrath, ſhall

k *Pſal.*2.12.

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shall neuer be acquainted with the sweetnesse of his fauour. He whose thoughts were neuer affected with the terrour of his angrie looke, can neuer bee refreshed with the amiablenesse of his louing countenance. Thus I thought good to note this out of *Dauids* request here, *Hide thy face from my sinnes, &c.* Oh! how terrible it was vnto him, that the Lord did still looke sternely on him? Let vs labour from hence to conclude the fearefulnesse of Gods displeasure, and to beware how we prouoke him: [1] *The louing kindnesse of the Lord* (the *Psalmist* saith) *is better then life*. Hell it selfe cannot be worse than the Lords anger, when it is come once to an extremitie. It is an euill signe, when we shall feare the angrie face of a man, a King, a Lord of our estate, a great man which dwelleth by vs, and who (as wee conceiue it) may either preiudice or pleasure vs, but yet shall neuer be troubled about this, that we haue angred the Lord, and haue no certainety of his fauour to vs in his Sonne.

1 *Psal.*63.3.

There remayneth yet another speciall obseruation from this place, to wit, out of the second clause, and thus it is,

The fourth Doctrine.

That the children of God being truely touched with, and for some one or two speciall sinnes, doe thereby take occasion to consider and examine themselues thorowout. I gather this from the manner of *Dauids* speech here in the latter Clause of this *Verse*. Hee begges the same thing (as I haue said) in the generall, which he before craued, *viz. pardon of sinne; the putting away, the thorow-washing, the clensing, the blotting out, the purging, the turning aside of the Lords angrie face:* all these particulars hitherto mentioned in this *Psalme*, haue reference to that one thing, that *hee might bee pardoned.* But now whereas in the former verses he spake ordinarily, so as that he might seeme to intend onely the sinnes appertayning to this great Euill of his, whereof *Nathan* had reproued; yet now he speakes as a man charging himselfe in his owne thoughts with sundrie other things, *Hide thy face from my sinnes, and put away all mine iniquities*, which to me is an argument he had taken occasion by the awaking of his conscience after this great offence, to suruey himselfe more exactly, so that now he had many more things else, whereof to accuse himselfe, and for which to craue forgiuenesse, then this one with the appurtenances: as if he had said, *O Lord, this worke vpon mee by* NATHANS *ministerie for this hainous Crime, hath moued me to fall into an exact consideration of mine owne estate, and to a diligent viewing of my selfe in the glasse of thy Law; and now the more I looke, the more I find: I see well, that as this sinne hath many more limmes and branches then I supposed, so I my selfe in many other particulars, am iustly chargeable: and therefore I am now a suter to thee, not for the pardon of this sinne onely, but I pray thee to bee gracious vnto mee in the washing out of all mine iniquities. Guiltie I am in many things, let thy mercie reach to the washing, and purging, and remitting of them all.* Thus we see how *Dauid* increased in the vnderstanding of his sinnes, and how good it was for him, that hee had not by and by that assurance and feeling of Gods reconciliation with him

him which he craued: for this putting him off in his ſute, made his prayers more feruent, and his ſearch into himſelfe the more exact. In the beginning he tooke occaſion by his great ſinne in act, to conſider the ſinne and ſtayne of his nature. It ſeemeth now by his words [*all mine iniquities,*] that he was gone a ſtep further, and ſawe yet more and more into himſelfe. Thus is the diſpoſition of a man truely *touched*, there is no end of his iealouſie and ſuſpition towards himſelfe, when hee is once deepely ſenſible of his owne failing in ſome ſpecial particulars. He deales with himſelfe in this caſe, as a man would doe with a ſeruant whom hee had truſted long, and after finds him in ſome two or three matters of importance to haue much deceyued him, he falls then to examining him againe and againe, hee reneweth his accounts, lookes backe vpon old reckonings, ſearcheth his cheſts, maketh inquirie here and there, where and with whom he had any dealings; he thinkes, If he haue beene falſe to mee in theſe things, why not in ſuch and ſuch things alſo? So he hauing found out the falſhood of his heart, and the power of his corruption in ſome few ſpecialties, begins eft-ſoone to pry further into himſelfe, and to fall to that which [m] is called *the ſearching and trying of the wayes*. DAVID termeth it (and it is an euidence of his practice in that which I note from him) [n] *a conſidering his courſes*. Hee now doubts all his carriages, and thinks, Why may I not haue ſinned in this and in that, as well as now in theſe things? This makes that plenty of confeſſion in thoſe that repent truely. A carnall man that ſhould heare what they lay to their owne charge, would thinke them to be euen the worſt of men, becauſe of this their peremptorie dealing with themſelues.

m *Lam.*3.40.

n *Pſal.*119.59.

Let me now in this Vſe commend this to you as a certaine marke of true Repentance. There is a counterfeit repentance, as well as a true. There be ſad and heauie fits, which are like theſe which are cauſed by a wounded conſcience, but yet indeed are no other but fruits of worldly ſorrow, which the Apoſtle ſaith, cauſeth death. There is a great likeneſſe in melancholicke paſſions to a troubled conſcience: but our beſt Diuines with one conſent, doe make this one ſpeciall and maine difference betwixt the one and the other, *viz.* the melancholicke perſon in his dull fits, hath a kind of trouble about ſinne, but it is only in a confuſed manner, more out of ſome affrighted imagination, then out of any diſtinct and certaine apprehenſion: yea, and ſometimes is more troubled about ſinne, ſo ſuppoſed to bee, then out of one that is ſo indeed. Now the man afflicted in conſcience, his trouble ariſeth out of ſome certaine knowne corruption, and out of a true conceyuing of Gods wrath, and then he ſatisfieth not himſelfe in the generall, but proceeds, as I note in *Dauid* here, with himſelfe, from poynt to poynt, from one degree to another, till he can come to ſpeake betwixt God and himſelfe of many *Iniquities*, ſuch as he aduiſedly knowes to be ſinnes, and himſelfe to be guiltie of. Obſerue this then as a ſpeciall matter; If ſinne felt, moue thee to a further triall of thy ſelfe, that thou maieſt ſee more and more into thine owne ſoule, and ſo charge thy ſelfe before God with particulars,

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culars, this is a token of a true *touch*; this is a pledge of true Repentance. I see no reason, but I may iustly conclude from this speech, that *Dauid* diued further and further into himselfe, and was carefull against euery particular time of asking pardon, to find out in himselfe more and more to acknowledge and to craue forgiuenesse for. He spake of *Sinne* at first, after of *Iniquitie*; but now hee is come to talke of *all his Iniquities*; as though the number of his sinnes did muster before him in a greater summe then at the first.

The fourteenth Lecture.

VERS. 10.

Create in mee a cleane heart, O God, and renew a right spirit within mee.

HItherto *Dauid* hath beene a Suiter to God for forgiuenesse, and for the assurance thereof sealed vp vnto his soule, for the settling of his ioy; and for releeuing of that anguish of soule, into which he was brought by this great offence. Now hee falleth to craue for sanctification, and for settlement in a better course for time to come. This is the effect of this Verse. And inasmuch as this is the matter of the whole Verse, therefore before I come to the particular handling or diuiding thereof, I will note this Doctrine out of the order and coherence: *viz.*

The first Doctrine. *That the true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanyed with crauing and caring to be preserued from the power and seruice of corruption.* DAVID is here as earnest to haue his heart purged from the inclination to sinne, as himselfe to bee freed before God from the guilt of sinne. Hee begs of him to shew him that mercy, that *Corruption* may not hereafter be so strong in his heart, as to ouer-carry him againe either into the same, or the like offence. He is herein a patterne to vs, how to carry and frame our Petitions for forgiuenes: *viz.* so as that we may shew our selues as desirous to auoid future euils, as to be set free from the condemnation of those which we haue already done. A like disposition vnto this here wee shall find in this *Dauid*, *Psalm.* 19. If wee begin at the 11. Verse and so descend, wee shall find how in him, the knowledge of Gods Law had brought forth the knowledge of sinne. For out of his meditation touching the Law, and the worth and excellency thereof, he breaks forth into a confession, *Who can vnderstand his faults?* with the acknowledgement of his guilt of a numberlesse number of sinnes, he ioyneth a prayer for forgiuenesse, *Cleanse me from secret faults.* Presently vpon that, followeth a request for the time

time to come, [a] *Keepe thy seruant also from presumptuous sinnes, &c.* See: there his desire to bee kept from following Corruptions, equall to his willingnesse to bee deliuered from the guilt of former euils. This is taught vs in the very mould and course of the Lords Prayer: next to the Petition for *Forgiuenesse*, is annexed the request for not *being led into Temptation*: because as they which are in the greatest fauour with God, as hauing obtayned the forgiuenesse of sinne, are most subiect to temptation; so they which haue obtayned the one, must make it their care to be fenced and preserued from the other. There is this mayne reason for this point: In all our desires and indeuours in whatsoeuer wee intend, God, by vertue of the first Commandement, ought to haue the preeminence; his Glorie, his Honor, the doing of his Seruice, the pleasing of Him ought to be preferred before all. Thus must it bee in the matter of sinne: I must hate it more for Gods sake, because by it hee is displeased, then for my owne sake, because I, through it, am indangered. Now, if I shall desire forgiuenesse of by-past euils, not caring to haue my heart so cleansed, as that I may not againe be ouer-carryed, whom doe I herein respect most? God, or my selfe? Surely, my selfe. It is a signe that I loue sinne still well enough; the committing of it I like, onely I am loth to feele the smart that followeth it: whereas, if I did (as I should) desire forgiuenesse of euils done, out of sorrow of heart to haue offended God, and for that especially; then the same reason which moues mee to bee earnest for pardon respectiuely to sinne done, would induce mee to bee as earnest for grace respectiuely to sinne yet to come. Inasmuch as God (to whom especially my eye must be) shall be dishonored by the one as farre forth as by the other: when a man prayes to bee forgiuen for sinne, and not withall to be restrayned from sinne, it is a meere mockerie, it is a token that he aymes onely at his owne libertie, and not at Gods glorie; and that if it were not for the iudgement of sinne, hee would neuer bee much troubled about sinne: so that when the heart is rightly affected, there is suite as well not to sinne, as not to be called to an account of sin. *Dauid* begged a double clensing, one from the guiltinesse of sinne; another from the filthinesse of sinne: a double discharge, one from the damnation of sinne, another from the dominion of sinne: a double grace, the one a remitting grace, the other a renuing grace. Hee knew Iustification and Sanctification to be vndiuidable; [b] *He that confesseth his sinnes, and forsaketh them, he shall haue mercy.* He that ioynes with his acknowledgement of what he hath offended in, a setled purpose to renounce and striue against the same, yea, and all Corruptions else, he it is whom God accepts; this is he which shall find fauour with the Lord.

a *Vers.* 13.

b *Pro.* 28. 13.

The Vse.

This Doctrine in the Vse vrgeth this vpon vs, that forgiuenesse of sinne is not to bee asked of God, with an intent to embolden our selues vpon the hope of fauour, to make lesse conscience of our wayes, and to giue aduenture vpon any knowne euill so much the more; but it is to be asked, as that it may quicken in vs a care to walke afterwards with the greater circumspection, and with the more desire to keepe our selues vn-

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ſpotted of the world. Nay, let vs know this, that wee are hereby to bee iudged of, whether wee pray vnto God for pardon in ſincerity, and ſo are pardoned accordingly; namely, if we ſtand vpon our guard againſt ſuch ſinnes, whereunto the corruption of our nature, helped forward by the cunning and policy of the Deuill, doth incline. If the queſtion bee put to vs, whether our daily and earneſt requeſt bee, that God would forgiue vs our ſinnes; no doubt we will be ready to ſay, and to anſwere boldly, that it is: and we will be very confident in it, that there is not a day paſſeth ouer our heads, in which wee doe not heartily crie God mercy. But how ſhall wee bee tried whether wee doe as we ſay, but by this? whether with our deſires and ſuits for the pardon of ſinnes paſt, we haue a care that we may bee ſtrengthened by grace to preuent ſinnes to come. I pray conſider this. It is a ſpeciall teſtimonie to a mans ſoule, that all the ſinnes which he hath heretofore committed in all his life paſt are vtterly pardoned, and waſhed cleane out in the bloud of Chriſt, if in truth of heart, and in feeling of ſpirit, and in ſinceritie of affection, he couple together theſe two requeſts, *Hide thy face from my ſinnes*, and, *O God create in me a cleane heart. O Lord, forgiue me my former offences; and not ſo only, but inable me by thy ſpirit for hereafter, that I may liue more vprightly, and haue an happy victorie againſt my owne Corruptions.* Neither let vs deceiue our ſelues, as wee are apt to doe, in thinking that we thus pray againſt future ſinnes, and that we doe deſire God to preſerue vs from falling into ſinne: but if we make this Requeſt indeed, it will appeare by our conſtant ſtriuing againſt ſinne, and by our watchfulneſſe to preuent ſinne, and to auoid the occaſions of ſinne. He that makes no conſcience of ſinne, hath no forgiueneſſe of ſinne: and hee who in his courſe ſheweth himſelfe fearefull to offend, and wary of euill, as one that had beene once ſtung and bitten by it, that mans ſinnes bee pardoned, that mans ſoule is diſcharged through Chriſt before the Tribunall ſeate of God. I would wee would not forget this. Doth thy Conſcience ſmite thee for ſome groſſe ſinne, and art thou afraid what will become of thee becauſe of it, and wouldeſt thou faine be deliuered from it? Behold, we haue an *Aduocate* with the Father, *Ieſus Chriſt, &c.* goe to God in humility of ſoule, and ſorrow of heart, and deſire him to purge thee with the *Hyſſope* dipped in his bloud; but beware of dallying with him, bee ſure thy reſolution bee as ſtrong againſt ſinne to come, as thy deſire is feruent to be releaſed of that which is paſt, or elſe be aſſured thy prayer for pardon is in vaine. By a kind of naturall inſtinct, a man may haue an earneſtneſſe of deſire to be releaſed from the guilt of ſome great ſinne with which he is intangled; but it is grace when one ſo deſires to be freed from a former fault, as that hee may bee vpheld by the power of God from any the like euer after. Chriſt offereth himſelfe ſo to diſcharge from ſinne, as that wee ſhould not hencefoorth liue in the ſeruice of ſinne. Euer then be ſure when thou commeſt to treat with God in the matter of ſinne, to caſt the eye of thy minde two wayes; vpon the time paſt, and vpon the time to come; vpon ſinnes which thou haſt

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beene ouer-carryed by, and vpon ſinnes which thou maiſt fall into: and in crauing fauour for the one, craue alſo ſtrength againſt the other. Thy ſincere & heartie deſire for the latter, is the beſt euidence thou canſt haue of a grant in the former; and the former is but hypocriſie, when the latter is forgot. Sanctification is the ſureſt pledge of Iuſtification: and the deſire to haue a cleane heart, the moſt certayne teſtimonie of an acquitted heart. My ſaying, when I haue done amiſſe, *I crie God mercy*, ſhall not ſerue my turne, if my heart be not bent to offend no more. This was to be obſerued hence, that *Dauid*, after his importunitie for pardon, falleth now to bee Petitioner for a better heart, and that his ſpirit may bee confirmed in good for the time to come. It ſeemeth that hee had well profited in the ſchoole of a wounded conſcience, that he was ſo fayne to haue his heart cleanſed and purged from *Corruptions*.

The Verſe deuided.

I come now to the words of the Verſe. I will deuide the Verſe, according as it is apt and ready to deuide it ſelfe, into two Clauſes, ayming in common at the ſame thing, but yet as ſhall appeare in handling, with ſome difference of matter, giuing iuſt cauſe to take view of both apart. The firſt, *Create in me a cleane heart, O God.* Here wee are to obſerue; firſt, The matter ſpecially asked, *A cleane heart to be created.* Secondly, The partie of whom it is asked, *(O God.)* In the former, I am firſt to open the three mayne and principall words; firſt, *Heart:* ſecondly, *Cleane heart:* thirdly, *Create:* theſe three expounded, will make way to that matter of inſtruction which the place affords.

Heart, what it meanes.

Firſt, For the word *Heart*, thereby is not here meant that fleſhy part of the body, which we commonly ſo call, though ſo the word be ſometimes taken in Scripture; as when it is ſaid of *Iehoram*, that the *arrow* which *Iehu* ſhot at him, [c] *went thorow his heart:* But by it in this place we muſt conceiue, that which ſome learned call the *Heart* of the heart, euen the ſoule which keeps its chiefe reſidence in the heart.

c 2. *King.* 9. 24.

Cleane heart, what.

Secondly, For *Cleane:* By it is intended a purging from Corruption. By *cleane*, Verſ. 7. was meant freedome from the guilt of ſinne; by it here, freedome from the filth thereof.

Create, what it ſignifieth.

Thirdly, Touching the word *Create:* In ſtrait ſpeaking, it betokeneth the making of a thing of nought: ſo, that to *Create a cleane heart*, is properly to begin in a mans ſoule, a worke of holineſſe and ſanctification yet vnwrought. Which although it bee the true meaning of the words, yet we muſt not ſo conceiue of them, as if there had neuer yet beene any worke of grace in DAVIDS *heart*, no manner of inward *cleanenеſſe:* far be it from vs ſo to thinke. It was a fruit and a teſtimonie of inward *cleanenеſſe*, that *Dauid* did here pray to obtayne it: a thing which hee could neuer haue done, had he not beene in part cleanſed. Alwayes the ſincere deſire of any ſpirituall good, is an argument that there are already ſome beginnings of that good. But thus wee muſt vnderſtand it, that *Dauid* here ſpeaks according to his preſent feeling. This great ſinne of his, had ſo (as hee thought) killed and quenched all goodneſſe in him, that hee ſpeaks as one, conceiuing himſelfe to be vtterly deſtitute of all, euen the

ſmalleſt ſparks of holineſſe. And then beſides, as in other things, the feruency of a mans deſire to haue more, makes him to thinke that which he hath in that kind to be nothing; ſo *Dauid* being ſtrong in his deſires, to haue that [d] which is called *full holineſſe* wrought in his heart, accounted that meaſure which he had herein, to bee not worth the ſpeaking of. Thus is the ſenſe. We may yet better vnderſtand it, if we ſuppoſe *Dauid* thus ſpeaking; *O Lord, this my foule ſinne, me thinks it hath made ſuch an vtter ſpoile of all goodneſſe in me, that I muſt now become a ſuiter to thee to make all new: I can ſee nothing but a lumpe, and euen a very world of filthineſſe and corruption in mee: I pray thee caſt my heart into a new mould, and plant in my inward parts ſuch a meaſure of true holineſſe, as that the natiue naughtineſſe of my diſpoſition, may neuer any more breake out into any ſuch foule and ſcandalous enormitie.* Thus haue we the full meaning and purpoſe of *Dauid* in this Clauſe. Now, here I mought ſpeake of the hauocke and ſpoile, which a great ſinne committed makes in a mans ſoule. As indeed, inaſmuch as this Verſe, and the two which follow, doe all ioyntly giue euidence thereof, it ſhall not be amiſſe briefly to ſet downe that concerning this Doctrine,

d 2.Cor.7.1.

The ſecond Doctrine.

That the falling of a child of God into ſome great and ſpeciall ſinne, doth robbe him in his owne feeling of all former graces whatſoeuer. This appeares by *Dauid* in this Verſe, and the two next. Touching the poſſibilitie for a deare child of God to bee ouertaken with ſome foule treſpaſſe according as *Dauid*, here is a proofe; ſo I handled that point at large in my firſt Sermons vpon this Pſalme. Now, what a change was wrought in *Dauid* hereby, theſe ſpeeches of his doe make it manifeſt: looking into himſelfe, he ſaw an vtter waſting of all former goodneſſe, he felt no power of godlineſſe, no working of Gods Spirit, no comfort in the aſſurance of Gods fauour, nothing could he perceiue in himſelfe, but corruption and filthineſſe, and the ſame working ſtrongly in him to the drawing him on to a renuing of his ſinne, and to a continuance therein; deadneſſe of heart, dulneſſe of ſpirit, horror of conſcience; himſelfe in ſuch a caſe as if he had not knowne what grace or goodnes meant. Here he prayeth for *cleanneſſe of heart*, as if he had neuer any: for the renuing of good motions, as if they were now vtterly decayed. He ſeemes after as he were in the way to be vtterly caſt off, and quite depriued of the ſauing graces of the Spirit, and craues for *the ioy of ſaluation*, as if it were vtterly gone. Thus was this ſin in him like that *wild Bore*, to which the *Pſalme* compareth the enemy that had ſpoiled the Church of God, which layeth waſte the [e] Vineyards. Or like that [f] *raging raine that leaueth no food.* Or as ſome violent fit of ſickneſſe, with which when [g] *God doth chaſten man for his Iniquitie, like a Moth he maketh his beautie to conſume.* There was a kind of Winter come vpon *Dauid*, and his ſinne like a boyſtrous and a biting wind, had withered and blaſted the former flouriſhing of Gods graces in him. Hee himſelfe when hee came to take view of himſelfe, ſaw himſelfe ſo ſtript, and ſo diſrobed, that as a man that was to beginne all againe, hee ſueth for holineſſe, and comfort, and

e Pſal.80.13.
f Pro.28.3.
g Pſal.39.11.

and the like, to bee euen now as it were afresh planted in him. And as concerning this particular request, it doth iustifie that which is taught by Diuines concerning sinne, *viz.* that in an euill committed there are foure things: First, the *Fault*, whereby Gods Law being broken, hee is offended. Secondly, The *Guilt*, through which the offender is (as it were) bound ouer to punishment. Thirdly, The *punishment it selfe* in Gods Iustice appertaining to it. Fourthly, A *certaine staine* or *blot* left behind in the offender, by which his naturall corruption being stirred vp and wrought vpon, hee is become the more apt and prone, either to the same offence, or to some other. Thus was it now in *Dauid*: and thus was that staine left behind by that great sinne, like that slime which the Snaile leaues when it creepes. Thus had it, I may so speake, mudded his heart, and made his corruption worke more strongly in him, so that hee felt himselfe more apt and inclineable to commit such a sinne then hee was before: like a dropsie-man, who the more hee drinks, the more he desires to drinke. *Dauid* was so sensible of a kind of positiue and working filthinesse within him, which the desire of his soule was might be remoued. The most fitting example which I can remember in all the Scripture, for the iustification of this truth, is that of *Samson*. The storie is well knowne: how hee was intangled with the loue of *Dalilah*, who being hired by the *Philistims*, neuer left importuning him, and working vpon him, vntill shee had wonne him to let her know wherein his great strength lay: when he had told her, and she had made vse thereof, sending for a man to shaue off the locks of his head, at his awaking he arose vp, and went out, thinking to doe as in former times, not being aware whereinto hee had cast himselfe by this sinne: like a man whose Ware-house being robbed by night, knoweth not what hee hath lost, vntill the light of the day discouer it. But the *Philistims* his enemies come vpon him, and he thought to haue resisted them, as in times past; then he found an alteration, and that the graces which hee had inioyed were feebled, darkened, and euen drowned in him, as if he had lost them altogether. Wee may see in *Dauid* and him too, what a wofull estate men bring themselues, by sinning against God. *Salomon* by his fall, being the wisest among the Sonnes of men, brought himselfe to a kinde of sottishnesse. Little would any man haue thought, that one of his extraordinarie gifts, and of his knowledge in heauenly things, and who had with such speciall wisedome spoken for others instruction, touching the subtiltie of the sinne of wantonnesse, how a man not warie of it, is led by it like an Oxe to the slaughter, and as a Foole to the Stocks for correction, should yet bee so farre intangled and so besotted that way, as that to please them with whose loue hee was so insnared, *his heart should turne after other gods, and he should worke wickednesse in the sight of the Lord*, which yet we read he did: and so much did he dishonour himselfe, and diuest himselfe of all his admirable gifts by this course, that albeit there may be good probable arguments of his recouery, yet it is so left in Scripture, as a matter not without some question altogether. It may very

h *Iudg.16.*

i *1.King.11.*

very well be, that he neuer attayned againe to that measure of spirituall worth from which he fell, nor to haue that honour and esteeme in the hearts of Gods people, which he sometimes had. Shall we thinke that *Peter* when he had denyed his Master, wept only for the offence simply, and not also for the change he found in himselfe, the graces of God being weakened and shaken in him by this fall? Thus, to shew to what exigents euen the children of God doe bring themselues, by giuing way to their owne affections. A great sinne puts all out of order, and is like a pestilent burning Feuer which distempereth the whole body, and makes all a mans former health and strength, all his vigour and stomacke, and whatsoeuer else doth accompanie a sound estate, as if it had neuer beene.

The Vse. To warne all that feare God, to beware how they suffer themselues by their owne vnbrideled disposition, to bee carried away into any great offences. The entrance into an euill is pleasant and intising, it comes creeping and with great shew of submission, and with many faire and subtill promises to be admitted; Oh, it will remaine but a while, it will not be ordinarie, it will giue place when you will, and that you bee disposed to remoue it by repentance. But if it bee once let in, and giuen way to, it playeth the Tyrant, and like some treacherous enemie, who in the besieging of a Towne, promiseth the inhabitants that vpon their yeelding, hee will giue them their liues and goods, and desires no more but to be master of the place; but when he is once got in, makes spoile of all, giues leaue to his Souldiers to take their pleasures, and commands the slaughter of all that may be found: so it, notwithstanding the fawning and crouching thereof that it may be receiued, and the promising to bee ruled as the committer will, yet when it hath obtained entrance, it layeth about, and puts downe godlinesse from the power and authoritie that it had, and sets vp it owne banner as a signe of victorie. I see no reason in the world, but that I may say this touching *Dauid*, that while he was consulting with himselfe vpon the sight of *Bathshebah*, about the fact after committed (for it is against all sense, to thinke that hee fell to it without some discourse and parley with himselfe about it) hee gathered together many particulars that might embolden him to aduenture: Haply thus; *It should bee but once, and that could not bee very dangerous; and no sooner would he haue done, but he would repent and bee humbled for it: no doubt he should be able to recouer againe, without any great hazzard to his soule: one fact hee might hope should not so much weaken the gifts and graces that were in him.* Thus was *Dauid* like a man giuen to his appetite, who being charged by his Physician in any case to beware of such and such meates, yet when he seeth it, cannot temper himselfe from it; Oh, it shall be but a draught, or a morsell, and a little will doe but a little harme; and if it be a meate like to ouercharge the stomacke, perhaps it is hoped that a little *Aqua vitæ*, or a cup of Sacke taken after it shall helpe all. But (alas) poore *Dauid*, when hee had once yeelded to his owne inchaunted and beguiled heart, to taste of this forbidden fruit,

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he felt now the ſurfet thereupon to be ſo extreme, that hee was almoſt brought to a kinde of hopeleſneſſe of recouerie. Nothing now ſaw hee in his heart but corruption, and a ſtrong bent to that ſame vngodlineſſe; his motions were vnchaſte, his deſires vicious, his ſpirit dead in regard of that ſtate which was wont to bee; no comfort to thinke on God, no aſſurance of ſaluation, but a kind of an affrighting horror, in ſtead of that ſweet and gracious comfort which ſometimes hee did inioy. Oh, that we would learne by this example to beware of relapſe, to take heed of falling into knowne euils after grace receiued! It is vnpoſſible for a man to take libertie to himſelfe to liue after the fleſh, though as hee fooliſhly thinks, but in ſome one particular, and that but ſparingly neither, and yet to keepe the Lord ſtill cloſe with him, ſtill to retayne his zeale, his ioy, his comfort in Gods promiſes. No, no, this begets an euill conſcience, cold comfort, few, and thoſe faint prayers, leſſe fellowſhip with God in our ſuites, no aſſurance of ſaluation: yea, which is worſt of all, ſometimes there is cauſed hereby ſuch a ſtupefaction and benummednesſe, that theſe and the working of them being abated, yet they bee not miſſed, but the matter is borne out without complayning: and to that wo ſometimes is one brought by this meanes, that there is ſuch a ſtrange change in him, that when as in the dayes wherein Gods Spirit was liuely in him and his conſcience working, hee would haue beene grieued for the decay of the leaſt grace, now the want of a great deale neuer troubleth him. Doubtleſſe, ſome ſuch kind of ſenſleſneſſe was growne vpon *Dauid*, vntill *Nathan* rowzed him, ſo that hee was not ſenſible of his owne ſpirituall loſſes by this raging ſinne: but now that he was awaked, he ſaw how it was, and he began to make an Inuentorie of particulars; and happy was hee in this in the midſt of all his other miſeries, that hee was now come to ſee where hee was, and whereto hee was come. This brought him vpon his knees, and wrung out theſe feeling prayers from him; *Oh cleanſe my heart: Renew my Spirit: Caſt me not away from thy preſence: Take not thy holy Spirit from me: Reſtore to me the ioy of thy ſaluation: Stabliſh me with thy free Spirit.* All this is ſtill ſpoken, to let vs vnderſtand, how dangerous a thing it is to turne the graces of God into wantonneſſe, and to dally ſo long with the enticements to knowne euils, till like the fiſh after long playing with the bait, wee bee caught with the hooke, and then loſe wee know not what, till wee are brought to feele it to our ſmart. Remember by this place, that ſinne playeth *Rex* where it comes: we muſt not thinke, it is no more but to doe it, and when the act is paſt, the euill is gone. It is like an vnruly ſwaggering gheſt, who leaues behind him in his lodging the remembrance of his diſorder, when hee is departed: ſo doth a great ſinne, ſuch as *Dauids* here, leaue a noyſome ſauour after it, a filthy ſlime behind, which is not eaſily voided, is not ſoone removed. A man neuer yeelds to his owne corrupt diſpoſition for the committing of any ſuch euill, but hee is ordinarily more willing to the ſecond act then to the firſt; ſo ſubtill is the Deuill to make roome for himſelfe, when hee hath once got in his claw. This was neceſſarily

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to be obſerued from hence, that *Dauid*, a man not vnſanctified, a man not vtterly depriued of Gods Spirit, a man not caſt out of the fauour of God; yet prayeth here for holineſſe, as if hee had none; for good motions, as if all of that kind were dead within him; for *the ioy of ſaluation*, as if he felt no comfort. Oh! ſee the ſpoyle that followeth a mans yeelding to a knowne ſin after grace receiued, though it be but once. Be wiſe, neuer to truſt ſinne, though in ſeeking to win thee to it, it ſeemeth neuer ſo reaſonable. The more grace any man hath receiued, the more hurt he receiues by a great ſinne: according as if a ſwine, or a beaſt of waſte, breake into a field of goodly corne, or into a fine and flouriſhing Garden, it makes more ſpoyle by farre, then if it get into a barren paſture.

I proceed, and in proceeding I find much matter to offer it ſelfe vnto mee, and euen as it were to preſſe vpon me. But I will order ſuch particulars, as I thought once to haue handled apart as ſeuerall Doctrines, ſo as that I will reduce them all to one head, thus;

The third Doctrine.

That a cleane heart is a Iewell of great price, and eſpecially to be deſired and ſought by euerie Chriſtian. What *a cleane heart* is, I haue acquainted you; a heart freed and purified from Corruption, ſo as that though Corruption remaines, yet it is ſubdued, it is not delighted in, it is not cheriſhed, it preuayleth not to the carrying of a man away to the ordinarie practice of apparant Euils. This is a *cleane heart*, this was the heart which DAVID prayed for. His praying for it, argueth it to be a matter of ſome ſpeciall worth. His preſent caſe had made him to know the excellencie of it now more then euer. And then againe, we are bound by his example, both to eſteeme it, and to labour for it: If it were *Dauids* dutie to indeuor it, why ſhould we thinke him more to be bound in this, then we our ſelues are? So that this, that I haue named, cannot with any colour of reaſon be denyed to be the Doctrine of this place. Now giue me leaue to ſhew the truth thereof yet a little further. The ſaying is well knowne; k *My Sonne* (ſaith God) *giue me thy heart*. Shall we denie God in this? Hath he not beſt right vnto the heart, that made the ſame? Now, if we ſhall giue him our heart, what maner of heart ſhall it be? God is light, and puritie, and perfection it ſelfe, an vncleane heart he cannot delight in: and what is more impure or vnclean in it ſelfe then mans heart? l *It is wicked aboue all things.* m *The imaginations of it are onely euill continually.* n *The thoughts of it are an abomination to God.* o *It is defiled.* p *Out of it come euill thoughts, murthers, adulteries, fornications, theſts, &c.* Such a heart is not fit to be preſented vnto God. God himſelfe ſheweth what hee requires in this behalfe: q *Separate your ſelues from the vncleane thing, and I will receiue you.* Hereupon hee calleth vpon vs: r *Purge your hearts.* s *Be renued in the ſpirit of your minde.* t *Make you a new heart, and a new ſpirit.* Doth not this proue the neceſſitie of deſiring *a cleane heart?* God requires the heart, and vnleſſe it bee *a cleane heart*, hee cannot endure it. Againe, the fauour of God in this life, the liuing with God in the life to come, belongs *onely to the cleane-hearted:* u *God is good to Iſrael:* and who be they

k *Prou.* 23.26.

l *Ier.* 17.9.
m *Gen.* 6.5.
n *Prou.* 15.26.
o *Tit.* 1.15.
p *Math.* 15.19.
q 2. *Cor.* 6.17.

r *Iam.* 4.8.
s *Eph.* 4.23.
t *Ezech.* 18.31.

u *Pſal.* 73.1.

they which are the *Israel of God, euen the pure in heart?* there is the marke. *Who shall ascend into the Mountayne of the Lord,* (that is) who shall be a true member of Gods Church on earth, and remayne and dwel for euer with him in Heauen? Hee makes answere, [x] *Euen hee that hath innocent hands, and a cleane heart.* [y] *Blessed are the pure in heart:* they shall behold his louing Countenance here reconciled to them in Christ, and enioy hereafter that presence of his, in which is fulnesse of *ioy*. Then thirdly, the heart of a man is the Fountayne of all his actions; [z] *Thereout commeth life.* All working deriues its beginning thence. Now in reason the Fountayne must be sweet, before the water can be wholesome: The Tree good, before the fruit sauourie; according to our Sauiours [a] Rule: There must be first a renued heart, before there can bee a reformed life. Fourthly, the Lord measureth all our actions by our hearts. The most glorious, and among men not onely vncontrollable, but commendable action, is hatefull before God, if the heart be naught. What did the Lord esteeme the [b] *Pharises and Scribes, who did onely cleanse the vtter side of the Cup and of the Platter, but within they are full of bribery and excesse?* and are therefore iustly by our Sauiour compared [c] *to whited Tombs, which notwithstanding they appeare beautifull outwardly to the eye: yet are within full of dead bones and filthines.* Therefore in all things, howsoeuer men looke no further then the outward appearance, yet *God* [d] *beholds the heart.* Lastly, albeit a man begin in a commendable course, and giue therein good hope to others, that he is in a good way; yet if the heart be not as it should be, there can be no continuance, there will be a falling backe againe to the old wont. It is herein as with the Tree whereof [e] *Iob,* of which though the body be cut downe, *yet the roote remayning in the ground, it will sprout by the sent of water, it will bud and bring forth boughes like a plant.* And hereof wee haue a pregnant example in some of the old Israelites spoken of, [f] *When God slue them, they sought him early.* This was well, was it not? Yes, as farre as man could iudge it was excellent; yet the Spirit of God addes immediately, *They flattered him with their mouth, and dissembled with him with their tongue:* and whence came that? see Vers. 37. *Their heart was not vpright with him.* This made them [g] *to turne like a deceitfull bow.* Thus I hope, now it is plaine and manifest vnto vs, that *a cleane heart is a precious pearle; and worthy by all meanes to be prayed for, and laboured after.* DAVID thought so, and so must we. His thoughts and courses are discouered to vs for example: God requires it, and he enioynes no base things, neither is it fit for vs to deny him what he craues. It is that which only makes capable of all both present and future spirituall blessings. It is that, without which none of our actions can be good; wee are Hypocrites in our best courses if it wants: we can neuer perseuere in any honest way, if we be not so furnished. This is the summe of my proofe for this Doctrine.

[x] *Psal.24.3,4.*
[y] *Matt.5.8.*
[z] *Pro.4.23.*
[a] *Matt.12.23.*
[b] *Matt.23.25.*
[c] *Vers.27.*
[d] *1.Sam.16.7.*
[e] *Chap.14.7.*
[f] *Psal.78.34.*
[g] *Vers.57.*

The Vse.

You will easily conceiue (I suppose) to what vse you must put this Doctrine. For, wherefore should I commend vnto you a *cleane heart,* by the termes of a *precious Iewell?* or why should I goe about to proue it

it to *be worthy the desire of euery Christian*, but to winne and to perswade all you which heare me, with the same feeling (if it be possible) and with the same feruency, to make continually the same suite which *Dauid* here did, *Create (O God) in me a cleane heart*. Saint *Paul* saith, *Holinesse is a thing*, therefore be followed, because without it no man [h] *shall euer see God*. [i] *God hath called vs with an holy calling*: and, [k] *redeemed vs by Christ, that we should serue him in holinesse before him all our dayes*. Howsoeuer the world makes a iest of holinesse, yet vntill wee may bee truely called like the Hebrewes, [l] *Holy Brethren*, wee can haue no *assured hope of being saued*. All Gods Promises doe euen vrge it vpon vs, that wee should striue to [m] *grow vp into full holinesse*. Now, if we haue any desire indeed to be holy, and are as willing to be sanctified, as to be iustified; here is the Rule, to begin first with our hearts. Let the life of Corruption, which is naturally in our hearts, be choked, the fruit of sin will quickly decay and languish in our liues: Otherwise, though it may for a time seeme to be quelled, yet it will at last breake out againe; according as the hypocrisie of *Simon Magus* soone bewrayed it selfe, because his *heart* (notwithstanding the faireness of his profession) *was not right in the sight of God*.

h *Heb.*12.14.
i 2.*Tim.*1.9.
k *Luk.*1.75.
l *Chap.*3.1.
m 2.*Cor.*7.1.

Touching a cleane heart more at large.

To perfit this Vse, I will shew briefly: First, How and whence *a cleane heart* must be expected. Secondly, How it is wrought. Thirdly, How it is discerned. The former of these might bee handled by it selfe apart, considering how I made it a branch of this first Clause. But for shortnesse sake I will comprehend it vnder this, yet so, as that nothing necessarily appertayning to it, shall be let slip. Thus then first, a *cleane heart* is to be craued of God; so here DAVID, *O God*, acknowledging it to be his worke wholly: and euen a kind of *Creation*, which is Gods peculiar, whereupon a regenerate man is termed a [n] *new Creature*: [o] *Gods workemanship*: It is [p] *the God of peace which sanctifieth*. Hee assumeth it to him to [q] *put a new spirit within the bowels*. It is vnpossible that mans heart, being naturally such a sinke as it is, should cleanse it selfe. Out of his filthinesse, how can there come any such [r] cleanenesse? Indeed wee are willed to make [s] *a new heart, and a new spirit*: from whence some would conclude some ableness in man for this worke: but such places doe rather shew what a man should doe, then what he can doe; and tend to the making of him sensible of his owne vnableness; which when he hath found vpon triall, he may be moued to seeke to him, [t] *who worketh both to will and to doe*. So then if we would haue *cleane hearts*, we must [u] *lift vp our eyes to him that dwelleth in the heauens*.

n 2.*Cor.*5.17.
o *Ephes.*2.10.
p 1.*Thes.*5.23.
q *Ezech.*11.19. & 36.26.
r *Iob* 14.4.
s *Ezech.*18.31.
t *Phil.*2.13.
u *Psal.*123.1.

Secondly, Hee works this by meanes. The outward meanes is the [x] *Word*: [y] *Sanctifie them with thy Truth, thy Word is Truth*. The *Commandement of God* is said to be *pure*, and *the Religion* grounded thereon [z] *is cleane*: not only in respect of it selfe in it selfe, as being without mixture of any the least falshood or corruption, but in regard of the efficacy thereof; it makes cleane, it causeth to be pure: *How shall a man cleanse, &c?* (so is the meaning of the word) [a] *in taking heed according to the Word.*

x *Iohn.*15.3.
y *Iohn.*17.17.
z *Psal.*19.7,8.
a *Psal.*119.9.

Word. The inward meanes, the Spirit of God; by which the Word is made powerfull, and applyed to the cleansing of the inward: so PAVL, [b] *You were* thus and thus *polluted* and defiled, with those abominable and filthy sinnes; *but now are yee washed and sanctified in the Name of the Lord Iesus, and by the Spirit of our God.* This Spirit working with the Word, and by the Word, begets *Faith*; and *Faith* hath a speciall gift to [c] *purifie the heart.*

b 1.*Cor.*6.11.

c *Act.*15.9.

Marks of a cleane heart.

Thirdly, How is the *cleanenesse of the heart* discerned. Here I could name many particulars: I will commend to your consideration these especially. First, A sincere and an heartie desire of inward cleanenesse, both to haue it, and to increase in it. It is a sure rule in Religion and Diuinitie, that the desire of any grace, is a pledge of the beginnings thereof; because God works that in vs which he will bestow vpon vs, by mouing our hearts and soules to long after it, and to become earnest suters vnto him for it. Then againe, when a man desires inward cleanenesse, and that his soule may be purged from corruption; it is a token that he feeles corruption to be in him, that he is wearie of it, that he abhorres it, that it is irkesome to him: and none of those things can be without speciall grace. It was an happy turne for *Dauid*, that his heart was moued to pray thus for a *cleane heart.* No Swine takes more delight to wallow in the myre, then euery man naturally doth in the filth of sinne. Therefore nature is changed, and grace is begun, when *cleanenesse* is loued, and an increasing in it is desired. Neuer be gladder of any thing, then when out of the sense and dislike of thine owne corrupted nature, thou canst pray heartily for a *cleane heart.* The second marke is that which *Iames* notes as a part of *pure Religion*, the care [d] *to keepe ones selfe vnspotted of the world.* This is that *cleanenesse of the hands*, coupled [e] *with the cleanenesse of the heart.* A man striues out of Conscience towards God, to [f] *keepe himselfe, &c.* and walketh in the world as a cleanely neat man doth in a durty street, warily and with choosing his steps, and with gathering vp his clothes: so hee is loth to bee stayned and blotted with the grosse euils of the times; hee considereth his wayes, and maketh strait steps to his feet, and is still in feare, and looking vp vnto God to begge of him to order his goings, and is curious to auoid euen the least spot; this is an excellent signe. Such an one may now and then be sprinkled; as the person I spake of, notwithstanding all his care, cannot but receiue some spot, either by his owne or some others trampling, or by the rudenesse and touch of some not so carefull as himselfe; but it grieues him when it so falls out, and he is ashamed of it, he will not be at rest, vntill he hath rubbed and wiped it out by repentance. Marke this: A cleane life must be the Iudge of a *cleane heart.* That is a cleane life, which is free from willing defilements. Neuer speake of thine heart, how good and vpright it is to God, when thy life is stayned with grosse and willing sinnes. The best of Gods children are now and then to bee dashed as they trauell thorow this oosie and muddy world. But they which can lye downe and wallow in the filth, and take pleasure therein, wo bee to those, they are none of Gods.

Note.

d *Chap.*1.27.

e *Psal.*24.4.

f 1.*Ioh.*5.18.

The

The fifteenth Lecture.

VERS. 10.

Renew a right ſpirit within me.

THis is now the ſecond Clauſe of this Verſe. In regard of the generall matter, it agreeth with the former. *Dauid* doth here (as in it) craue for ſtrength to withſtand corruption, that for the time to come hee may walke better then hee hath done formerly. The ſpeciall matter here to be inquired after, is, what is meant by a *right Spirit*.

Words opened.

By *Spirit*, DAVID doth here vnderſtand the diſpoſition and ſtirring of the heart, the motion of the mind. [a] *My ſeruant* CALEB (ſaid God, after hee had taxed the diſobedience and vntowardneſſe of the greater part of the Iſraelites) *had another ſpirit*: that is, *He was a man of a better diſpoſition, he had a more yeelding, a more tractable and obedient heart. A right Spirit*, is a firme, a conſtant, a ſtable *Spirit*, a heart reſolued and ſettled to pleaſe God, and to be vpright before him. Now, to *Renew*, we all know, is to refreſh and reuiue a matter, which is perceiued to bee in the way of decaying, and which is now not ſo good, nor ſo abſolute as it hath beene. Thus we may conceiue of *Dauids* Petition here, as if he had ſaid, *O Lord, I find in my ſelfe an exceeding change; it ſeemeth to me that the way of holineſſe is not ſo ſweet, ſo pleaſing, ſo delightfull to me as it hath beene: I doe not ſo affect good things as ſometimes I did; and when I am in a good way, me thinks I am very apt and eaſie to be turned from it: I pray thee to reuiue and quicken thine owne graces in me: vouchſafe that I may againe feele in my ſelfe, that firmeneſſe and ſtedfaſtneſſe of deſire and care to pleaſe thee, which I was wont to feele: and that I may no more bee drawne away by the cunning of the Deuill, and the deceitfulneſſe of ſinne, as I haue lately beene.* This is the ſenſe. Let vs conſider of the Doctrines: This is firſt to be obſerued out of the generall ſtate of the words;

a *Num.* 14. 24.

The firſt Doctrine.

That the graces of God, euen in the beſt, are ſubiect to ſuch a kind of abatement and decreaſe, that they ſtand in need of oft r uing. This truth is here very manifeſt in *Dauid*. A man in ſpirituall gifts and graces farre exceeding many: nay, we reade of but a few that did come neere him. Now, here wee ſee how directly and plainely it is gatherable from his owne words, that there was a maruailous alteration in him, a great decaying and languiſhing of the working and power of thoſe ſpirituall endowments, with which God had furniſhed him, ſo that he prayeth that he may be vouchſafed a renuing & a re-quickning of that heauenly Life, which was wont in time paſt to be more actiue and ſtirring in him, then

now

now it was; a plaine euidence of this truth, that *there bee abatements ſometimes of holy motions euen in the beſt men.* They come ſometimes to that low ebbe, that they ſeeme to be as perſons quite deaded, reſpectiuely to thoſe good duties and godly ſeruices which ſometimes they delighted in. This ſeemeth to haue beene the ſtate of diuers of the *Galatians*, in whom there was a ſtrange aſſwagement of their firſt zeale, with which they imbraced the Goſpell of ſaluation at firſt; [b] *They were remooued vnto another Doctrine, from him that had called them in the grace of Chriſt:* and that *Paul* whom they had once *receiued as Chriſt Ieſus*, they were apt to eſteeme as little other then an [c] *enemie*; yea, ſo much they were gone backe, that *Paul* profeſſed hee was faine to [d] *trauaile in birth againe with them:* they were falne ſo low, as that all was to begin with them afreſh, as if they had neuer had any true and effectuall ſeaſoning with Religion. Was not here a neede of renuing? All *Pauls* labour among them was as a matter vtterly loſt, and altogether in vaine: he crieth out vpon them by the name of [e] *fooliſh Galatians*, and blames them for their not running ſo well ſtill, as they had done at firſt. And yet to the end we might bee aſſured that they were not all Apoſtataes, and Backe-ſliders in extremitie, to whom hee thus ſpeakes, but ſuch as were yet in the ſtate of grace, notwithſtanding their thus declining; hee profeſſeth that he [f] *had truſt in them through the Lord:* and his gracing them with the name of a [g] *Church*, ſheweth that he reckoned them ſtill in the number of the Beleeuers. The like may bee gathered touching thoſe of [h] *Epheſus*; the vrging of them to remember *whence they were falne, and to doe their firſt works*, is an argument they were much gone backe: and yet with all the commendation giuen them for *Labour, Patience, &c.* is a token that they were yet ſtill, notwithſtanding this declining eſtate, in the ſtate of grace. *Hezekiah* was ſo worthy a man, that it is ſaid, that [i] *none was like him among all the Kings of Iudah*; yet whereto came hee, when [k] *God left him to trie him, &c?* That of the Apoſtle, [l] *in putting* TIMOTHY *in remembrance to ſtirre vp the gift of God which was in him*, which properly ſignifieth (as it were) *a blowing vp the fire which is begunne to dimme, and to bee ſmothered with aſhes*, is an argument that there is a time (ſometimes) euen in the beſt, in which the graces of God are not ſo liuely, nor ſo working as at other times they were. They to whom Saint *Peter* writes, though *they had pure minds*, yet the Apoſtle thought it [m] *neceſſary to warne them, and to call things to their remembrance*; a thing needleſſe, and a courſe ſuperfluous, if holy and religious perſons were not ſubiect to ſome kinde of decreaſe in holineſſe. Euen *the wiſe Virgins*, had their *ſlumbering* and drowzie fits [n] too. What a dull kinde of ſpirit ſeized vpon the Apoſtles, when our Sauiour taking them with him at the time wherein hee fell into his ſpirituall agonie, the night before his ſuffering; though hee told them that his purpoſe was to pray, and that his ſoule was very heauie euen vnto death, and therefore would haue them tarry and watch with him; yet the firſt and the ſecond time he found them aſleepe, as men without life

b *Chap.1.6.*
c *Gal.4.14,16.*
d *Verſ.19.*
e *Chap.3.1.*
f *Chap.5.10.*
g *Chap.1.2.*
h *Reuel.2.*
i *2.King.18.5.*
k *2.Chr.32.31.*
l *1.Tim.1.6.*
m *2.Pet.3.1,3.*
n *Matt.25.5.*

life and ſpirit, without care for him, or apprehenſion of that dutie which was owing from them to him. Thus is the ſtate of a Chriſtian, as the ſtate of a man, with great care, and much Phiſicke, recouered from ſome grieuous ſickneſſe, by which hee was brought to the very mouth of the pit, and to the dore of death; who yet after, by ſome diſtemper commeth to bee as weake againe as hee was at firſt, and to take his bed, and there to bee in his former fits, and to ſtand in as great neede of Phiſicke, as before; his ſtomacke is gone, his powers of nature vtterly enfeebled, and his caſe ſuch, as cauſeth euen a kinde of hopeleſneſſe in himſelfe and his friends, to regaine any more his wonted ſtrength: hee is vp and downe, this day ſomewhat acheered, all as bad to morrow, and in euery mans opinion, more likely to die then to recouer. Or as a man at Sea, who hauing eſcaped a grieuous ſtorme, and being come within ſight of Land, yea and euen to the mouth of the Harbour, is by ſome ſodaine tempeſt carried backe into the Maine, and there in a farre greater danger then before: ſuch are the manifold dangers, that befall euen the beſt Chriſtians. The graces which they haue receiued, haue their Winters, in which they ſeeme to be quite dead and withered, as wel as their Springs, in which they be freſh and flouriſhing, to the great reioycing of themſelues, and of thoſe that knew them. Hereupon is that opinion of Diuines, that howſoeuer a man regenerate is, by the mercy of God, priuiledged from any ſuch totall decreaſes, as that there ſhould be in him any vtter decay of holineſſe, ſuch as whereby there ſhould be nothing left: yet hee is ſubiect to ſuch a generall decreaſe, that all the parts of renued holineſſe, and of ſpirituall graces receiued, be diminiſhed; and hee like one in a ſwoune, betwixt whom and one that is quite dead, in outward appearance there is no difference: or as thoſe creatures, who lie all the winter long in holes of the earth, without eating, drinking, ſtirring, or hauing any iot of heate, ſenſe, or life in any of their outward parts, and yet ſtill haue a remnant of life, and of heate, lurking in the heart; which being ſtirred and wrought vpon by the Summers Sunne, cauſeth a reuiuing, and an ability to goe, to runne, to flie, and to performe all naturall actions as before. This cannot happen without the good will and pleaſure of God, by whom as all things are diſpoſed, ſo eſpecially thoſe particulars are ordered, which concerne thoſe vpon whom hee hath beſtowed ſauing grace: and he ſuffers this to fall out, not out of any neglect of them, or out of any impotencie to continue thoſe good things which he hath once giuen to them, but in great wiſedome for their after-good. For in aſmuch as that corruption of nature which remaineth in the beſt, is apt to bring forth ſpirituall pride, becauſe of the aboundance of grace receiued; therefore it pleaſeth God ſometimes (as euen now hath beene ſaid of *Hezekiah*) to leaue them ſo, and ſo to withdraw the aſſiſtance of his Spirit, that they are ouercome by ſome temptation, and ſo are brought low by the ſight of their owne weakeneſſe, and by the apprehenſion of that vnability which they perceiue in themſelues, to reſiſt the corrupt motions of the fleſh: and thus they are brought to a great

great measure of humiliation, in respect both of God, and of their Brethren. Thus that God, who causeth light to come out of darknesse, out of these very decayings raiseth vp a great deale of good to those which are deare vnto him, and maketh them after more strong and firme then they were before. Satan, I know, is the worker in this businesse, who out of his malice to the Womans seed, is continually seeking which of the Faithfull hee may most hurt; vsing to the vttermost, all that libertie which God granteth him, and imployeth his whole time about no other businesse, but in putting euill motions into the mindes and wills of Gods children, and in casting of baits and allurements before their eyes and other senses, wherewith to intangle them: so that by this meanes, a Christian hauing in his owne bosome a great deale of corruption, and being incountred in the World, with manifold occasions of all manner of sinnes, the same being also vrged and made vse of, by the malicious craftinesse of the old Serpent, is many times brought to a low estate for spirituall things. And no more is it to be maruailed, that hee is thus put backe in his good proceedings, then that hee should bee wounded, who is in the midst of many malicious enemies; or he scorched, who is forced to carry fire in his bosome; or that man defiled, who is alwayes in the midst of vessels full of pitch. I shewed you in my last Sermon, what spoile a great sinne maketh in the inward man; it doth so lay all waste, that there seemeth to bee a kind of necessitie of a new Creation; all is so quite out of tune, that there will bee sometimes no lesse adoe to reduce the person so decayed to his wonted state, then there was at first to worke him out of the state of Nature into Grace. The Deuill hauing in some measure preuailed, doth (as I may so speake) so deface and marre the fashion of the soule, that all the first worke must be (as it were) taken into pieces againe, before it can be brought to the former handsomnesse. Thus, I hope, I haue laid open the truth of this Doctrine, touching that languishing and abatement of holinesse, which the best of Gods children are subiect to: sometimes they are growing forward, and ripening apace; sometimes by some vnkindly blast, they are declining as fast, and come to such weake degrees, that there is a necessitie of renuing. There will be well-neere as sensible an alteration, as was in the Fig-tree which Christ cursed: full of leaues the Disciples saw it to day, and the next time they came by, behold, it is withered, and the leaues were falne.

The Vse.

Here is necessarie matter to be learned by vs: first, in respect of our owne selues: secondly, in regard of others. First, In respect of our owne selues, we are here taught two things: first, A matter of aduertisement, to preuent Presumption: secondly, A matter of satisfaction, to keepe from Despaire. Concerning the first: from hence all that haue receiued any measure of spirituall grace, are necessarily to be admonished, to beware how they grow secure thereupon. A Physician, hauing recouered a Patient from a dangerous sickenesse, so that now the partie is able to walke abroad, and hath gotten sharpenesse of appetite, and strength

of concoction, forthwith begins to aduiſe him, to take heed to himſelfe, and to obſerue his dyet, and to beware of cold, &c. and not to bee too venturous to goe out into the ayre; or if hee goe forth ſometimes, not to remayne abroad ouer-long; hee is not ſo ſtrong, but that hee may indanger himſelfe, and make his next recouerie much more difficult then was this. Such kind of counſell muſt we, that are ſpirituall Phyſicians, giue vnto thoſe, to whom God hath bleſſed our labours in the Word, ſo as that thereby they are brought into the way of Life. Hath God ſhewed thee mercy, in furniſhing thee with ſome portion of ſauing grace, ſo that now thou feeleſt in thy ſelfe ſome ſweetneſſe in Religion, ſome ioy in the Holy Ghoſt, ſome comfort in the ſight of Gods gracious Countenance reuealed to thee in Ieſus Chriſt, ſome power of godlineſſe, ſome working of Gods Spirit in thee to direct thee in an holy courſe? thou haſt here a great deale of cauſe of reioycing, much matter of thankfulneſſe; but withall, beware thou grow not preſumptuous hereupon; thinke not thou mayeſt now betake thee to a kind of reſt, as though there were no more remayning to bee done; or that thou mayeſt take ſome kind of libertie to thy ſelfe, like a man that is but newly crept out of his ſicke bed, and vainely imagineth that he may now goe any whither, or eate any kind of meate he hath a mind vnto: Nay, thou haſt now as great a taske lyeth vpon thee, to cheriſh the graces thou haſt receiued, as thou hadſt firſt to obtayne them; as much buſineſſe by way of taking heede not to quench and grieue the Spirit of God, as there was to enkindle it in thee. The preſeruation of good, hath euer beene reputed as difficult and as commendable, as the purchaſe. See here by this Doctrine, and by this example of this worthy man *Dauid*, whither it is poſſible for thee to caſt thy ſelfe, by thine owne aduenturing: thou mayeſt ſo grieue the Spirit of God, that thou mayeſt thereby loſe all thy wonted comfort, and ſo come againe vnder the tyrannie of ſinne, as if thou wert wholly captiuated, and giuen ouer thereunto. For lacke of making much of thoſe good things which God hath beſtowed vpon thee, thou mayeſt bee plunged into a kind of comfortleſſe deadneſſe, to the great diſhonour of God, to the reioycing of the wicked, to the diſcredit and diſgrace of good Profeſſion, to the grieuing of the godly, that haue beheld in thee better fruits, and to the wounding of thy owne ſoule.

Note. And be it, it is not denyed vnto thee, but that thou mayeſt in the mercy of God recouer that which thou haſt loſt; yet aſſure thy ſelfe, thou ſhalt know and feele to thy no little paine and ſmart, what it was to haue

o *Cantic. 5.* beene careleſſe in the keeping of thy heart: and as the ° *Spouſe* hauing neglected to open the dore to her Well-beloued, at laſt when ſhee would haue inioyed him, could not find him; and not onely ſo, but was well beaten, and ſmitten, and wounded, before ſhee could regayne him: ſo ſhall this thy preſumption bee ſurely puniſhed: thou ſhalt find it no eaſie matter, to renew that againe in thee, which thy careleſneſſe hath decayed. I am verily perſwaded, that the pangs which *Dauid* felt in this his languiſhed and relapſed agonie, before

hee

hee could get againe his ſpirituall loſſes, were more ſharpe and vexing, then thoſe that did accompany his firſt conuerſion vnto grace. Oh then bee ſure that thou make much of receiued grace, bee euer labouring to bring it onward vnto more and more perfection. Remember the Apoſtles counſell; p *Bee not high-minded, but feare.* Bee not ſecure and bold becauſe of the meaſure thou haſt attayned to, but according to the counſell giuen to q TIMOTHY, r *Watch in all things, and let thy heart be in the feare of the Lord continually.* Bind thy ſelfe to the vſe of all good meanes, by which thou mayeſt keepe life and heate in theſe graces of the Spirit, which God hath giuen thee. The exerciſes of Hearing, Praying, let them bee ſweet to thee, and thou in them conſtant. Often conſider thy owne wayes, when thou findeſt any the leaſt ſwaruing, labour quickly to recouer it. Take heed of the World, and the inticements thereof, nothing being more powerfull to coole good things. Beware of cheriſhing in thy ſelfe vile affections, raging luſts, which like a violent fire conſume and eate vp holy motions. Shun the familiaritie of irreligious and graceleſſe perſons, by whom it is vnpoſſible but to receiue infection. Couple thy ſelfe in league with ſuch as truely feare God, by whoſe example thou mayeſt be drawne on, and by their counſell quickned. This is the beſt meanes to preuent decaying: thou ſhalt find all to be little enough for this purpoſe, to hold faſt that which we haue once got.

p *Rom.* 11.20.

q 2. *Epiſt.* 4.5.
r *Pro.* 23.17.

Secondly, Here is alſo, as I called it, matter of ſatisfaction to preuent deſpaire. For, albeit no man muſt bee emboldened to the neglect of good duties, yet becauſe in many things wee faile all, there muſt bee care had, not to leaue thoſe to bee ſwallowed vp of hopeleſneſſe, which fall by infirmitie into ſuch a meaſure of declining, that they need renuing. What warrant haue wee to denie them that, which God hath not denyed them? It is condemned by the Churches of God as an hereſie, that opinion whereby recouerie by Repentance is denyed to thoſe that fall into ſinne after Baptiſme. It is a grieuous and a wofull thing, to ſee a Chriſtian that hath ſometimes beene forward, earneſt, zealous, carefull in good duties, taking delight in holy Seruices, euer ſhewing miſlike of all, euen the leaſt euils, ready to prouoke, and quicken, and call vpon, and ſtirre vp others, now to be quite falne from all theſe, giuing no euidence of any forwardneſſe, backward and heauie in religious exerciſes, apt to ſwallow vp ſuch euils, which were ſometimes abhorred; I ſay, this is a pitifull ſpectacle: yet thou, whoſe caſe this is, albeit thou haſt here a great deale of matter of humiliation, yet of vtter diſcouragement in thine owne ſoule thou haſt none. God hath not left thee in his Word without hope, hee hath here left an example of one of the moſt abſolute men, which euer liued vpon this earth, yet ſo caſt behind in regard of the beſt things, that hee ſeemed to himſelfe quite dead to all good; all his former gifts of Sanctification were euen blaſted; hee had not now that life of godlineſſe which he was ſometimes acquainted with. When thy caſe ſhall bee ſuch, that thou findeſt thy ſelfe cleane altered from that thou haſt beene, and ſuch duties of Reading, Hearing,

praying, as were ſometimes pleaſing to thee, are now harſh and vnſauourie: ſo that thou art in a manner purpoſed to renounce them, and thou art withall more inclinable a great deale, and more ſtrong in thy deſire to that which is euill, then to the good which formerly thou madeſt conſcience of; I denie not, but thou haſt cauſe of ſorrow, I will not forbid thee to grone in ſpirit with *Dauid*, and ſmite vpon the breſt with the *Publican*, and to crie out with *Rebecca*, Oh, why am I thus? Nay, thou ſhalt be happy, if thou come thus once to complaine: but yet in grieuing for this with *Dauid*, I would haue thee with him to take heart alſo, and not to determine againſt thy ſelfe, that for thee there is no hope; Lo, yet there is a poſſibilitie for thee to ſtrengthen that which remaines and is ready to die; there is yet a ſparke within thee, which may be brought to ſuch a meaſure of holy heate, as may reſtore thee againe to thy wonted liuelineſſe. Therefore when this dull fit is come vpon thee, doe not doe as the Deuill would haue thee, draw temptations againſt thy ſelfe, that there is no helpe for thee with God; but learne here what thou muſt doe: Firſt, plucke vp thy ſpirits, and goe with *Dauid* vnto God, (this preſent place is purpoſely written to inforce it vpon thee) and then begge of him to quicken thee, and to put a new life into thee, and to bring thee backe to that from which thou art falne. Reſolue with *Iacob*, when hee wraſtled with God, that thou wilt not let him goe, vntill hee bleſſe thee: vrge him with that which himſelfe hath reuealed in his Word, that [f] *he it is which giueth ſtrength vnto him that fainteth, and increaſeth power vnto him that hath no ſtrength.* I ſay, ply the Lord hard with this ſuite: only beware thou enter not into conditions with God, for the hauing of that thou wouldeſt, as, And when thou appointeſt: but remember and know, how that ſpeech is inlarged, [t] *They which waite vpon the Lord, ſhall renew their ſtrength: they ſhall lift vp their wings, as the Eagles: they ſhall runne, and not be wearie, and they ſhall walke, and not faint.* They, which as they beleeue God is able to renew them, ſo are content to tarrie his time; they bee the perſons ſhall be comforted: be ſure to note that; leſt delaies may adde, through the ſubtiltie of the Deuill, to thy diſcouragement: and in the meane reſt thy ſelfe with thankefulneſſe herein ſatisfied, that God hath giuen thee grace to pray for renuing; euen that ſhall bee a pledge vnto thee, that the reſt is comming, and that God will fill thine hungrie ſoule ere long, and that thou ſhalt be able to ſay with DAVID, [u] *My ſoule, praiſe thou the Lord, and all that is within me, praiſe his holy Name; which ſatisfieth thy mouth with good things, and renueth thy youth like the Eagles.* Know it is an hard leſſon, that of a waiting vpon God, inaſmuch as it is true which *Salomon* ſaith, that [x] *the hope which is deferred, is the fainting of the heart:* but yet it muſt be remembred withall, that [y] *the patient abiding of the Righteous ſhall bee gladneſſe:* and that this long delayed deſire, when it is accompliſhed, wil be like a Tree of life; and accompliſhed it ſhall be: For [z] *they ſhall not bee aſhamed which waite for mee, ſaith the Lord.*

f *Iſa.40.29.*
t *Verſ.31.*
u *Pſal.103.5.*
x *Pro.13.12.*
y *Pro.16.28.*
z *Iſa.49.23.*

I muſt

I muſt ioyne this withall, that together with thy praying for grace to bee renued, there muſt bee an vſing of the meanes which God hath ſanctified to that end. For, to profeſſe a ſeeking of good from God, without taking the courſe by him preſcribed, is but mockerie. Now, the maine meanes which God hath deputed to this end, is his Word; [a] *My ſoule* ſaith DAVID, *cleaueth to the duſt: quicken mee according to thy Word:* and, [b] *Thy promiſe hath quickned me.* PAVL, when he vnderſtood the *Galatians* to be declining, and in the way to an abſolute reuolt, he fell to this, as to the only courſe of fetching them againe, *to trauell with them in birth againe, vntill Chriſt was formed in them.* His Miniſterie was to be the mould into which they were to be new caſt, to bring them backe to that eſtate from which they were falne: ſo that together with thy praying, thou muſt couple thy depeudance vpon a powerfull Miniſterie: by this (there being according to the charge) [c] *a crying aloud without ſparing*, thy ſleepy heart ſhal be awaked: this wil be as a hammer knocking at the doore of thy drowzy ſoule; this wil make thee ſee whēce thou art falne, into what danger thou art running, and will neuer giue thee ouer, vntill it hath (as it were) ſet thee againe on foot, and haue brought thee to a conſcionable cheereſulneſſe, to run the race which is ſet before thee.

Note.

a *Pſal.119.25.*

b *Verſ.50.*

c *Iſa.58.1.*

There be two things obſeruable out of experience, to iuſtifie this of giuing attendance vpon a faithfull miniſtrie, to be the meanes to renew decayed grace. Firſt, That perſons well affected, and commendably forward in the beſt things, yet diſcontinuing their attendance herein, and falling to a contenting themſelues with any miniſtrie, preſently manifeſt a kind of ſlaking and fading in good duties. You ſhall quickely perceiue an alteration in them: Euen as you ſhall in the Corne, if after the ſowing thereof, there come dry windes, or long drought; wee then perceiue it to become ſhort and thinne, and to looke yellow, much adoe to hold out: ſuch is their ſpirituall eſtate, who fall to a diſvſe of this meanes; a certaine ſecret coldneſſe making their outward fruits of godlineſſe to wither by degrees, creepes vpon them at vnwares; ſo that they become on a ſudden, to be (as it were) other kind of perſons and people then before they were. Now, that the want whereof breedes a decay in goodneſſe, the inioying thereof muſt needes (through the bleſſing of God) cauſe a renuing and a reuiuing therein: according as, to make vſe of the former ſimilitude, the ſeaſonable falling of raine, furthereth the re-ſpringing of the languiſhing corne, euen as the want thereof, made it to loſe both ſtrength and color, and to be in hazard wholly to become vnfruitfull.

Note.

The ſecond euidence is, that ſuch as doe decay and goe backe in godlineſſe, doe alſo decay in their affection to this meanes, ſo farre, that they doe not onely thinke they ſhall doe well enough without it, but that they ſhall do the better by neglecting it: they are apt to ſay, Wherein are they the better for their hearing? they ſee it is to no purpoſe; and ſo ſtrengthen themſelues in an alienation and eſtrangement of their mindes, euery

day more and more from Gods ordinances. Now this is an absolute argument, that the ministry of the Word is the meanes to renue and quicken the grace of God when it is decaying. For inasmuch as this withdrawing proceeds from the perswasion of the Deuil, (for from God it cannot be, who neuer is the author of the contempt of his owne ordinance,) it sheweth plainely that Satan hopes to aduantage himselfe this way, assuring himselfe if he can once win to a giuing ouer of this course, he shall easily preuaile to carry away to a totall Apostacie: His motions and workings are still cleane opposite to God. As therefore God commands to attend vpon the [d] *Word of his Grace, that we may be built further:* and to grow in knowledge, that wee may not bee plucked away with the error of the wicked: so the Deuil on the other side, that there may be a declining further, draweth, as much as he may, to a neglect *of the Word of grace*, to a distaste thereof, and to a dis-regard of knowledge, that so errour and falling away, both in iudgement, and in affection, and in practice, may preuaile. Againe, it is in the spirituall man in this, as in the outward man. In the bodie euerie humour desires that, by which it selfe may be cherished, and it is wisedome for a man in such a case to forbeare that to which he finds himselfe to haue most desire: so in spirituall dulnesse and decay of grace, a man shall of himselfe be verie desirous to forbeare comming to this exercise; which is a signe, that this same is in it selfe very necessarie for the curing of that euill. The euill brings a man to effect that least, by which it selfe might be remoued. Thus then you see, for those in whom there is some decay of grace, matter there is of sorrow, but not of despaire; there is a remedie to helpe it, prayer to God who is onely able to quicken his owne graces, and constant dependance vpon an effectuall Ministerie, the best meanes to awake a dull and drowzye heart.

d *Act.* 20. 31.

Now I added, that there is a dutie taught vs also here in respect of others: and that is, to beware of rashnesse in censuring those, in whom we see such a kind of declining and going backe, as *Dauid* here was sensible of in himselfe when he made this prayer. Those that are so, they ought to pitie and to pray for: and if they be such in whom they haue any speciall interest, to endeuour their reclaiming, and to labour with them by all meanes for their stirring vp and quickning: but to condemne them and tax them of hypocrisie, as who would say, that in their former course there had beene no sincerities; or to shunne them as persons forsaken of God, and giuen ouer into a reprobate sense, there is no warrant at all in Gods Word. In this case, that of the Apostle deserues remembring, *viz.* [e] *Euerie man to consider himselfe*, and to know also that it may be also so with him. And therefore it shall be better for him, by this, to learne to feare himselfe, then to determine peremptorily and vncharitably touching others. And thus the excellencie of this poynt hath carried me further then I ought. Indeed it is as behoouefull a matter as can (lightly) be, for the children of God to be made acquainted with the manifold changes which the best estate of a Christian is subiect to. The

not

not knowing thereof, begets much either presumption, or discouragement touching themselues, and causes a great deale of vncharitablenesse concerning others.

Now come we to obserue somewhat out of the thing it selfe in particular, which *Dauid* here prayeth for. *Renuing* is a more generall matter, respecting the whole spirituall estate. This of a *Right Spirit*, is more particular. According therefore to the interpretation and meaning which I made in the beginning, I, concerning it, set downe this Doctrine,

That a constant purpose in the heart, and a steady indeuour in the life and course, to walke so as may please God, is a matter much to be desired by euery one that would be saued. DAVIDS *desire* is a Rule for euery one that desires to inioy that eternall Blisse, which we are all perswaded, and that vpon good ground, that now *Dauid* is partaker of. Now, *Dauid* in desiring a *Right Spirit*, begged this, as I haue shewed before, that hee might bee so disposed in his soule, as that, if it were possible, hee might not haue so much as a thought arising vp in him, tending to any way of sinne, but might walke sincerely and vprightly all his dayes. This was his prayer: *He would haue a firme Spirit, a heart vnmooueably and vnalterably set to please God, in an holy and vndefiled Conscience.* This is that which he calleth, [f] *A determining to keepe Gods Word:* [g] *A chooſing the way of Truth:* [h] *A cleauing to the Lords Testimonies:* [i] *A desiring his Commandements:* [k] *A keeping them with his whole heart:* [l] *A swearing to keepe the Lords righteous Iudgements:* and he manifested this kinde of Spirit to be in him, when he prayed to haue [m] *his steps so directed in Gods Word, that none iniquitie might haue dominion ouer him:* and when hee professed [n] *to hate all the wayes of falshood*, and [o] *to set no wicked thing before his eyes.* BARNABAS perswaded it to the *Antiochians*, by the name of [p] *cleauing to the Lord with purpose of heart.* PAVL prayed for it on the behalfe of the *Colossians*, in desiring that [q] *they might walke worthy the Lord, and please him in all things, being strengthned with all might, through his glorious power:* and for the *Thessalonians*, when hee craued that [r] *their hearts might bee made stable and vnblameable in holinesse:* and, [s] *might be stablished in euery word and good works:* and for the *Hebrewes*, that [t] *they might bee made perfit in all good works:* and for the *Ephesians*, that [u] *they might bee strengthned by Gods Spirit in the inner man.* The mayne matter which is intended in all these places and speeches, is, a settled bent of the soule, in nothing to sinne against God, and a course of life according, discouering such an inclination, by our diligent auoyding of euery knowne euill way, and the earnest striuing vnto euery good and holy dutie, which a man vnderstands and perceiues that God commands. And the commending hereof in Scripture, and the praying for it by holy Men, either for themselues or for others, to whom, in the Lord, they wished all good, is an absolute proofe of euery mans being bound in conscience to desire it. Settlednesse and firmenesse is the glorie and grace of good things. To haue a kind of humour towards good

The second Doctrine.

f *Psal.* 119. 57.
g *Vers.* 30.
h *Vers.* 31.
i *Vers.* 46.
k *Vers.* 69.
l *Vers.* 106.
m *Vers.* 133.
n *Vers* 104.
o *Psal.* 101. 3.
p *Act.* 11. 23.
q *Col.* 1. 10, 11.
r 1. *Thes.* 3. 13.
s 2. *Epist.* 2. 17.
t *Heb.* 13. 21.
u *Ephes.* 3. 16.

good for a fit, or to ſet vpon ſome courſe of godlineſſe for a bowt or two (as I may ſo ſpeake) it deſerues no commendation. Nay, by how much the better any mans beginnings bee, by ſo much the more it is to his reproch, if his proceedings be not anſwerable. His ſliding away from that which hee hath once ſeemed to affect, will increaſe both his ſhame and his iudgement too in the Day of reckoning. And then if a man ſhall ſeeme to ſettle himſelfe to the embracing of ſome one or two good duties, and bee remiſſe in other; or to the ſhunning of ſome euill courſes, and in ſome other take a kind of libertie to himſelfe; this were but a mockerie, neither is it indeed poſſible ſo to pleaſe the Lord.

The Vſe.

This may teach vs all whereto eſpecially to ayme, if our deſires be to be ſuch as we ought to be, euen as *Dauids* phraſe is, that [x] *our foot may ſtand in vprightneſſe:* and that wee may bee ſo ſettled in a right way of pleaſing God, and that in all good duties, as that we may neuer decline, but goe on ſincerely, and vnremouably to the end. There is no hope of ſaluation, where this kind of ſpirit wants. If a mans heart be not ſet to it, and himſelfe reſolued that thus and thus by Gods inabling his courſe ſhall be, and he will not alter it, and he will euen bind himſelfe as it were by a couenant to God, that from this and this which he ſeeth is good and right before God, he will not be remooued; he can neuer hold out, hee can neuer ſo runne that hee may obtaine. Therefore, that is the thing which euery man beginning to effect Religion, and to looke towards heauen, muſt indeuour for, a firme and conſtant ſpirit, a minde bent and reſolued to ſtriue towards all good duties, and to ſet it ſelfe againſt all vngodly courſes, and herein to perſiſt and ſtand euen to the end. Now becauſe no man can come to this of himſelfe, (for to reſolue this out of his owne ſelfe, is but preſumption) therefore this is (as here wee ſee in *Dauid*) to bee begged of God. If hee leaues vs neuer ſo little to our ſelues, we fall immediately, like a ſtaffe from which the hand of him that beareth it is with-drawne: [y] *In his owne might ſhall no man bee ſtrong:* but [z] *I am able to doe all things, by the helpe of Chriſt which ſtrengtheneth mee.* If the Lord ſhall put ſuch a *Spirit of ſtrength* into vs, (as it is [a] called) we ſhall runne our courſe with conſtancie, and make our works more and better at the laſt then at the firſt. And it is a certaine ſigne that a man hath ſuch a ſpirit as *Dauid* here prayes for, when in deſiring it, the ſenſibleneſſe which he hath of his owne weakeneſſe, makes him in a kind of holy feare, reſpectiuely to himſelfe reſolue with DAVID, [b] *It is good for me to draw neere to God:* I am ſure, if he ſhall [c] *guide mee by his counſell.* In this caſe a man may make vſe of that ſaying of PAVLS, [d] *When I am weake, then am I ſtrong.* The power of Chriſt dwelleth moſt in mee, when I am moſt humbled with the apprehenſion of mine owne infirmities. Thus we ſee at laſt, the whole of that which *Dauid* requeſts in this Verſe. In generall, that he may bee ſanctified and deliuered from the ſeruice of ſinne, as well as freed from the guilt of ſinne. In particular, that his ſoule may be cleanſed from that world of corruption, which hee now felt in himſelfe to be reuiued and increaſed by this monſtrous

x *Pſal.26.12.*

y *1.Sam.2.9.*

z *Phil.4.13.*

a *Iſa.11.2.*

b *Pſal.73.28.*

c *Verſ.24.*

d *2.Cor.12.10.*

monſtrous ſinne, and that his decayed eſtate might bee renued, and his heart ſo ſettled and confirmed for hereafter, that there might not be ſo much as a motion and ſtirring of his minde, tending to declining from that good and holy courſe which God commands.

The ſixteenth Lecture.

VERS. 11.

Caſt me not away from thy preſence, and take not thine holy Spirit from me.

DAVID ſtill continueth his ſupplications, ſeeking a remedie of thoſe manifold miſeries which he found by experience, this his foule ſinne had brought vpon him. Hitherto wee haue heard him lamenting as one ſlaine and deaded in reſpect of any grace or goodneſſe, by the preuayling of a grieuous *Euill*. Now he ſeemes to feare, that as the dead are in a manner abhorred of the Liuing, and are therefore as *Abraham* ſaid of *Sarah* when ſhee was dead, diſpoſed out of ſight; ſo the Lord ſhould throw him out of his preſence, as a thing abominable, and not to bee indured: ſo that the purpoſe of this Verſe, is to obtaine of God the diuerting or turning by of ſome great iudgements, which hee knew hee had iuſtly deſerued by this great offence; and thoſe iudgements are here named two eſpecially: *Caſting away from the Lords preſence*; and, *The taking away of his Spirit*. Of theſe in order.

a *Gen.*23.4.

The ſtate of the place.

And firſt, in the handling of the firſt, we muſt inquire what *Dauid* did meane, and whereto he did ayme, when hee prayed not to *bee caſt out of Gods preſence*: for, out of the *preſence of God*, in ſome ſenſe, it is vnpoſſible for any man to bee remooued: [b] *Whither ſhall I flee* (ſaith *Dauid* himſelfe) *from thy preſence?* directing his ſpeech to God: and, *Doe not I fill heauen and earth*, ſaith [c] the Lord? Generally to be *caſt out from Gods preſence*, is to be throwne out of his fauour and protection. It is an alluſion to the faſhion of the Great men of the world, who denie their preſence to them with whom they are diſpleaſed. Thus *Dauid* would not allow ABSALOM [d] *to ſee his face*: and hereupon was it, when that great Monarch teſtified his indignation againſt *Haman*, that the Attendants there immediately [e] *couered his face*; hee ſhould not haue ſo much priuiledge as any more to ſee the Kings face. *Oh, that* ISHMAEL *might liue in thy preſence*, ſaid [f] *Abraham*, that is, that thou mighteſt bee pleaſed to take him into thy fauour. This is the mayne of the torment of Reprobates, [g] *They ſhall be puniſhed from the preſence of God*: they ſhall be throwne

What it is, to be caſt out of Gods preſence

b *Pſal.*139.7.

c *Ier.*23.24.

d 2.*Sam.*14.24.

e *Heſt.*7.8.

f *Gen.*17.18.

g 2.*Theſ.*1.9.

throwne for euer out of fauour. But now withall more ſpecially, *the preſence of God* is found in Scripture, to ſignifie two other things.

Firſt, The place where God is truely worſhipped by his people, in the performance of ſuch holy ſeruices as himſelfe requires. Thus *Dauid* in his baniſhment ſighed out his ſpeech; [h] *When ſhall I come and appeare before the preſence of God?* that is, When ſhall I (as I was wont) ioyne with the reſt of Gods people, in the duties of his publique worſhip? Thus is that vſually expounded which is ſaid of CAIN; [i] *He went out from the preſence of God:* that is, departed from that Land where God was firſt publikely worſhipped by ſacrifices, and where he ſhewed viſible euidences of his preſence. So when *Ionas* was loth to goe to *Niniuch*, and withdrew himſelfe, it is ſaid, [k] *He roſe to flee from the preſence of the Lord:* that is, from the place where God was ſerued, and where by viſions and apparitions hee was wont to haue intercourſe with God.

h *Pſal.*41.2.

i *Gen.*4.16.

k *Chap.*1.3.

Secondly, To be in *the preſence of God*, is to bee imployed by Gods appointment in ſome ſpeciall ſeruice of his, the deputation whereto, is a ſpeciall grace and honour to a man. This interpretation may bee iuſtified by that which Chriſt ſaith of the Angels, that they alwaies behold the face of his [l] Father. The meaning is, they are his ſpeciall Seruitors; *Happy are theſe thy Seruants*, (ſaid the Southerne Queene to [m] SALOMON) *which ſtand euer before thee*, which are next about thee, and are eſpecially imployed and intruſted by thee. [n] CARSHENA, ſaith the ſtory, SHETHAR, ADMATHA, TARSHISH, MERES, MARSENA, and MEMVCAN, *the ſeuen Princes of* PERSIA, *which ſaw the Kings face, and ſate firſt in the Kingdome:* It is vnderſtood they were men of ſpeciall truſt aboue others, and of the moſt chiefe imployment: Whereas the Kings of *Perſia* kept extraordinarie ſtate, ſo that none might come neere them without ſpeciall allowance; theſe might come when they would, and were cuſtomarily about him as they pleaſed. Now theſe two laſt ſenſes of being *in Gods preſence*, are iuſtly to bee reputed branches of the firſt: they being both euidences and teſtimonies of Gods fauour. For by the libertie of ioyning with Gods people in holy ſeruices, his fauour is aſſured, and from thence a man may gather more and more certainty thereof to his ſoule: and ſo alſo it is a token of Gods reſpect, when a man is aduanced by him to a calling and a ſeruice of ſpeciall truſt, ſuch as was that of a King, which *Dauid* did now ſuſtaine, at the time of his inditing this *Pſalme*. After all this, now the queſtion is, to which of theſe particulars which I haue named, *Dauid* had here the chiefeſt reference; whether to all, or if not to all, then to which aboue the reſt. Surely, I make no doubt, but he intended that which I termed the generall ſenſe of this phraſe; and prayed that God would not now (as he might) iuſtly caſt him for euer out of fauour: but yet in aſmuch as his ayme hath beene to that in this whole Pſalme hitherto, and more ſpecially (Verſ.9.) where (as wee haue heard) hee beſought the Lord not to looke in anger on his ſinnes, which is all one in effect with this, to be throwne out of fauour; and

l *Matt.*18.10.

m 1.*Kin.*10.8.

n *Heſt.*1.14.

and becauſe alſo we find that *Dauid* in making repetitions, doth in each adde ſomething (according as I haue obſerued once or twice in ſome of the precedent Verſes;) therefore I am of this mind, (neither am I alone therein,) *viz.* that *Dauid* craued here not to be depriued of thoſe ſpeciall euidences of Gods fauour; namely, the libertie of worſhipping him in his Houſe, with the reſt of his people; and the honour of being *His* King. He would not that God in his wrath, ſhould thruſt him out from his preſence in the place of his worſhip, as he did *Cain*; not caſt him off from being King, as hee did *Saul*. For ſo, for my part, I am very apt to ioyne with thoſe, who (vpon this Pſalme) thinke that *Dauid* growing into a ſerious conſideration of his ſinne, was inwardly terrified with thoſe examples; eſpecially of *Cain* and *Saul*; of *Cain*, becauſe he was a murtherer, and of the like ſinne *Dauid* apprehended and confeſſed himſelfe to bee guiltie: and of *Saul*, becauſe hee was his Predeceſſor, and for the violent and wilfull following of his owne head-ſtrong affections, (wherein *Dauid* conceiued ſome likeneſſe to bee betwixt himſelfe and him) was depriued of the Kingdome. Thus it is to bee vnderſtood, as if hee had ſaid, *O Lord, though my ſinnes (as I doe heartily and ſincerely acknowledge) doe equall* CAINS *and* SAVLS, *the one a ſpiller of innocent bloud, the other an abuſer of thy great goodneſſe, in raiſing him vp from nothing to be King ouer thy people; yet I beſeech thee, doe not puniſh mee ſo as thou haſt done them: let me ſtill inioy thy preſence in thy Houſe, and among thy people: let me ſtill ſerue before thee, and not receiue that diſgrace in the eyes of the world, as to be diueſted of that royall dignitie, to which it hath beene thy pleaſure to aduance mee.* Thus is the ſenſe. Let vs ſee now concerning the Doctrine. Thus then it is, firſt;

The firſt Doctrine.

That it is a grieuous thing, to be debarred the libertie of Gods Houſe, and the freedome of worſhipping him there with the reſt of his ſeruants. This was one of the things which *Dauid* feared, againſt which he here prayed, and from which it was his humble ſuite vnto God that hee might bee freed. He knew what his deſert was in reſpect of this ſcandalous ſinne, euen to be ſhut out from the ſocietie of Gods people, and (as that good Chriſtian Emperour ſaid at the time of his ſubmiſſion, after hee had beene excommunicated by AMBROSE) *to be trodden vnder foot as vnſauoury Salt.* And albeit (haply) his outward greatneſſe (being a King) might beare him out herein, and free him from any publike cenſure; yet hee knew how many wayes God could bring this vpon him; hee might diſable him by ſickneſſe, hee might giue him ouer to the power of ſome enemy, by whoſe violence he might bee hindered from that comfort of Gods preſence which he deſired to inioy, (according as he was in a faire way thereto, when as by *Abſaloms* inſurrection, hee was forced to flie from Ieruſalem, hopeleſſe almoſt of euer returning thither.) Hee knew againe, that God might ſo curſe theſe ſeruices to him, that albeit hee were preſent at them, yet he ſhould receiue no comfort by them. Therefore hee deſired the Lord, that hee might no way be ſo depriued of this fauour, as not to haue free acceſſe with comfort into his Houſe, there to heare

heare his Word and to call vpon his Name. There be many teſtimonies in *Dauids* Pſalmes, of his valuing the libertie of worſhipping God, by the exerciſes of pietie in his houſe among his people, at an high rate. *O Lord,* [o] *I haue loued the habitation of thine owne Houſe, and the place where thine* [p] *honour dwelleth:* [p] *one thing I haue deſired of the Lord that I will require, euen that I may dwell in the houſe of the Lord all the daies of my life, to behold the beautie of the Lord, and to viſite his Temple.* This was a matter which hee deſired aboue all things; and for the obtaining whereof hee was purpoſed to be euen importunate with God. For this, his [q] *ſoule did pant as the Hart brayeth for the Riuers of water.* [r] *How amiable are thy Tabernacles! My ſoule longeth, yea and fainteth for the Courts of the Lord: Bleſſed are they which dwell in thine Houſe. One day in thy Courts is better then a thouſand other-where.* Thus *Dauid* ſpake, when through the practices of his enemies, hee was debarred from all acceſſe vnto the publike worſhip and ſeruice of God. In the times of his baniſhment, through the furie of *Saul*, he had many occaſions of ſorrow and griefe; he could not inioy the ſocietie of his friends, but was forced to range abroad among ſtrangers, in a continuall hazzard, of his life: but this troubled him aboue all others, as appeares by his expoſtulation with *Saul*, (when at a time they two met) that hee was *caſt out from abiding in the inheritance of the Lord*; and ſo in hazzard, through the crueltie of his aduerſaries, to bee drawne to the [s] *ſeruice of other gods amongſt Infidels.* Theſe ſpeeches are plaine arguments, that *Dauid* ſaw and conceiued ſome ſpeciall and extraordinarie benefit comming to his ſoule, by ſeeking the face of God in his Houſe, (as himſelfe doth name [t] it,) which made him ſo loth to loſe his freedome. He was willing to redeeme it, with the ſuſtaining of many outward inconueniences. The place of a *Doore-keeper* there, the meaneſt roome, the loweſt and moſt contemptible outward eſtate there, would giue him more content, then without it to poſſeſſe euen the higheſt places of the earth. Me thinks, *Moſes* was much like him in affection, [u] *chooſing rather to ſuffer aduerſitie with the people of God, then to be called the ſonne of* PHARAOHS *Daughter, and to inioy the treaſures of Egypt.* When *Hezekiah* was ſicke, and had receiued the ſentence of Death by the meſſage of *Iſaiah*, at laſt, vpon his prayers and teares, the Lord was pleaſed to reuoke the ſentence, and to adde to his life fifteene yeeres; and note in what termes the goodneſſe of God towards him herein was declared; [x] *Behold, I haue healed thee, and the third day thou ſhalt goe vp to the Houſe of the Lord.* This ſpeciall fauour hee ſhould haue, not only health and life, but ſtrength with that ſpeede, that within a few daies, he ſhould be free and able to returne to that, which he ſo much deſired, (the worſhip of God in the Houſe of God.) Vpon this ground was that complaint of the people of God, touching that effect of the rage and furie of Inuaders; [y] *They razed the Sanctuarie to the ground, defiled the dwelling place of Gods Name, burnt vp all the Synagogues of God in the Land*: like that of *Ieremie* in his [z] *Lamentations, The wayes of Zion lament, becauſe no man commeth to the ſolemne Feaſts: all her*

o *Pſal.26.8.*
p *Pſal.27.4.*
q *Pſal.42.1.*
r *Pſal.34.1, 2, 5, 10.*
s *1.Sam.26.19.*
t *Pſal.27.8.*
u *Heb.11.24, 25.*
x *2.King.20.5.*
y *Pſal.74.7.*
z *Chap.1.4.*

gates

gates are desolate. If it were not a grieuous thing, thus to be cast out of that presence of God, which is inioyed in holy Assemblies, why should that censure of excommunication be reputed so great a punishment, that it is accounted a [a] *giuing ouer to Satan?* It is like a mans being out-lawed in matters of ciuill gouernement. Lawyers doe define an *out-lawrie, to be the losse or depriuation of the benefit belonging to a Subiect*; that is, of the Kings protection, and the Realme. Such is the nature of this censure rightly executed. It cuts a man off from the priuiledges of a Christian, hee is out of Gods protection for the time, and reckoned as a stranger and a forrainer, *as a Heathen, or a Publican,* according to that of our [b] Sauiour. This was the reason that these primitiue Beleeuers, one of their first courses was to maintayne a holy fellowship among themselues, in which they might liue together in the vse of the Apostles *Doctrine,* [c] *in breaking of bread, and prayer.* And this *Fellowship* they were counselled and aduised by no meanes to [d] *forsake.* Now that this Doctrine, when it comes to vse and application, may be the more vse full; let me declare what they lose that are depriued of this libertie which I treat of, and which *Dauid* here prayed it might not bee taken from him. That they are depriued of Gods more especiall and gracious presence, I need not say: for that is the ground of the whole matter, which I haue now in hand, (*Dauids* calling this the *presence of God.*) Whence it is that such places are termed (*Bethels*) *Gods Houses:* they are (as it were) the Presence-Chamber of the great King, *The glorie of the Lord filleth them,* as was once said of the [e] Temple. [f] *Christ himselfe is here present:* and, IOHN [g] *saw him walking in the midst of the seuen golden Candlesticks.* Now, it is no small losse, to be depriued of the benefit and comfort which may and must needs come to a mans soule by such a *Presence.* But let it bee withall further considered, what bee the things there to bee inioyed through Gods mercy, and then the matter will bee manifest. It is said by Saint *Peter,* that they be matters of that worth, that the *Angels* themselues doe desire, and euen stoope downe to [h] behold. There is the most comfortable and precious Treasure of Gods holy and sacred Word: there is [i] *the Ministerie of Reconciliation:* there is the Preaching of the Word, which [k] *is the doore of Faith*; that Ordinance of *God,* [l] *By which his Saints are gathered, and the Body of Christ edified:* that powerfull meanes, by which *Satan* [m] *is made to fall from heauen like lightning,* and his [n] *strongest holds beaten downe:* that [o] *Key of knowledge,* by which [p] *is opened vnto vs the whole Counsell of God.* There be the Sacraments, [q] *Seales of the Righteousnesse which is by Faith*; both of them as Glasses, by which we see more cleerly into the mysterie of our Redemption; and as Monuments before our eyes of Gods exceeding loue vnto vs in Iesus Christ. There is also the exercise of Common Prayer and praysing God; in respect whereof, is that terme of *the* [r] *House of Prayer:* and *prayse* (saith the Psalmist) [s] *wayteth for God in Sion.* It cannot be small, to be depriued of the fruition of these things. By the want of Ministeriall instruction, a man is in darkenesse, and in the shad-

a 1.*Cor.*5.5. 1.*Tim.*1.20.
b *Matt.*18.17.
c *Act.*2.42.
d *Heb.*10.25.
What a great losse it is, to be depriued of the libertie of Gods publique worship.
e 1.*King.*8.12.
f *Matt.*18.20.
g *Reuel.*1.17.
h 1.*Pet.*1.12.
i 2.*Cor.*5.18.
k *Act.*14.27.
l *Ephes.*4.12.
m *Luk.*10.18.
n 2.*Cor.*10.4.
o *Luk.*11.42.
p *Act* 20.27.
q *Rom.*4.11.
r *Isa.*56.7.
s *Psal.*65.2.

dow of death, and he is in apparant hazzard of eternall perishing. By the want of the Sacraments, he misseth that spirituall nourishment, by which his soule should bee refreshed, his faith strengthned, and his assurance of the loue of God in Christ confirmed. By the want of publique Prayer, he is destitute of that quickning which the children of God receiue, by being prouoked through one anothers forwardnesse; and hath no interest into that blessing which the ioynt prayers of the faithfull (being like an vnited force, more forcible) doe bring downe with a full measure vpon those by whom they are offered vp, and presented to the Throne of Grace. By the want of publique prayses, a man loseth that reuiuing and alacritie of his spirits, which he might inioy by hauing fellowship in those spirituall Songs, wherein the people of the Lord doe sing of his Righteousnesse. And, howsoeuer a man in his owne reason might imagine, that he might doe well enough with the priuate vse of the Word, though he inioy not the publique; and could pray well enough by himselfe, though hee haue no societie at all with these generall and publique deuotions: yet this, that there is no such promise of blessing made to the priuate as to the publique, (nay, none at all to the priuate, if the publique be not wayted vpon and desired) that cuts off all, and confirmes it still to bee a wofull thing to bee sequestred from the presence of God in the holy Assemblies. It is said, still [t] *the Lord added to the Church such as should be saued:* meaning, that those whom God gathered vp daily by the Preaching of the Word from the World, (in it selfe lying in wickednesse) the same hee drew to the visible societie and fellowship of his people. This is Gods ordinarie proceeding.

t *Act.2,47.*

The Vse. This is mayntly to be vrged and pressed to the reproofe of our common and vniuersall vnthanktulnesse, who hauing freedome to inioy that *presence of God,* which here *Dauid* prayed not *to bee cast from,* doe yet not so value, nor esteeme, nor prize it as we ought. I am afraid, that if we were well inquired into and searched, what reioycing we haue in our spirits, what gladnesse in our hearts, and so thereupon what vse to thanke God for it in our ordinarie priuate deuotions, that wee haue the libertie of true Religion, and that wee may in peace, without any manner of molestation, worth the speaking of, (for what should any man so trouble himselfe, as to be discouraged with the barkings and out-cryes of men of corrupt minds?) come before God in publique meetings, and in them be partakers of the exercises of pietie; I am afraid, I say, that vpon an exact inquirie, our owne hearts and consciences must testifie against vs, that wee are exceeding faultie. Wee reioyce not in this great goodnes of God as we should, we returne not vnto God so much thanks for it as we ought. Indeed, wee doe not generally vnderstand our owne happinesse herein, and as Christ said to the Woman of *Samaria,* [u] *Wee doe not know the gift of God,* nor what we haue, inioying this. We are by many degrees more sensible of outward and earthly commodities, then of this. With what cheerefulnesse would men enter into the Lords Courts, how would they serue him with gladnesse, and come before him

u *Iob.4.10.*

him with ioyfulneſſe? how precious would a day or an houre be that is thus beſtowed? how forward would they be to take all opportunities to this end? how would they ſtriue to redeeme time from the World, which they might ſpend before God in the aſſemblies of his people? how would they prouoke one another, x*Come, let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes?* and how glad they would be, with *Dauid*, when any ſhould ſay vnto them, y*Wee will goe into the houſe of the Lord:* z *Vp, let vs goe and pray before the Lord, and ſeeke the Lord of hoſtes: I will goe alſo?* Thus would it be if we had DAVIDS heart. How wofull ſhall wee then thinke their eſtates to be, who doe euen wilfully excommunicate and baniſh themſelues from Gods houſe, and from the aſſemblies of the faithfull, ſo as do not only ſome Separatiſts, who as if our Church (becauſe perhaps ſhe wants ſome beautie, hath therefore vtterly loſt her face) doe flye from our Congregations, as if there were ſo many cages of vncleane birds; and our Recuſants, who becauſe they ſee not their breaden and woodden gods amongſt vs, refuſe all ſocietie with vs in holy things; but many others alſo, that yet make ſhew of a kind of a conformitie to the times, but indeed their Religion is but a ſeruice of the time: and therefore, ſauing onely for the ſauing of their purſes, or their credits, that they may not be thought plaine Atheiſts, do otherwiſe in a manner caſt themſelues out from the preſence of God, in their carnall lazineſſe and prophaneneſſe, paſſing ouer many Sabbaths, eyther in whole or in part, wherein the ſeruices of Gods houſe can haue no attendance from them; they haue no loue at all to the preaching of the Word, no reſpect, nor appetite to the Sacraments, no delight in the duties of inuocation and prayſe. They neuer ſhew themſelues ſo dull, ſo lumpiſh, ſo heauie, ſo ſpiritleſſe, ſo deſirous to haue done, as when theſe things are in hand. Our Pariſhes euery-where doe ſwarme with ſuch. They could euen wiſh for that, againſt which DAVID prayed; and account that a piece of their happineſſe, which hee feared as an heauie iudgement. Tell them of *the preſence of God*, they conceiue not what you meane, they ſee no ſuch worth in theſe things as you ſpeake of, they ſauour not of the things of God; and their opinion of thoſe, who ſhew a ſharpeneſſe of deſire towards thoſe holy things, is like that which FESTVS had of PAVL when he ſaid a *hee was mad.* Well (for my part) I wiſh that to them, which once befell *Iacob*. God appeared to him, but he was not aware of it, it was in his ſleepe; but when he awoke, he recouered his thoughts, and ſaid, *Surely the Lord is in this place, and I did not know it:* ſo the Lord is preſent, and diſcouereth himſelfe vnto vs in the aſſemblies; many doe not perceiue it, the reaſon is, they are euen aſleepe, and in a dreame. Oh! that the Lord might pleaſe to awake them, then they would ſay with *Iacob*, Surely this place is reuerent, whatſoeuer we haue thought, *it is no other but the houſe of* b *God, euen the gate of Heauen.* Wee, who are called of God to the worke of the Miniſtrie, might further this much, this awaking of carnall and

x *Iſa.2.3.*

y *Pſal.122.1.*
z *Zach.8.21.*

a *Act.26.24.*

b *Gen.28.16, &c.*

and careleſſe perſons, that they may come to vnderſtand what that preſence of God in his Houſe is, which they ſo little reckon of. By vertue of the Miniſtrie of Reconciliation [c] *committed to vs, we are in the aſſemblies in Christs ſtead:* by our lifting vp our voyces like a trumpet, wee ſhall bring them to ſee that they haue to doe with God; and when wee ſhall ſo preſſe the Word with power and authoritie vpon their ſoules, as that *the ſecrets of their harts be made manifeſt,* then ſhal they be brought to ſay plainely, [d] *that God is in vs indeed.* And thus farre of the firſt thing intended by *Dauid* in this ſuit; that God would not ſo caſt him out of fauour, as to take away from him the libertie of his worſhip. Let vs come to the ſecond; where the Doctrine is thus,

c 1.Cor.5.20.

d 1.Cor.14.25.

The ſecond Doctrine.

That it is a great iudgement of God, when a man is not followed with the fauour and bleſsing of God, in that calling and place which he doth ſuſtaine. This ſhall eaſily appeare to be the Doctrine of this place, if we ſhall ſuppoſe we heare DAVID ſpeaking thus; *O Lord, I acknowledge thy great goodneſſe towards mee, thou haſt taken mee from the Sheepe-fold, from behind the Ewes with young, to feed thy people Iacob, and thine inheritance in Iſrael: and here I ſerue before thee, and goe in and out before this great people, as thy Lieutenant: I confeſſe, I haue abuſed my place, and emboldened my ſelfe (by my greatneſſe) to laſciuiouſneſſe. Iuſt cauſe haue I giuen thee, to caſt me out from ſeruing any more before thee (as thou didſt* SAVL) *and lay all mine honour in the duſt: but yet (I pray thee) for the continuance of thy mercie towards mee, let mee ſtill inioy the benefit of thy protection and grace, in the managing of this great Calling, to which thou haſt aſsigned mee. I ſhall vtterly loſe the honour of my Place, if I loſe thy fauour in ſuſtayning it.* This is DAVIDS meaning, and it is a manifeſt cleering of the poynt I named. If God doe not countenance a man in his Calling, it is a grieuous iudgement. This was the ayme of *Dauid,* (as I am verily perſwaded) in this clauſe. We muſt not thinke that *Dauid* was thus earneſt in this, out of a carnall reſpect, as a man vnwilling to loſe a Kingdome; but *Dauid* was loth to haue the world, and eſpecially the enemies of him for profeſſions ſake, to behold any euidence of Gods indignation towards him. It would haue been a notable triumph to the vngodly, if God ſhould haue ſhaken off *Dauid,* as hee ſhooke off *Saul*; and then we may very well thinke, that *Dauid* beeing ſenſible (as appeares by *Verſe* 18.) of the hurt and preiudice which he had done to the whole State by his fault: (by it, it may be, ſome were emboldened to doe wickedly, ſome grieued, and the whole bodie of the Kingdome, lyable to iudgement; inaſmuch, as God puniſheth the ſinnes of [c] Kings in the ſubiects:) therefore he was carneſt with God, to continue his fauour towards him, in his place and gouernement, that he might make a kind of amends for after, for the hurt he had done in this great tranſgreſſion. Thus I indeuour to cleere this place euery way, that I may ſatisfie touching the rayſing of this Doctrine from theſe words. Now for the ſtate and manner of the iudgement, how great it is, we may behold it in *Saul:* For his diſobedience in the ſeruice againſt *Amalek,* this ſen-

c 2.Sam.24.1.

tence

tence was passed vpon him; [f] *God hath cast away thee from being King.* Now marke, *Saul* was not presently decrowned, or actually divested and stript of his Regall authoritie, hee continued King after this some yeeres, euen to his dying day. How then was he cast off? Surely, in this respect, that he lost the fauour of God in his place, and so the wrath and displeasure of God followed, and euen pursued him in his place to the end. And although hee had the Crowne, and the Scepter still, yet hee lost the Honour of his place, and the hearts of his People. Something that way we may gather out of a speech which fell from his owne mouth vpon a time, when hee was following after *Dauid.* Standing vnder a Tree in *Gibeah*, with his speare in his hand, and all his seruants about him, he began to complaine, as a man forsaken, euen by his neerest [g] followers; a token that he was in feare and full of distrust, euen in regard of those of his owne Line. God did not answere him in his needs and doubts, [h] *Neither by Dreame, nor by Vrim*, nor yet *by Prophets.* It is worth the noting, how the Scripture speaks of *Sauls* raigne, limiting it to two [i] yeeres; whereas it is manifest hee raigned longer; but all the time that he liued, after this sentence pronounced of reiection by *Samuel*, is reckoned as nothing, because he was (as I may so speake) none of Gods King that time. Hee raigned rather as a Tyrant, then as rightfull Gouernour. For, though it was not lawfull for any man that while to lay violent hands vpon him, (which was the reason that *Dauids* heart smote him for a small indignitie offered to him, it being no more then the cutting off the lap of his Coat, for a declaration of his owne fidelitie, who might as easily haue killed him;) yet in Gods account he was then no King, he did not serue (as I may so speake) in his presence. This is a pregnant example for this, to shew how fearefull a thing it is, though a man doe not lose his place, yet to lose the fauour, respect, and assistance of God in his place. Somewhat like to this wee may see in another function. There was some distance of time twixt the doome passed vpon *Eli* by the mouth of *Samuel*, touching his reiection from the Priesthood, and the reall execution thereof: yet the taking away the blessing of God from *Eli* in his place was punishment inough. This claue so neere vnto *Eli*, that it tooke him out of the world in a strange and wofull manner by the breaking of his necke: [k] *Because thou hast refused knowledge, I will also refuse thee, and thou shalt bee no Priest to mee*, said God: like enough, the partie to whom this was spoken, continued in the office of a Priest still, but (vnhappily) wee may bee well assured, when Gods approbation was withdrawne. So we may say of those threatned by *Malachy*, that *the Lord would send a curse vpon them*: what though they carried the name still? yet they lost their honour, when God said, *He would cast dung vpon their faces*, and that [l] *he had made them to bee despised, and vile before all the people.* It is a generall rule appertayning to all callings, and to all businesses, that without the blessing of God nothing prospereth: [m] *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the Citie, the Keeper watcheth*

f 1.*Sam.*15.25, 26.

g 1.*Sam.*22.7, 8.

h 1.*Sam.*28.6.

i 1.*Sam.*13.1.

k *Hos.*4.6.

l *Mal.*1.2,3,9.

m *Psal.*127.1.

in vaine. If God doe not caſt his fauour vpon the worke, howſoeuer it may ſeeme to thriue, yet it is a curſe to him that vndertakes it. In caſe a man bee not as the Lords Agent and Seruant in that which hee hath in hand, the iſſue will bee fearefull, and there is a ſecret curſe followeth all that is performed whatſoeuer it be. God told the *Prieſts* by *Malachy*, that [n] *hee would curſe their bleſſings*; meaning, that the things which were in themſelues bleſſings, as their increaſe and plentie, and the like, ſhould to them bee accurſed: like that which *Dauid* by way of foretelling, prayed to come vpon his enemies; [o] *Euen their proſperitie ſhould bee their ruine.*

n *Chap.2.9.*

o *Pſal.69.22.*

The Vſe. This is properly a warning to all, whom God hath ſet in Callings and Places of any note and eminency here in the world, that if they doe deſire to haue comfort in their places, and to haue ſucceſſe in the affaires belonging thereunto, they beware how they make God their Enemie by preſumptuous ſinning againſt his Maieſtie. There is no mans outward eſtate can priuiledge or exempt him from the reach of Gods hand, if he once giue way to his owne vile affections, and take libertie to himſelfe for groſſe offences. This is the way to caſt a man out of the Lords preſence, and to bring a curſe vpon him in that particular ſtanding wherein the Lord hath ranged him. The Rule euer holds, [p] *Them that honour me, I will honour; and they which deſpiſe me, ſhall be deſpiſed.* DAVID had iuſt cauſe to feare to loſe the honour of his place, when he had now diſhonoured God in ſo high a degree. It is a neceſſarie Leſſon for Magiſtrates and Miniſters eſpecially. It is not Titles of greatneſſe, it is not Names and Termes, ſuch as belong to their places and callings, that can vphold their reputation and eſteeme; if once they haue made God an Aduerſarie, by a godleſſe courſe, their hearts not being ſet to ſeeke his Glorie, he caſts them off, and ſo they, loſing their reſpect with him, become many times as vile as the very dung among men. Their Callings being in themſelues Honorable, yet (in them) loſe their grace, and they are alſo with a kind of lothing and indignitie caſt out of the hearts of all that feare God. It is a thing iuſtified in experience, eſpecially touching Miniſters, how being in their places vnfaithfull towards God, God makes them lothſome and abominable before men. The Lord giues a ſecret power to his people to find them out, notwithſtanding their paſſing vnder the ſame Names and Habits with the moſt ſincere; ſo that that which they doe, though it be ſometimes well ſet out, and carry in the performance a tolerable ſhew, yet it wants authoritie, and becommeth as a meere beating of the ayre, the Lord not being pleaſed to honour it with a gracious iſſue, or to crowne it with ſucceſſe. Euery man may make vſe of this in his place, Maſter of a Family, the Seruant, Artificer. Each one muſt ſtriue in his degree, to keepe (as I may ſay) Gods good-will, by labouring to be vpright in his way, and to take heed to himſelfe according to Gods Word. If a man cannot aſſure himſelfe, that hee laboureth in his Calling, as ſeruing therein before the face of God, and as one who deales by his appointment, he can neuer expect a bleſſing.

p *1.Sam.2.30.*

blessing. Hee may domineere ouer others in gouernment as a Tyrant, he may rake in a great deale together as an Vsurper; but he can neuer be truely respected by his Inferiours as an Agent among them vnder God; he can neuer find any true content in his hauings, but rather he lyeth open to that heauie curse, of [q] *the reseruation of riches to their owners for their hurt*. Thus haue we seene what *Dauid* did especially pray against in this first request; the losse of Gods fauour so, as to be shut out from his presence, in the place and meanes of his publique worship; and to be depriued of his protection and blessing in his place: that so he should not raigne still as his Officer, and as one in mercy deputed by him to the office of a King.

q *Eccl.5.12.*

The third Doctrine.

There remaineth yet one thing to bee obserued from this place: *That Gods iudgements vpon others, ought to be matter of feare to vs, lest wee so offending God, should also so be punished.* This is here obseruable, because (as I shewed at first) it is at the least probable, that *Dauid* remembring the manner of Gods dealing with *Cain* for killing his brother, and with *Saul* for back-sliding and falling away from the Lord; and perceiuing such an agreement betwixt his sinne and theirs, mooued him to make this request, that God would *not cast him out of his presence*. Hee was afraid the more herein, especially for that which himselfe in his owne time had seene to haue befalne his Predecessor *Saul*. By dishonouring God, he lost the honour of a King. *Paul* saith, touching the examples of Gods ancient iudgements recorded in Scripture, that *they are written to admonish vs*, that wee should not doe like [r] them: whereupon hee names many particular sinnes of the old *Israelites*, and insists vpon the iudgements which came vpon them, and still puts in this, *Let vs not doe this or that, as some of them, &c.* What did our Sauiour intend, when he bade, [s] *Remember* LOTS *wife*, but to moue to consider her sin, and her punishment, that so fearing the one, we might learne to take heede of the other? How doth the Spirit of God insist vpon the iustice of God vpon the Angels, [t] *which kept not their first estate: vpon the world of the vngodly in the dayes of* NOE: *vpon the Cities of Sodom and Gomorrah, turning them into ashes*: but to the same end, that as *Salomon* saith, [u] *All the children of wisedome may feare, and depart from euill?* God complained against his people by *Zephaniah*, how that *hee cut off the Nations, and made their Towres waste, and their Streets desolate*, thinking that *surely because thereof his people would feare, and receiue instruction*; but [x] *they still corrupted their works*: which is an argument that God lookes for it at our hands, that wee should make vse of his iudgement vpon others, and learne thereby to receiue some good to our selues: *The iudgement vpon a few, ought to be made vse of as a matter of instruction vnto all.* This made Christ presse vpon these that were about him, the lamentable euidence of the sudden slaughter of the *Galileans*, *whose bloud* PILATE *mingled with their owne sacrifices: and of the falling of the Towre of Siloam vpon the eighteene men*, who as it seemes were labouring at it. They were apt to fall a censuring them: our Sauiour aduised them

r *1.Cor.10.6, 11.*

s *Luk.17.32.*

t *2.Pet.2.4. Iude 6.*

u *Pro.14.16.*

x *Chap.3.6,7.*

Exempla paucorum, documenta omnium.

y *Luk.13.*

them to lay it to their owne hearts, and to make vse of it to y themselues.

The Vse.

This teacheth vs what vse wee should make of all the examples wee heare or reade of out of holy Scripture: euery one ought to be a lesson to vs, to beware how wee prouoke God. If God finde vs so offending as hee hath done others, why should wee not feare to bee so punished as were others? If thy conscience tell thee, that surely thou hast done such a fault as such an one or such an one, whose punishment is recorded in the storie of the Bible, it is time to make haste, and to goe quickly to the Lord, and to begge of him with all earnestnesse, that he would not doe to thee, as he hath done to those and those: acknowledge thy desert, but labour by prayer to auert the punishment. And thus must euery iudgement of God, which wee are witnesses of in our owne time and experience, be made vse of, euen to make our hearts to stand in awe of God, that it may stirre vp our care and watchfulnesse before wee offend, and hasten our repentance when wee haue offended: and if God doe not presently punish thee, as he hath done others, impute it not to his either not seeing thy fault, or not misliking it, or not being able to auenge it. Know, it is his mercy to bring thee to repentance, the conclusion whereof, if it bee not accordingly made vse of, will bee so much the more fearefull. When God warnes vs both by Doctrine and by example too, the fault is the greater, and the iudgement will bee the heauier when it comes.

The seuenteenth Lecture.

VERS. 11.

Take not thine holy Spirit from me.

THis is the second of those iudgements due to *Dauids* sinne, which he laboureth to turne aside by prayer. In this Verse our first labour here must bee, according to our wonted course, to make inquirie touching the sense, which being once found, the way to the Doctrine, and instructions of the place will be more easie. The word of chiefe difficultie is the word [*Spirit.*] Concerning which, albeit I find a generall concurrence of opinion in Interpreters, that by it is not meant the very Essence of that third Person in the blessed Trinitie, which we terme the *Spirit*; but rather some effect, and worke, and power of that Spirit: yet, herein I obserue a difference, that all doe not vnderstand it of one and the same kind of spirituall gift. Some doe expound *Spirit* here, to betoken *the sauing graces of Gods Spirit*, those spirituall blessings in heauenly things, which God

God is wont to beſtow vpon his Elect, as pledges of Adoption; ſuch as Faith, Hope, comfortable feeling of Gods fauour, ſtrength againſt ſin, ableneſſe in ſome meaſure to walke ſo as may pleaſe God, &c. Others againe doe make *Spirit* here, to *intend ſuch indowments and gifts, as whereby the Hauer of them is abled of God to performe, and to diſcharge the ſeruices of that calling wherein God hath placed him.* Indeed the word [*Spirit*] is often ſo taken in the Scripture; whereupon is that phraſe of the comming of the Spirit of the Lord vpon ſuch or ſuch a Iudge: as, [a] *The Spirit of God came vpon* OTHNIEL, and [b] *vpon* GIDEON, [c] *vpon* IPHTAH, [d] *and* SAMSON: all to ſhew how theſe men were inabled of God to thoſe high places of Rule and Gouernment whereunto he had aſſigned them. That skill to worke for the Tabernacle which *Bezaleel* and *Aholiab* had, is called [e] *the Spirit of God*, and an [f] *excellent Spirit*. Now, for mine owne part, I ſee no reaſon at all, why I ſhould reſtraine or limit the Interpretation of the word *Spirit* here, to either of theſe two ſenſes. For, inaſmuch as the word *Spirit* doth comprize vnder it (in the language of the Scripture) both ſauing graces, and gifts pertayning to ones perſonall and particular calling, and that the ſcope and nature of the place may well beare the expounding of *Dauids* purpoſe touching both; why ſhould we not vnderſtand the word at large, touching all ſuch ſpirituall gifts, the impairement whereof in himſelfe, by reaſon of his great offence, *Dauid* feared? Onely here will bee the doubt, this Interpretation being made, firſt, If by *Spirit* wee vnderſtand ſuch graces of the *Spirit* as doe accompanie ſaluation, and are wont in loue to be conferred vpon Gods Elect; How doth *Dauid* pray, that ſuch may not be taken from him, ſith wee all hold that the gifts of that kinde are neuer taken quite away from thoſe vpon whom they are once beſtowed? Whereto this is anſwered; firſt, That euen thoſe gifts in themſelues ſimply conſidered, are lyable to taking away. Their perpetuall remaining where they are once giuen, proceeds from Gods ſo working, and he continueth them by meanes, amongſt which meanes, the earneſt prayers of his children that they may ſtill inioy them, is not the ſmalleſt. Secondly, that albeit through the goodneſſe of God, thoſe ſauing graces are neuer ſo withdrawne, as that they which haue them are finally depriued of them; yet there is ſuch a kinde of reſtraining and of ſcanting them, as that the power and comfort of them is not felt, and the party (hauing them) ſeemeth to himſelfe vtterly to haue loſt them, by occaſion whereof there followeth much wo, and a great deale of diſmayednеſſe in the ſoule and conſcience of a Chriſtian: ſo that this can bee no preiudice to the interpreting of the place, touching the gifts of ſanctification; becauſe though God will not finally ſtrip his children of them, yet he may if he will, (and his will by prayer muſt bee laboured for;) and then the comfort and feeling may bee miſſing, to the no ſmall vexation of the ſoule, though the being of thoſe graces be continued ſtill. Againe, there will be yet another doubt, thus, *viz.* that if by *Spirit* wee vnderſtand ſuch gifts as pertayne to a mans calling, it will be a queſtion, how that Expoſition

a *Iud.3.10.*
b *Chap.6.34.*
c *Chap.11.29.*
d *Chap.13.25.*
e *Exod.31.3.*
f *Exod.35.31.*

ſition can agree with the title of [*Holy*] here vſed; how ſhall theſe gifts be termed *Holy*, ſeeing euen many reprobates and caſt-awaies doe inioy them? It is anſwered; that howſoeuer it be, theſe gifts are in themſelues, and in their owne nature holy, as comming from ſo holy a perſon as is Gods Spirit: and then they retaine and beare the title of [*Holy*,] not ſo much becauſe of this effect, as making thoſe holy in whom they are, but becauſe they ought of right to be vſed in an holy ſort; ſo that all things conſidered, I take the ſenſe of this clauſe to be all one, as if *Dauid* had in other words ſpoken thus; *The more (O LORD) I conſider my ſinne, the more ſenſible I am what I haue deſerued by it. Thou haſt, out of thy bountie, endowed mee with many worthie gifts, both for my owne ſaluation, and for the diſcharge of that high place to which thou haſt aduanced mee. It were but iuſt, if thou ſhouldeſt vtterly, and at once, ſtrip me of them all: and whether I looke vpon that which I in part feele in my ſelfe, or vpon the ſeueritie of thy wrath towards others, I haue cauſe herein to feare not a little. I beſeech thee deale not with mee as thou mighteſt, but let me ſtill feele thy Spirit both working effectually in mee, the things which concerne eternall happineſſe, and inabling mee to goe in and out before this great people, as beeing (by thy appoyntment) their King, and Gouernour, as becommeth mee.* Thus is the ſenſe. *Dauid* had a Spirit of Regeneration, he had a Spirit of gouernement; his ſinne had giuen God cauſe to depriue him of both: his prayer is here, That hee may ſtill, in the goodneſſe of God, inioy both. The Doctrine of the place is thus,

The firſt Doctrine. *That to be depriued of ſpirituall gifts and graces, hauing once receyued them, is a grieuous iudgement.* The earneſtneſſe of *Dauids* praying againſt this, is an argument, that it is an heauy thing, when this is any mans caſe to haue the Spirit of God taken from him. No doubt, if *Dauid* might haue beene put to his choyce, what to haue ſuſtayned, or in what ſort to be puniſhed for his ſinning in this kind againſt God, hee would ſooner haue choſen any puniſhment then this, *The loſſe of the Spirit*. Therefore whereas many particulars were worthily deſerued, yet againſt this and the appurtenances to it, he prayeth eſpecially; as not caring what befell him in other things, ſo that in this he might eſcape. The *Spirit of God*, is one of the chiefeſt Iewels which he hath to beſtow; [g] *I will powre out my Spirit, &c.* It is one of the ſpeciall prerogatiues promiſed to be conferred vpon beleeuers after Chriſt: [h] *My Spirit vpon thy ſeed, and my bleſsing vpon thy buds.* [i] *Becauſe yee are ſonnes*, ſaith PAVL, *God hath ſent forth the Spirit of his Sonne into your hearts, &c.* Therefore to be depriued and ſtripped of this *Spirit*, is a wofull loſſe. Suppoſe we ſeriouſly what was *Adams* caſe, when by yeelding to the ſuggeſtions of the Deuil, *his eyes were opened* that he ſaw his owne *nakednesſe*; ſuch is his eſtate from whom God hath in his wrath withdrawne theſe ſpirituall ornaments. ADAMS caſe was farre worſe then that poore [k] *Trauellers*, who as hee went betwixt *Ieruſalem* and *Ieritho*, fell among Theeues, who robbed him of his rayment, and wounded him, and at their departure left him halfe dead. Now by how

g *Ioel 2. 28.*
h *Iſa. 44. 3.*
i *Gal. 4. 6.*
k *Luk. 10. 30.*

how much the losses of the inward man, doe exceed the damages of the outward; and the taking away of spirituall things more lamentable, then the with-drawing of things temporall; by so much was *Adams* estate more distressed then his, and may be taken notice of, as the liuely picture of the man, vpon whom that iudgement against which *Dauid* here prayeth, is inflicted. The Scripture accounts the state of such as haue once beene made partakers of the holy Ghost, and haue receyued spirituall inlightening, and then after are depriued of that which they once inioyed, to be [l] *past recouerie by repentance.* In such there remayneth nought but [m] *a fearefull looking for of iudgement, and of violent fire to deuoure.* [n] *It had beene better for them neuer to haue knowne the way of Righteousnesse,* saith Saint *Peter:* [o] *The last state of such men is worse then the first,* saith S. *Luke.* There is a greater measure of inward hardnesse seizeth on them, and the power of Satan, sometimes in some degrees restrayned, when it doth (as it were) againe reuiue, becomes farre more fierce, much more raging and violent then at first. In experience it is true, that in matters of Religion, none proue more dull and careless, then such as haue once beene somewhat forward, and doe then decline: their turning aside is for the most part into an extremitie, they fall apace, when they once begin, from the cold louing of good things, to a meere neglect; from thence, to a detestation and hate of that which they sometimes seemed to delight in. It is a terrible thing to thinke vpon the condition euen of a child of God, who hath, by the heauie hand of God vpon him, for some grieuous sinne, receyued some spirituall losse: for notwithstanding the hope that may be had, of the recouery of such an one to his ancient state; yet whose soule would it not wound for the present, to behold such a pitifull decay, as is the ordinary companion of such a forlorne estate? To see no manner of life in good seruices, no ioy in holy duties, no cheerefulnesse in matters which concerne God, a bent rather and an inclination to the worst courses, not a word sauouring of any grace or goodnesse, speeches (perhaps) of loathing and dislike of the best things, words of despaire and hopelesnesse: I say, what good heart would it not grieue to looke on these things, in one who hath bin sometimes seene euen to flourish aboue others in the best courses? Such a decayed estate cannot but be very grieuous, and full of pitie to behold: and their recouerie from out of it, will, whensoeuer it comes, abundantly iustifie the case to haue beene fearefull. There will be no little adoe before this deadnesse be reuiued, and ere a man shall bee able to fetch againe those losses which he hath receyued in spirituall things. It is like his setting vp againe, that is become a bankerupt, or as the bringing into order and good fashion, an house which hath long beene waste, and hath lyen open to the weather, and to the comming in & out of whatsoeuer would, without an inhabitant. Many a heauie sigh it will cost, many a salt teare, many a heart-breaking grone, many, and many a longing looke vp towards God, before that feeling which is gone, can be regained, and that sweetnesse which is in a manner vtterly vanished, can be quickned.

l *Heb.6.4.&c.*
m *Chap.10.27.*
n *2.Eph.2.21.*
o *Chap.11.26;*

quickned. This then to ſhew the truth of this Doctrine thus far; It is a teareſull thing to loſe in ſpirituall things. The more common gifts of inlightning, and taſte of godlineſſe, when they are withdrawne, are accompanied with a kind of irrecouerable Apoſtaſie: the graces of Regeneration and Sanctification, when they are abuſed and brought to a kinde of languiſhment, it is a lamentable thing to behold the change; and no ſuch ſmart as that which is cauſed by the reuiuing and fetching againe of a decayed Chriſtian. It is (that I may allude to that Verſ. 8) as the ſetting together of a *broken bone*, the anguiſh whereof is inough euen to make ones heart to melt in the midſt of his bowels. Now for the fuller vnderſtanding of this point: yet, let vs ſee what it is to loſe ſuch gifts of the Spirit as concerne a mans particular function, and that calling of life, in which God hath ſet him. There bee two or three very pregnant examples in the holy Scripture to declare this. The firſt is of [p] *Samſon*, by his yeelding to the ſubtill perſwaſions of his Miſtris *Delilah*, hee diſcouered to her wherein his ſtrength lay: it is ſaid *that the Lord* hereupon [q] *departed from him*. It is meant, that on a ſudden he loſt all his wonted excellencies, with which God had indowed and furniſhed him, fit for a head and Iudge amongſt his people; by meanes whereof he fel into great miſery. For howſoeuer after vpon his true repentance, the Lord reſtored his loſſe, yet he ſmarted the while, falling into the power of his enemies the *Philiſtims*, who vſed him moſt baſely, put out his eyes, bound him in Fetters, and made him to grinde as a ſlaue and vaſſall in a Mill. Hee was the ſame man ſtill in outward appearance for fauour and perſonage, and for body, but yet when God had withdrawne his Spirit, ſee how of a man of valour and maieſty, he was transformed on a ſudden into the ſtate and condition of a drudge. Another example is of *Saul*; God called him out from amidſt the multitude, to be the King ouer his people: Inſtantly hereupon *Samuel* told him, [r] *The Spirit of the Lord ſhould come vpon him*; and ſo [ſ] accordingly it is ſaid, *God gaue him another heart, and turned him into another man*: that is, the Lord ſupplied him with Princely gifts, ſuch as were neceſſary for that place to which hee had aduanced him. But after followeth how, as a iudgement vpon Saul; [t] *The Spirit of the Lord departed from him*. God tooke away from *Saul* thoſe gifts with which he had adorned him. In the roome of this good Spirit, there came an euill ſpirit vpon him, that vexed him: and there followed a ſenſible change and an alteration in him, vntill hee loſt both Life and Kingdome with diſgrace. With what feare was hee after this continually exerciſed, in a perpetuall ielouſie of his owne followers, and ſo hanted and dogged with the terrours of a tormenting conſcience, that in the end after the ſeeking of helpe from a Witch, he became with his owne hands the ſlaughterer of himſelfe. To theſe two wee may annexe that of *Nebuchadnezzar*, one of the moſt potent and abſolute Monarchs vpon the earth; yet ſo ſtript in the Iuſtice of God, of all thoſe indowments which concerned a King, that hee became no better then a beaſt, and was therefore [u] *driuen out from men, and had his dwelling with the*

p *Iudg.16.*
q *Verſ.20.*
r *1.Sam.10.6.*
ſ *Verſ.9.*
t *1.Sam.16.14.*
u *Dan.4.28, &c.*

the beasts of the field, and did eate grasse as the Oxen for a time, vntill God was pleased to restore him. And this may very well bee reputed the meaning of that which is said of *Nabal*, that [x] *his heart died within him, and hee was like a Stone.* God in his iustice depriued him of all ordinary gifts, so that he was meerly besotted, and infatuated; and had no power to make vse of any thing for his owne best good. And thus may wee euery way see the truth and certainty of this Doctrine, what a fearefull thing it is to bee depriued of the gifts of *Gods Spirit*: whether they be such as concerne saluation more directly and properly, or such as appertaine to a man in his place and calling. Though a man doe recouer againe, through Gods mercy, his losse in the best gifts; yet his case is lamentable for the present, and it will cost him deare, to come backe vnto his first estate: and when one is bereft of such gifts as belong to his calling, he is made a scorne to the wicked, a prey to the Deuill, and becomes euen a continuall vexation and burden to himselfe.

x 1.Sam.5.37.

The speciall and proper Vse of this Doctrine is, to admonish vsall to beware how we prouoke God, so farre as to bring vpon vs that heauy iudgement, against which here *Dauid* prayed. Thus we should still be stirred vp by the examples of the Scripture, what good thing soeuer wee find any of the Lords Worthies to haue sought by prayer, the same should we striue with our selues, that wee also may both loue and intreat for: and whatsoeuer againe we vnderstand any of them to haue feared, and accordingly to haue begged of God, that they might escape, the same should we labour by all meanes to be deliuered from If we cannot feele nor perceiue in our selues a conformitie herein to the affections and desires of Gods children, (*viz.*) that wee loue that which they desired, and be afraid of that which they did feare should come vpon them, wee doe but presume in thinking our selues to be the Lords. Well, to come neerer to the point: It is plaine by this place, that such a iudgement there is, as the losse of Gods *Spirit*; and sith *Dauid* prayed against it, now vpon occasion of this his grieuous fall, we are thence assured in the generall, that it is sinne against God, that doth expose a man to this spoile. And it hath beene taught vs formerly in the opening of some particulars in this Psalme, what hauocke sinne makes in the soule of a man, where it once preuailes; so that this thence is inferred, that sinne must be taken heed of, if wee desire that we may escape this iudgement. But now to the end that wee may profit (as it is meete wee should by this Doctrine) let vs inquire more narrowly what are the speciall euils, for which God is wont thus to punish, that so our care herein may bee the more distinct. It is not inough for a Phisician to giue his Patient a charge in the generall, to take heed how hee mis-diet himselfe; but it is fit he let him know what particular meats are to bee taken heed of, as being like to surfeit him so, as to bring him backe to his old disease. Thus I must not only giue you a watch-word in grosse, (Beware of sinne) if you would not *lose the Spirit of God*; though that bee a sound and a true aduertisement: but I must acquaint you with some such

The Vse.

What speciall sinnes God is wont to punish, with the withdrawing of his Spirit.

ſpecials, as if they bee not heeded, will certainely lay vs open to this danger. Firſt therefore this learne, by occaſion of this example which we haue now in hand. The giuing way to a mans owne luſts and inordinate affections, in reſpect of ſome ſpeciall ſweet ſinne, is a meanes to plucke downe vpon the ſoule this iudgement. *Dauid* tooke libertie to himſelfe out of a preſuming vpon Gods mercy, and in an opinion of the vnchangeableneſſe of his eſtate, (being indeed Regenerate) and in a conceit withall of recouering himſelfe quickly by Repentance, to indeuour the fulfilling of his fleſhly luſts. He thought, he might be bold for once to aduenture vpon that, which he knew in his owne heart to be a great offence. See now whereto he is come, euen to an horrible trembling before God, to loſe all both whatſoeuer might grace him as an holy Perſon with God, and which might commend him as one fit for his place and ſtate before men. In regard of the gifts of the one ſort, he felt in himſelfe (as hath beene often ſhewed) no little change; his comfort was gone, his feeling was decayed, his apprehenſion of the fauour of God was vaniſhed, horror, and diſmayedneſſe, and affrightment of ſoule was come vpon him; hee was vexed with continuall doubtings what would befall him; he could not pray with ſuch cheerefulneſſe as in times paſt; his heart was not able to affoord him that ſweet content which it was wont; the people of God began to looke heauily vpon him, as fearing him to bee but an Hypocrite; his caſe was very diſtreſſed euery way: and then for the gifts of the other kind, hee could not but remember how it had fared with *Saul*, himſelfe had ſeene (being one of his neere Attendants) what became of him when the Lord forſooke him, what mad and frantike paſſions came vpon him, how vnproſperouſly the affaires of State went with him. Oh! how theſe things went to the heart of *Dauid*, and made him cry out, *O thy Spirit, O Lord, thy holy Spirit! me thinks it is euen ready to goe from me, nay, I know not well on the ſudden, whether or no I doe inioy it: I am more apt to thinke it is gone, then otherwiſe: take it not from me, I beſeech thee: the loſſe of my Crowne and Dignitie cannot grieue me ſo much, as to be thus depriued.* Thus this makes it plaine, that when a man of many gifts and graces of God, turnes them into wantonneſſe, and falleth to the obeying of ſinne in ſome of the luſts thereof, it hazzards him exceedingly in this kind; what better concurreth herewith then that of [y] *Samſon?* was it not his intangling himſelfe with vnlawfull deſires, which brought that vpon him which the Storie calleth, *The Lords departure from him?* The more familiar was his *Dalilah*, the more was his God a ſtranger to him, and he paid full deare for his venturing. I perſwade my ſelfe, Saint *Paul* had an ayme at this, when he commanded [z] *not to grieue the holy Spirit of God.* How may we vnderſtand this? Surely, in my poore opinion thus; The *Spirit of God* is as one taken in to dwel with a man, and to ſoiourne in his houſe. Now, ſuppoſe ſuch an one remayning with any of vs; it may be he is not ſo rudely dealt with by vs, as to be bidden get him out of dores; he is not told in plaine termes, We would rather haue his roome then his companie;

y *Iudg.16.*

z *Epheſ.4.30.*

companie; yet notwithſtanding there is ſuch rule kept in the houſe, as we know he cannot abide; ſuch perſons are welcome to vs, and come and goe, as wee are well aſſured hee cannot brooke: here is a grieuing of the gheſt; this is a kinde of wearying of him out, and this is the next way to giue him occaſion to depart: ſo in this: The graces of Gods Spirit haue taken vp their lodging in a mans heart, there they beginne to worke and ſhew themſelues; he that hath them, is glad of them, he takes comfort in them, he would not loſe them; he is farre from being ſo egregiouſly impious, as to deſire the diſplacing of them: yet notwithſtanding in a kinde of looſe and careleſſe diſpoſition, hee harboureth in the ſame boſome the loue of ſome ſpeciall ſinne, it may be wantonneſſe, it may be pride in apparell, it may be couetouſneſſe, or ſuch like; this he cheriſheth and makes much of, it is welcome to him, and he giues maintenance and entertainement to it. Here now the Spirit of God is grieued; this gheſt which comes to dwell in with it, is ſuch a vexing to it, as ESAVS *Wiues were to* ISAAC *and* REBECCA, when they came to dwell with [a] them. And indeede if this bee not ſoone and effectually diſplaced, Gods Spirit will ſhew it ſelfe to bee diſcontent, hee will bee gone out of the way before one thinks, and it will bee no eaſie thing to obtayne his returne. Thou wilt ſay, Oh, thou neuer wiſhedſt his departure. But what meanedſt thou to admit ſuch a mate into thy heart, with which Gods holy Spirit cannot ſort? And thou for *grieuing this Spirit* on this faſhion, ſhalt bee ſure to haue griefe good ſtore, before thou get againe thy wonted comfort. Oh, then harken to this, all you that feare God. Haſt thou receiued of God any ſpirituall gifts; gifts of knowledge in the things of God, gifts of vtterance, gifts of prayer, gifts of comfort? feeleſt thou in thy ſelfe an effectuall working of the Spirit of God, ſuch as whereby thou canſt comfortably aſſure thy ſelfe that thou art in the ſtate of grace? Take heed now that thou harbour not in thy boſome, or ſecretly admit into thy life and courſe the loue and liking of any ſpeciall ſinne. Thou ſhalt haue many furtherances to preſumption herein, and ſinne is full of deceit, thy heart full of guile, and the Deuill full of ſubtiltie: but if thou eſteemeſt thoſe gifts which God hath giuen thee, if thou wouldeſt be loth to loſe the ſweet and comfort of them, take heed how thou aduentureſt, though it be but in the leaſt degree. Thou canſt not but take ſome loſſe in regard of thy beſt bleſſings, if thou wilt needs preſume. Beware of grieuing and ſadding the Spirit of God, if thou makeſt any true account of ſuch a gheſt; doe not purchaſe the pleaſure of a baſe ſinne at ſuch a rate, as that bitterneſſe which will certainely inſue, when thou haſt once loſt thy wonted feeling. So then this is the firſt euill to be ſhunned, as neceſſarily bringing this iudgement; cheriſhing in the heart any vile affection, together with a thought-taking and a ſtudying to fulfill it.

Note.

[a] *Gen.26.35.*

Secondly, Is ſpirituall pride: when a man begins to lift vp himſelfe in his owne thoughts, becauſe of the ſpirituall excellencies which God hath giuen to him, which hee hath not giuen vnto others. This is an

euill hardly ſhunned. It is vnpoſſible to haue good parts, and not to know it; and it is a very difficult thing for a man to know ſo much touching himſelfe, that he is thus and thus qualified, and not (ſuch is the great corruption of nature euen in the beſt) to be the better opinioned of himſelfe thereupon. It is truly ſaid, *that ſpirituall pride ariſeth out of the aſhes of other ſinnes*, ſo that with the abatement of other euils, and with the increaſe of ſanctification, I know not how euen at vnawares that ſteales in, and (which is ſtrange) it is noted to ſpring euen out of humilitie. A ſecret pride is ſometimes occaſioned, by not being proud. Wee ſee how God was faine to medicine *Paul*, for the preuenting of this ſpirituall maladie; [b] *Leſt* (ſaith he) *I ſhould bee exalted aboue meaſure, there was giuen vnto mee a prick in the fleſh, the meſſenger of Satan, to buffet me.* Thus there are ſome beginnings thereof euen in the moſt reformed. But when it comes to any greater meaſure, ſo that a man feeds this humour in himſelfe, and is ſo farre from controlling and checking it in his heart, that he rather ſeeks to vphold it, and to adde matter to it, and withall (as it moſtly falleth out) bewrayeth and diſcouereth it in the auilement and contempt of others: then looke as bloud-letting is neceſſarie, notwithſtanding the vſefulneſſe of bloud to the life of man, when the abundance thereof is apt to cauſe a diſeaſe; ſo God abates that which is made the matter of ones lifting vp himſelfe aboue his pitch. *God doth alwayes reſiſt the proud*, in what kind [c] ſoeuer, but *hee giues grace to the humble*: which ſpeech proues the point in hand, that he withdraweth and withholdeth grace from thoſe whoſe hearts bee not ſeaſoned with humilitie. It is a thing found true in experience, how ſome of excellent and extraordinarie knowledge in matters of Religion, and in worthy gifts farre exceeding a great many, who priding themſelues therein, and forgetting thereby to ſeeke the glorie of the Beſtower, haue in a manner beene vtterly infatuated, and haue runne themſelues out of their owne reach, through the violence of ſelfe-conceit: loſing ſometimes the very things themſelues, at leaſt, the power of vſing them as they ſhould. Some againe, a long time ſtrengthened by grace to a blameleſſe courſe, yet not being ſo thankefull for it as became them, and aſcribing therein too much vnto themſelues, and withall ouer-eager againſt the faylings and infirmities of others, not remembring the Apoſtles rule (of [d] *conſidering themſelues,*) haue beene left a little to themſelues, and let to receiue ſome great foyle, that they might be aduiſed, who it was by whoſe ſtrength they ſtood; and might alſo know, how to bee more tender towards others. This is a ſecret in Religion worthy the learning: and let euery one, whom God hath gifted in any ſpeciall meaſure, take notice of it, that he may remember that of the Apoſtle, [e] *Bee not high-minded, but feare.* If God haue graced thee with the ornaments of his holy Spirit, Knowledge, Vnderſtanding, Memorie, power to temper thy Affections in many things, wherein many others are ouer-carried ſometimes to their ſhame; Beware of being lifted vp hereupon in thy owne thoughts. No veſſell ſo fate to preſerue them in, as a Boxe of ſobrietie lined

b 2.Cor.12.7.

c 1.Pet.5.5.

d Gal.6.1.

Note.

e Rom.11.20.

lined with humilitie. God will withdraw his ornaments, if we once begin, like little children, to looke and poynt where we be gay; [f] *Wisdome takes vp its dwelling with the lowly.* Remember often and put it well vpon thy soule; [g] *What hast thou, oh man, that thou hast not receyued?* These spirituall things are very rightly termed gifts, inasmuch as they bee matters of donation; and hee that giues them, reserues to himselfe a power (at pleasure) eyther to impayre them, or withdraw them.

f *Prou.* 11.2.

g 1. *Cor.* 4. 7.

Thirdly, Negligence in vsing such gifts as God bestowes, to the end for which they are bestowed. [h] This our Sauiour taught in the parable of the *Talents*. Hee that kept his *Talent* in a napkin, not imploying it to the behoofe of his master, according to appoyntment, from him the Talent was taken, and giuen vnto him that had beene better husband. There shall be a continuall supply of the graces of God to those that make conscience of good things; [i] *The liberall person shall haue plentie.* God will still adde to him who is carefull to imploy that good which he hath receyued. Thus *Paul*, inasmuch as being called to the worke of the Ministrie, hee [k] *straightway preached Christ in the Synagogues, &c. he increased in strength.* And therein [l] *the way of the righteous, is as the Sunne which shineth more and more vnto the perfit day.* God doth on the contrary, curse their gifts, and make them to abate, and languish, and to decay by little and little in them, who are careless in imploying them. Here also in this we may appeale to experience for proofe. There is nothing more ordinary; men of excellent parts, to become (as I may so speake) euen no-bodie through their owne neglect. Their gifts perish in them for lacke of vse; euen like a womans brests, which doe soone dry vp, if they be not well and often drawne. Thus, many of great sufficiencie for matters of gouernement in the Common-wealth, for the worke of the Ministrie in the Church, become in the iudgement of God, vpon their conscionlesse vse of the things which God hath measured to them, like [m] *the Vine; of the timber whereof a man cannot take for any worke* (no not) *as much, as to make a pinne to hang a bottle on.* Thus many priuate Christians through disvse become cold, slacke, heauie, heartlesse, spiritlesse in the best performances, and for lacke of spending their gifts so, as that they might increase their owne store, and be vseful also vnto others, grow backe more and more, till they come almost to that *nothing* spoken of by [n] *Paul.* And when men of knowledge, and the like gifts, doe not conscionably and studiously diuert their gifts to the guiding and ordering of their owne wayes, and to the reformation of their owne liues, but only satisfie themselues with a kind of contemplatiue religion, those parts with which God hath furnished them, become meere bubbles, and are turned into that which the Apostle termes [o] *vaine iangling*, and they themselues become [p] *vaine talkers.* This holds with that the Apostle saith, how that [q] *some, putting away a good Conscience, haue made shipwracke concerning Faith:* vnderstanding by *Faith, the knowledge of the Doctrine which is according to godlinesse*, and teaching there-

h *Luk.* 19.12.

i *Prou.* 11.25.

k *Act.* 9.20, 22.

l *Prou.* 4.18.

m *Ezek.* 15.3.

n *Gal.* 6.3.

o 1. *Tim.* 1.6.

p *Tit.* 1.10.

q 1. *Tim.* 1.19.

in thus much, that when men regard holineſſe but little, not caring to ioyne practice with their knowledge, they loſe euen it alſo; their verie profeſſion and knowledge vaniſh into nothing. Nay, wee ſee this curſe of God to follow herein ſo cloſe, that euen men loſe their outward ſufficiencie through neglect. Men apt and actiue many wayes for many things appertayning vnto outward life, and that can doe things with much ingenuitie aboue other men; yet while they are careleſſe of walking to the glorie of God in a profitable courſe, they loſe their dexteritie, and become like drones, that can flye about and ſuck from others, but can gather nothing. Here is then matter againe of calling vpon all, to whom God hath giuen gifts, that they be diligent in imploying them. A little meaſure made vſe of, groweth to a great perfection: a great deale lapt vp in a cloth, doth quickly come to nothing. He that vſeth his knowledge to the inſtruction of others, and to the reformation of himſelfe, the more he ſpends, the more he thriues. There ſhall be ſtill a giuing vnto him, and he ſhall haue abundance.

Fourthly, The loue and care of earthly things. This alſo is a cauſe of Gods withdrawing the gifts and graces of his Spirit. Hereupon it is ſaid by our Sauiour in the parable of the Seede, that *with this, men are choked as with Thornes*, ſo that the Word of God receyued into the heart, [r] *bringeth forth no fruit.* Hence alſo is that of Saint PAVL, that [ſ] *the deſire of wealth carrieth into many fooliſh and noyſome Luſts, by which men are drowned into perdition, and are ſoone carried away to an erring from the Faith.* Hereby are many diſabled, and ſtrangely altered, both in matters of Sanctification, and in the things that concerne their ſpeciall callings. For matters of Sanctification, by this meanes many loſe their zeale, their care, their forwardneſſe, and whiles they looke too earneſtly on the world, grow ſlacke in the things which concerne eternitie. Whereupon is that which our Sauiour ſaith touching [t] *the impoſſibilitie for a rich man to enter into the Kingdome of God.* [u] *The amitie of the World, is the enmity of God:* and, [x] *If any man loue the World, the loue of the Father is not in him.* This carrieth away the time, and ſtealeth away the thoughts, ſo that there cannot through it, be ſuch a thriuing in mattters of God as ought to be: and when there is no proceeding therein, there is a manifeſt and a certaine going backe. The Spirit of God is withdrawne, when the gifts and graces thereof doe not increaſe: and then agayne, for the things which concerne mens particulars and perſonall callings, what one thing is there, which doth ſooner dull vp the heart, and beſot the mind, then the ſtrength of the affection vnto earthly things? The Spirit of God ſaith, that [y] *gifts doe blind the eyes of the wiſe:* The reſpect thereto robs a man of his other gifts, and makes him that he cannot eſpie the difference betwixt good and euill, betwixt iuſt and vniuſt; it beſots him ſo, and ſo bereaueth him of ordinarie conceit, that as a man giuen ouer vnto baſeneſſe of diſpoſition, without reſpect vnto ought elſe ſaue only gayne, [z] *He will tranſgreſſe for a piece of bread:* he will not ſticke at ought for the ſmalleſt profit: and to what a wofull

r *Luk.*8.14.
ſ 1.*Tim.*6.9. 10.
t *Luk.* 18.25.
u *Iam.*4.4.
x 1.*Ioh.*2.15.
y *Deu.*16.19.
z *Prou.*28.21.

full passe are many brought, that are of great endowments for the seruice of the Church, whiles with *Demas* they fall to embrace the present world? their hearts being set vpon the basket, and vpon the store, there is a kind of fatnesse commeth vpon their hearts, and they haue neither care nor power to be profitable to Gods Church. And thus it fareth also with priuate Christians for their particular estates, that by falling too much in loue with the world, they goe backe in spirituall things apace, they lose more in the one, then they can with all their greedinesse purchase in the other. Thus haue I thought good to inlarge this point, it being (vnlesse I much mistake) exceeding necessarie. *Dauid* prayeth that Gods Spirit may not bee taken from him, that neither the gifts of Sanctification, by this his foule sinne may be impayred, nor the gifts necessarie for him in his calling as a King, might bee withdrawne. His thus praying argueth this kind of losse to bee a grieuous iudgement, and so much hath beene also cleered vnto vs by the Scriptures: sith it is a wofull thing to be thus punished, we haue beene exhorted to beware in generall how that wee prouoke God; especially wee haue beene vrged in particular, to stand vpon our guard against foure sinnes, as especially pulling on this iudgement. First, Harbouring in our bosomes the affection and loue to some sweet sinne. Secondly, Pride in our selues in respect of those gifts with which it hath pleased God to furnish vs. Thirdly, Carelesnesse to make good vse of the gifts which God hath giuen vs. Fourthly, Strength of loue, and too much bent of affection vnto earthly things. It hath beene prooued to vs, that whereas sinne generally robs the soule of that spirituall furniture with which God adornes it, these foure sinnes especially. And therefore if we desire, that the graces of God once conferred on vs, may be continued and increased in vs; here must bee our care, to suppresse and mortifie all vnlawfull motions, to striue to increase in humilitie, according as wee shall increase in other gifts, to bee faithfull Vsers of the graces of God which wee doe inioy, and to beware of insnarement with the desire and loue of earthly things.

And thus we haue in two Sermons, that which *Dauid* prayed against in this Verse. He would still liue before him in his Church as a Christian, serue in his place as his King; he would neither lose those spirituall gifts which concerned saluation, nor those without which hee could not discharge his high calling of a King and Gouernour as became him.

The

The eighteenth Lecture.

VERS. 12.

Restore to me the ioy of thy saluation.

AS *Dauid* proceedes and goeth on still in petitioning the Lord for such things as were necessarie for his present case; so the generall mould and carriage of the seuerall *Verses*, especially of the three next going before, and this wherein his requests be presented, are alike. He links his suites in by payres and couples, ioyning them neerest together in current and course of words, which in their nature and state did best agree. So that here in this Verse, we are occasioned to take notice of two further Requests of *Dauid*, couched and carryed in the like forme; and are therefore to bee handled and treated on after the same fashion. First, *Restore to mee the ioy of thy saluation.* Secondly, *Stablish me with thy free Spirit.* I desire not to vary in my manner of proceeding; and therefore now that I haue, as it were, taken the Verse abroad, and parted it into two Petitions, the next thing that you shall expect from me, is the sense and meaning of the words of the former; and after that the Doctrine. *Restore to mee, &c.* The very first view of the words giues to vnderstand, that *Dauid* craues here the restitution of a decayed and lost commoditie, which here hee termes the *ioy of Gods saluation*; wherein what he craues wee must now inquire. Generally, by *Ioy of Gods saluation*, hee vnderstands, *Comfort and inward reioycing in the assurance of saluation.* But now more particularly wee must consider, that *Saluation* in Scripture betokeneth two things. First, The estate of blessednesse in heauen, which we commonly terme saluation; and so it is opposed to damnation, by which wee vnderstand the condition of those which are adiudged to Hell: so is the word often vsed, as, [a] *Finish your saluation, &c.* and, [b] *Which are kept, &c. vnto saluation, &c.* Secondly, Outward safetie and protection in this world, preseruation from dangers, deliuerance from enemies, shelter and shrowding from such mischiefs as the life of man is subiect to. Thus is the word vsed in the speech of [c] *Moses* to the *Israelites*, when they were pursued at the red Sea by the *Egyptians: Feare yee not, stand still, and behold the saluation of the Lord, &c.* so [d] *Dauid* being greatly persecuted and prosecuted by violent and malicious enemies, desires God to assist him, and to stand on his side against them, and so to assure him, that whatsoeuer befell him, he would bee *his saluation*, hee would bee his defence and shield against all his opposites. Now as I said in my last Sermon of the word *Spirit*, that so long as it was not found repugnant

Saluation signifieth two things.

a *Phil.*2.12.
b 1.*Pet.*1.5.
c *Exod.*14.13.
d *Phil.*35.3.

to

to the ſcope and purpoſe of the place, it could not be amiſſe to take it in the largeſt ſenſe, ſo ſay I now touching the word *Saluation*. I ſee no inconuenience in it at all, to vnderſtand as much by it as the word betokeneth in the language of the Scripture, eſpecially when being ſo expounded, it ſorts ſo well with *Dauids* intendment here, as ſhall appeare if wee turne his ſuite into other words, on this faſhion: *I was wont, O Lord, to feele in my ſoule much comfort: and the aſſurances which I had, both of future happineſſe, and of the benefit of thy continuall watching ouer me to preſerue me in my waies, did afford me great content; but ſince my fall into this euill, I perceiue my ſelfe in a manner quite depriued of this ſecret ſweetneſſe. It is thou only, who art able to repoſſeſſe mee with this Iewell: Oh, I beſeech thee reſtore it me againe, and let mee reioyce as I was wont, both in the certaine expectation of eternall bliſſe, and in the aſſurance to be ſhaddowed vnder the wings of thine eſpeciall prouidence whiles I liue.* Thus wee haue the ſenſe and meaning of theſe words. The generall matter of Requeſt, is the reſtoring of a ſpirituall loſſe: the particularity of that thing loſt, is comfort in the knowledge of Gods fauour toward him, and care for him both in regard of preſent ſafety and in reſpect of future bleſſedneſſe. Indeed the one of theſe depends on the other; the one cannot be without the other. Thoſe whom God will ſaue in heauen, of them hee takes an eſpeciall charge whiles they are here on earth: and the ſafety which men haue here in the world in outward things, is no ſafety indeed, but a preparing for the day of ſlaughter, if they haue not a well-grounded hope of eternall ſaluation with God in his Kingdome. Let vs conſider now of the Doctrine. There is a twofold Doctrine hence. The firſt is thus,

The firſt Doctrine.

That it is the nature and property of ſinne, to rob a mans ſoule of all true comfort. We cannot be better aſſured hereof, then by looking well vpon this example. *Dauids* words doe argue in him an abatement and a loſſe of comfort: and what ſhall wee, what can wee thinke to haue beene the cauſe thereof but this great ſinne? The guiltineſſe thereof brought ſuch an horror into his conſcience, that all the ſweet refreſhing which his ſoule was wont to feele in the apprehenſion of Gods fauour towards him, was now quite gone and vtterly decaied. He felt nothing now but trembling and diſmayedneſſe, there was (as it were) a continuall ſound of feare in his eares: and *hee* whoſe *heart* in the time of danger, was wont to be as [c] *the heart of a Lyon, hee did now ſhrinke and faint,* and euery ſmall occaſion was inough to amaze his ſpirits, and diſcourage him. *Dauid* conſidering his place, who was a King, wanted not ordinary outward meanes to acheere his heart, ſuch as the men of the world doe much both eſteeme and vſe in thoſe caſes. What pleaſure might he not haue had, whether by Muſike, or Paſtimes, or Company? yet *the ioy of ſaluation* being wanting, the whole world was not able to yeeld that which might indeede content him. The remembrance of his foule fact was euer ſmiting vpon his heart, and raiſing vp affrightment in his thoughts; the guilt hereof was like a Thorne in the ioynt, which

c 2. *Sam.* 17. 10.

which cauſeth a continuall aking and beating, and giues a man no reſt, but rather doth become ſorer and ſorer vntill it be remoued. Thus this example makes it playne, that the entertainement of ſinne into the heart, ſo as to fall into loue and liking with it, & in ſome ſpeciall particulars, to indeuour and labour to accompliſh it, is a meanes of baniſhing out all true comfort. Securitie there may be, preſumption there may be, carnall confidence there may be, a ſecret bleſſing of ones ſelfe (by ſaying, Tuſh, I ſhall haue peace) there may be; but true comfort, ſuch as ſhal inable a man cherefully to rayſe vp his thoughts towards heauen, and thinke vpon God with reioycing and contentment, and to goe on in ones courſe, in a reſolued expectation of his gracious protection, ſuch I am ſure there cannot be; no more then there can be gladneſſe in a malefactor, at the ſight of an officer; or willingneſſe in a man conuicted in himſelfe, and knowne to others to be chargeable with a foule offence, to come into the face and preſence of a Iudge. Looke mee vpon the firſt offender that euer was, and ſee how the loſſe of inward *ioy* in God, was one of the firſt things which diſcouered it ſelfe in him, after he had falne from God by diſobedience: whence came that hiding from the preſence of the Lord, and that fearing of the voyce of God: What ayled *Adam*, that he, who was wont to be (as I may ſay) bold before God, and full of life and ſpirit in his preſence, ſhould now be ready to thruſt his head into a buſh, and to deſire rather to be any where, then where God was; what ayled him (I ſay) or whence was this, but from the conſcience of a fault? Euery noyſe now makes him afraid, the wagging of euery twig in the garden, was enough to make him quake, when before, while he was in his innocencie, nothing was able to dishearten him. Where was PETERS *ioy?* where was his comfort, when he had doubled and trebled the deniall of his Maſter? What was he able to looke on, that would not be ſome occaſion to diſmay him? To caſt his eye on Chriſt, how could it but fill his face with ſhame, and rent his heart in twaine, to conſider how worthie a Maſter he had diſclaimed, and againſt whoſe gracious warning he had ſinned? if he lifted vp his face towards heauen, what could he fetch thence but more vexation by the thought of him whom he had denied in this ſort, and by the expectation of ſome great vengeance to come vpon him for Apoſtacie? Returned hee home into himſelfe, it was worſt of all. What could his owne heart doe leſſe, then vrge him with his owne fact, and cry ſhame vpon him for his groſſe preſumption, or for his fainting ſo ſoone euen at the words of a ſimple Maide? Should he go to his fellow Diſciples? Alas, with what face could he look on them? who had heard him warned, and had beene witneſſes of his confident proteſtation, neuer (no not with death) to be put downe; and ſhould now ſee him come, among them, like one foyled in the combat, or as a runne-away in the open field? The very ſight of the high Prieſts houſe, yea the very crowing of a Cocke, euen ſuch things as theſe, were enough to ſad his ſoule, and to increaſe the horror of his perplexed ſpirit. Neuer could he be well, vntill he had wept his fill, and had laboured

red by humiliation to make peace with God, till he was brought in hope of the remouall and riddance of his sin by a gracious pardon. Indeed in reason, how can a man with comfort rayse vp his thoughts towards his God? how can he with cheerefulnesse present himselfe vnto him? how can he look to receiue any good from him? how can he promise vnto himselfe eyther future happinesse in heauen, or the Lords good hand to be vpon him for his protection and guidance, and safe conuoy thorow this earth, so long as he lyeth wallowing in that which God abhors, and is chargeable in his soule with that, which separates and diuides betwixt a man and his God? It was an excellent speech of *Azariah* the Prophet, to King *Asa*, and all *Iudah* and [f] *Beniamin: The Lord is with you, while you are with him; and if yee forsake him, he will forsake you.* God is with vs by protection & fauour, so long as we be with him by obedience: [g] *Walke before mee, and be thou vpright, and I will make my Couenant betweene mee and thee*, said God to ABRAHAM. [h] *His Angel pitcheth about them that feare him*, [i] *to keepe them in their wayes.* Thus are the promises of Gods protection and kindnesse, limited to our obedience and conscionable walking; so that [k] *in the feare of the Lord there is assured strength.* When a man walketh in the waies of his owne heart, he cannot haue assurance of being (as it were) vnder Gods charge, and of hauing the benefit of his particular prouidence, in respect whereof [l] *the eyes of the Lord* are said to *be vpon the righteous.* Now what true solid comfort can a man haue, hauing no certainty of interest into Christ; nay, rather when the conscience of his owne vnconscionable course shall make him feare God as an auenger; which he cannot chuse but doe, [m] *when Iniquitie shall compasse him about, as at his heeles?* And thus far of the proofe of the Doctrine, that wee may see what a theefe sinne is, and how pretending to giue vs satisfaction one way, it robs vs of a most precious Iewel; *Ioy in the saluation of God*, another way.

f 2.Chro.15.2.
g Gen.17.1,2.
h Psal.34.7.
i Psal.91.11.
k Pro.14.26.
l Psal.34.15.
m Psal.49.5.

The Vse.

This Doctrine still presseth that vpon vs, wherof we haue had often occasion to be remembred in this *Psalme: viz.* a taking heed to our waies, that we cherish not in our selues any knowne euill, nor giue ouer our selues to the willing practice of any apparant sinne. Corruption striuen against, sinne falne into *by occasion*, and through infirmitie, cannot depriue a man of his comfort; nay, it shall be to the increasing of a mans ioy, when his soule can testifie, that corruption is irkesome to him, and that it is a kind of vexing to him, that he cannot master it: but when he doth aduisedly, and settledly, and with deliberation and purpose do that which is naught, seeking to gather arguments together in his thoughts, whereby he may imbolden himselfe to doe amisse, and to continue in the practice of it, when he hath begun, and pleaseth himselfe therein, hauing a kind of resolution (at the least not yet) to doe otherwise: this will certainely depriue him of all sound comfort. He may in such a course sooth vp and flatter himselfe, and make himselfe beleeue it is all well enough; and he may for the time receiue such a kind of sensuall and brutish satisfaction, by the pleasure of sin, that he will not reckon much (for the

n Gal.6.1.

the time) of any other comfort: but when his conſcience comes to bee awaked, and he ſhall, by occaſion of ſome affliction or ſickneſſe, or ſome powerfull working of the Word of God vpon his ſoule, retyre himſelfe into his owne thoughts; then he ſhall plainly ſee, that ſinne hath bereft him quite of that which is his comfort indeed. How can hee vpon any good ground, expect any thing from God but iudgement? how can hee promiſe to himſelfe a bleſſing from him in any of his vndertakings? how ſhall hee chooſe rather but feare, that the Lord will curſe all vnto him, when hee ſeeth by the plaine and vndenyable euidence of his owne conſcience, that his whole courſe hath beene euen an abuſe of Gods goodneſſe, and a turning of his graces into wantonneſſe? he cannot then but be aſhamed and confounded to lift vp his eyes towards God, the continuall thought of vengeance euen to hunt him to deſtruction, will diſmay him. Oh! then if thou deſireſt that thou mayeſt indeed haue peace towards God, that the Lord may be to thee as he promiſed to be to ABRAHAM, [o] *Thy Buckler, and thy exceeding great reward*, that [p] *he may compaſſe thee with fauour as with a ſhield*, that [q] *he may make a hedge about thee, and about all that thou haſt on euery ſide*, as he did to *Iob*: that [r] *he may cauſe whatſoeuer thou ſhalt doe to proſper*: bringing [s] *all things to worke together for the beſt on thee*: [t] *keeping thy ſoule, and preſeruing both thy going out, and thy comming in*: bind thy ſelfe to a circumſpect walking, [u] *ponder the path of thy feet, and let all thy wayes be ordered aright*: beware of yeelding obedience to ſinne in the luſts thereof; ſtriue to haue thy fruit in holineſſe; aduenture not to diſpenſe with thy ſelfe for any thing, which thou knoweſt to be a ſinne againſt God. No man knoweth but he which hath felt it, no man can ſo much as coniecture it, but he to whom it is manifeſted by experience, what ſweet comfort the ſoule of that man feeles, in the aſſurance of Gods continuall ſhrowding, who thus binds himſelfe to keep his heart continually in the feare of God. Though the world thinks him to liue a kind of dull and vncomfortable life, becauſe he doth abridge and ſequeſter himſelfe from thoſe vanities, wherein ſome place their chiefeſt happineſſe; and liue, as it were, cooped vp in regard of thoſe wayes of libertie wherein other walke, yet what ioy or what happineſſe can equall this, when a man can looke vp cheerefully to God, without any checks of conſcience for any preſumptuous and wilfull ſinning againſt his Maieſtie, and can in all things comfortably expect a bleſſing from him, as hauing cared to walke before him in ſinceritie? Men neglecting this holy and religious courſe, and emboldening themſelues to liue after the fleſh, and to doe that which is right in their owne eyes, and to faſhion themſelues like vnto the world, may beare it out confidently awhile, as if they had all the *Ioy*; but when theſe outward contentments ſhall forſake them, and they can no more inioy them, and that their thoughts are ſummoned to the remembrance of ſome further matter, where will their comfort bee? It will euen vaniſh like a rotten thing, and as a garment that is Moth-eaten. Let this be a motiue to vs to a religious and conſcionable courſe; let vs bind our ſelues to the good behauiour

o *Gen.*15.1.
p *Pſal.*5.12.
q *Chap.*1.10.
r *Pſal.*1.3.
s *Rom.*8.28.
t *Pſal* 121.7,8.
u *Pro.*4.26.

Note.

behauiour towards God, if we desire the *ioy of his saluation*: why should we haue comfort from him, if hee shall receiue no constant and conscionable obedience from vs? And let those that haue once felt this *Ioy*, which *Dauid* here speaks of, bee aduertised by *Dauids* example, to beware of impeaching it. It is sweet inioying ioy, it is wofull losing it: wee see here how much once aduenturing to sinne against knowledge, and against conscience, did indanger it. I am perswaded, that at this time *Dauid* would willingly haue giuen his Kingdome to regaine it. It is no safe meddling in this kinde. There is nothing promiseth to bring a man so much ioy as a grosse sinne, when it presseth vpon a mans thoughts for intertainement; but it giuing ioy to the flesh, takes away at vnawares the ioy of the Spirit. Thus concerning the first Doctrine. The second followeth, and it is thus;

The second Doctrine.

That it is not vnpossible, but that the ioy and comfort which some great sinne hath taken away, may againe by true repentance bee restored. This point is as iustifiable from hence, as was the former Doctrine. *Dauids* losing this Ioy, is a proofe, that by a great sinne a man may bee robbed of this Iewell; his prayer for the restitution of it, confirmeth it also that wee may pray so too, hauing receiued the like losse. To what end shall such a prayer be, if there be not hope of obtayning that for which the prayer is? Farre be it from vs to thinke that *Dauid* prayed at vncertainty herein, and powred out this request to God vpon no ground. No doubt, he knew the possibility of recouering his losse, by the prayers of repentance: yea, and did also in time come to as great a feeling thereof as euer at any time he had inioyed. It is generally thought, that *Psalme* 32. was made vpon the same occasion whereupon this Psalme was. It is manifest that it was indited vpon occasion of some great sinne: for therein *Dauid* shewes how his carriage was therein, seeking ease by silence, but finding none, vntill he had laid open his fault at full by sincere confession. Now we know that *Dauid* was neuer ouertaken with any foule offence, saue only this one: now there wee haue a sure proofe of his recouering this Ioy: for there (*Vers.* 7.) hee speakes very directly, and very effectually, as one sensible of that, which he here seemeth to haue lost. Hee saith confidently, that *God is his secret place*, and *the compasser of him about with ioyfull deliuerance.* Certainely, when hee spake this, he was ioyfull in the Lords saluation, and thereupon hee both annexeth to that Verse, that note [*Selah*] which is generally thought to be a marke of some speciall matter, when it is vsed; and withall writing that *Psalme to giue instruction*, (as the title sheweth) he exhorts all the Godly to reioycing and gladnesse, *Vers.* 11. both that they should ioy on his behalfe, vpon whom God had looked now so graciously, and should take heart to themselues also, out of assurance by his example, that God will not take his seruants at the hardest: but that albeit hee may withdraw the feeling of this good for their humbling, yet after he hath schooled them well, he will restore it againe vnto them for their comfort. For a further proofe yet, it is out of all question, that the third Psalme was

made after this Pſalme: for it is intituled, *A Pſalme of* DAVID *when he fled from* ABSALOM: a matter (wee well know) occaſioned after this fault; and indeed it was a part of that correction, with which God was pleaſed to exerciſe *Dauid* for this treſpaſſe, according as *Nathan* told him, [x] *That God would rayſe euill againſt him out of his owne houſe.* Now, marke what hee ſaith in that *Pſalme*, and in what excellent ſpeeches hee reſts himſelfe vpon the ſaluation of God. He profeſſeth, that howſoeuer his Aduerſaries were multiplyed, and began to triumph againſt him, as one forſaken and left of God; yet he knew *the Lord was a Buckler for him, his Glorie, and the Lifter vp of his head: he had called vpon the Lord with his voice, and he heard him out of his holy Mountayne:* he would amidſt all theſe dangers ſleepe ſecurely vpon the lap of Gods protection, not *fearing for ten thouſand that had ſet themſelues againſt him round about.* Hereupon he ſpeaks confidently of the ouerthrow of his enemies, as if he ſaw them alreadie to be diſcomfited: *Thou haſt ſmitten all mine enemies vpon the cheeke bone*, Verſ.7. Shall we thinke other, but *Dauid* had now recouered his loſſe? had not Ioy triumphed ouer Diſcouragement? had not the bright beames of comfort diſperſed the miſts and fogs of all diſmayednеſſe? Marke how comfortably againe *Dauid* ſpake in thoſe which are called [y] *the laſt words of* DAVID: *The Lord hath made with me an euerlaſting Couenant, in all points perfit and ſure:* was not *Dauid* well come to himſelfe againe, ſhall wee thinke, when he thus ſpake? How feelingly, when he was neere his end, could he call God to witneſſe in a matter of importance, about the ſettling of the Kingdome in *Salomon*, by the name of that Lord, [z] *Who had redeemed his ſoule out of all aduerſitie?* had he not comfort in his God when hee ſo ſpake? Thus it is euery way manifeſt, that both *Dauid*, when he thus prayed, hoped, and that by Faith, to get againe his decayed ioy, and had it againe accordingly. As much may be euidenced by the example of *Peter*. His weeping bitterly argued the impairement of his ioy; and if hee had not againe recouered that ioy, could he (as it is ſaid he did) haue [a] *reioyced in being beaten for the Name of Chriſt?* could he haue ſpoken ſo feelingly of *Gods* [b] *abundant mercy begetting vs vnto a liuely hope by Ieſus Chriſt*, and of that *ioy vnſpeakable and glorious*, which comes to the Elect of God by the triall of their [c] Faith? could he with that peacefulneſſe of ſpirit haue ſpoken of the neerneſſe of the time, in which he was to [d] *lay downe his Tabernacle?* Thus may a man conclude, that albeit God doe ſhew his children great trouble for offending him, and make them know by turning their wonted ioy either into dulneſſe or vexation, what it is to abuſe his mercy: yet he will returne and reuiue them, and renew them like the Eagles: [e] *The Lord will not forſake for euer, he will haue compaſſion according to the multitude of his mercies.* This may ſerue to proue this Doctrine.

x 2.*Sam.*12.11.

y 2.*Sam.*23.5.

z 1.*King.*1.29.

a *Act.*5.41.

b 1.*Pet.*1.3.

c *Verſ.*8.

d 2.*Pet.*1.14.

e *Lam.*3.31,32.

The Vſe.

This is not to embolden any to runne wilfully vpon the hazzard of loſing his feeling and comfort in the fauour of God, becauſe of the poſſibilitie of regayning it: for what wiſe man will voluntarily ſuffer ſhipwracke, and caſt away all that euer hee hath at Sea, becauſe a man may by

by the helpe of good friends, or some like meanes, recouer all his losses, and be a richer man then he was before? It is better to keepe, if it may be, that which one hath, then put the matter to such an aduenture. But this Doctrine is to cherish an hope in such as haue beene ouer taken by the subtiltie of the Deuill, and haue taken a foile in some particular in such a measure, that they haue lost that sensible sweetnesse in Religion, and in the working of the graces of God within them, which they were sometimes partakers of and so now begin to droope, and hang downe their heads through discouragement. I would not speake any thing to the abatement and lessening of that dutie of humiliation whereto such are bound. Iust cause haue they to bewaile with bitternesse the miscarriage of themselues while they liue, but yet it is necessarie they should know, that God hath not left them vtterly without hope. *Dauid* is both an example to vs, how a man may hazzard himselfe, and how hee may recouer himselfe in this case. A great sinne may depriue him of this Ioy: vnfayned Repentance may againe restore him to his Ioy. Hast thou gone after *Dauid* in the one, and smarted with him accordingly in taking like losse to that he tooke; Oh! labour to follow him in the other, and thou shalt assuredly euen as hee did, recouer all againe with an aduantage. Indeuour the ripping vp of thy heart, get thee to the Lord in humilitie, bewaile there thy selfe, that hast thus wilfully depriued thy selfe of such an inestimable Iewel, as *the ioy of his saluation*, neuer leaue crying with importunitie with *Dauid* here, *Restore, restore, O Lord. Giue mee againe, although vnworthy, that which I once had, and am now, for not due esteeming it, very deseruedly bereft of.* And though thou doe not get it by and by vpon the first or second asking, yet doe not giue ouer; who art thou, that thy prayers should receiue such quicke successe? vnderstand the cause of Gods putting thee off, not to bee because hee meanes vtterly to denie thee, but because hee would yet more humble thee: the longer thou art in recouering this Treasure, the more thou wilt apprehend thy fault in losing it, the more thou wilt esteeme and value it when againe it is restored. And if thou feelest in thy selfe that thou canst gather heart and hope out of such an example as this is, to goe to God to craue this fauour of him, this may be a sure pledge vnto thee that the rest is comming. He that hath giuen thee a heart to desire it, the thing it selfe also in his appointed time hee will certainely bestow. And thus haue I shewed what wee may learne out of the first Clause of this Verse; wee see what sinne in Gods iustice can doe. Bee a man neuer so full of feeling, neuer so abundant in the comfortable apprehension of Gods fauour, neuer so sensible of the working of the graces of Gods Spirit within him, neuer so ioyfull because of the assurance of Gods continuall and gracious protection; yet if he shall yeeld so much to the lust and inordinate affection of his owne heart, this shall strip him cleane of all, and turne all his Ioy into horror and dismaydnesse. Wee see againe what Repentance through Gods mercy can doe. Be a man neuer so perplexed in himselfe, neuer so much out of heart, neuer so much

to seeke of comfort, neuer so much in a continuall feare to be seized vpon by some heauy iudgement for offending God: yet shall this restore him againe to his former estate, this shall lift him vp againe by degrees, vntill he come to his ancient feeling. Both these are to be taken together, because of Satans subtiltie. Before a child of God yeelds to an euill of an hainous nature, the Deuill will make him beleeue he may doe it without preiudice; God will not by and by withdraw his grace: his loue is more constant and stable vnto those whom he hath once imbraced. Thus hee beguiles. But when one is in, and ouertaken, and hath lost that which hee thought could neuer haue beene withdrawne; then hee workes on the other side: Oh, God will neuer bee reconciled, he will neuer restore that, which hath beene so wilfully cast away: It is in vaine to imagine a recouery. If it be possible, let him deceiue thee neither way: not the first, if it may be, in drawing thee through a presuming vpon thy state into a foule offence; yet at the least, if he haue beene too hard for thee in that, yet neuer yeeld to him in the other: make no doubt of restitution by repentance. Labour thou to make *Dauids* suite with *Dauids* heart, thou canst not misse of the like successe as *Dauid* had. This is the summe.

Note.

The second Clause followes, *Stablish mee with thy free Spirit*. Here two things. First, The particularitie of the fauour which *Dauid* craues. Secondly, The instrument or meanes whereby hee would that fauour should be wrought. First, The particularity of the fauour which *Dauid* craues, *Stablishment, Confirmation in good.*

The third Doctrine.

The Doctrine is, *That without Gods vpholding, man hath of himselfe no power to withstand any the least occasion or temptation tending vnto sinne.* DAVID speakes here as a man sensible of his owne weakenesse; he knew well, that howsoeuer he was now in the way of Repentance, and was looking towards a better course, yet as hee was not come about of himselfe, so neither could he persist in it by his owne strength: if the Lord should leaue him to himselfe, hee conceiued it to bee very possible for him to fall againe and againe into this very sinne; and the Deuill, who had preuailed against him in this, in other things also might intangle him: therefore he desires the Lord to *stablish him. Weake, O Lord, I am of my selfe; O let it bee thy gracious pleasure to vphold mee.* In such kinde of requests as this, *Dauid* is frequent: [f] *Keepe thy Seruant from presumptuous sinnes:* [g] *Stay thou me, and I shall bee safe:* [h] *Direct my steps in thy Word.* These speeches argue *Dauid* to haue felt that weakenesse in himselfe, that vnlesse the Lord did vnder-prop him, there was no euill so foule, no sinne so grieuous, but hee might againe and againe fall into it, yea, and euen bee ouercome and mastered by it. What is the reason our Sauiour in his Prayer teacheth vs to pray, *not to bee led into temptation*, and to the same effect [i] else-where, but because of our selues wee are vnable to resist temptation, or to saue our selues from becomming euen the very slaues of sinne, vnlesse the Lord in mercy shall inable and strengthen vs thereunto? [k] *In his owne might shall no man be strong,* said

f *Psal.*19.13.
g *Psa.*119.117.
h *Vers.*133.
i *Matt.*26.41.
k 1.*Sam.*2.9.

ſaid ANNAH, SAMVELS *mother*. PAVL exhorting to be ſtrong againſt Satan, deliuereth this exhortation thus; [l] *Be ſtrong in the Lord*: inſinuating that a man muſt ſeeke ſtrengthening from aboue, if he deſire to haue the victorie. Take vs as wee are of our ſelues, wee haue [m] *no ſtrength*. Wee ſee Satan preuayled againſt *Adam* in his innocencie: how can we thinke to ſtand out againſt him of our ſelues in our decayed eſtate? The Deuil is too ſubtill for vs, that wee ſhould be able to wind our ſelues from him, vnleſſe the Lord giue vs that wiſdome which hee gaue to *Paul*, not to [n] *bee ignorant of his wiles*. There is no euill which he ſhall at any time ſeeke to draw vs into, but our nature is inclineable to it, and the baits by which he ſeekes to allure vs, are all of them very pleaſing and delightfull vnto vs. Whom will not profit perſwade? whom will not pleaſure entice? whom will not example and cuſtome draw? let a man be left vnto himſelfe, theſe are arguments too forcible, and too full of power for him to reſiſt. How ſoone was LOT ouertaken? [o] how eaſily drawne to the firſt and ſecond committing of an vnnaturall ſinne? How quickly was our *Dauid* intangled? the very ſight of *Bathſheba* caught him, and carried him (as it were) captiue into a double euill; adulterie, to ſatisfie luſt; murder, to conceale [p] adulterie? It ſeemes there was no great adoe to bring *Peter* to the deniall of his Maſter, the very firſt onſet ſhooke him in no ſlender meaſure; and if the Lord in mercie had not looked backe vpon him, thereby to worke vpon his conſcience, well may we thinke he would haue gone on from one wickedneſſe to another, paſt all hope and poſſibilitie of returne. Was not *Paul* ſenſible of a great deale of weakneſſe in himſelfe, when he ſaid, That though to [q] *will was preſent with him, yet he had no power to doe that which was good?* Let it be noted and conſidered in experience, with what violence men are carried euen head-long into euill; how ſmall occaſion preuayleth with them to make them ſinne, how forward they be of themſelues without a perſwader; and then what adoe there is to ſtop them in an vngodly courſe, and to bring them to any meaſure of repentance: it is a kind of death to them to breake off an euill; it is like that which Chriſt calleth the plucking out of the right eye, or the cutting off the right hand: I ſay, let but this be obſerued as it falleth out in common courſe, and wee cannot but acknowledge it to be true, that man of himſelfe cannot ſtand againſt the allurements and prouocations tending to the drawing of him into ſinne: it is impoſſible for him of himſelfe to ſtand vpright.

This is the reaſon why *ſtabliſhment* is in the Scripture ſought for from God, and to him aſcribed as his proper act: [r] *All ye that truſt in the Lord, bee ſtrong, and he ſhall ſtabliſh your heart*: [ſ] *the Lord vpholdeth the iuſt men*. [t] *The Lord ſhall confirme you vnto the end*: [u] *It is God which ſtabliſheth vs*: [x] *The Lord make your hearts ſtable, &c.* [y] *The Lord is faithfull, who will ſtabliſh you*: [z] *The God of all grace, &c. ſtrength and ſtabliſh you*. Thus is the truth of this Doctrine plainely and ſufficiently made good. Man is not able to ſuſtaine or beare vp himſelfe in any good

l *Epheſ.6.10.*
m *Rom.5.6.*
n *2.Cor.2.11.*
o *Gen.19.*
p *2.Sam.12.*
q *Rom.7.18.*
r *Pſal.31.24.*
ſ *Pſal.37.15.*
t *1.Cor.1.8.*
u *2.Cor.11.20.*
x *1 Theſſ.2.17.*
y *Chap.3.3.*
z *1.Pet.5.10.*

course, he hath no power not to fal; he is as a staffe from which no sooner is the hand withdrawne of him that beares it, but it falleth immediately to the ground: a *Without mee* (saith Christ) *ye can doe nothing.*

a Ioh. 15. 5.

1. Vse. This should bee vnto vs a cause and matter of humiliation, and of bringing vs to be base and low in our owne eyes, (a vertue which is in the sight of God much set by:) and what can bee more effectuall to humble vs, then when we consider the weakenesse and wickednesse of our nature? weakenesse, in that the least wind of temptation is able to ouerthrow vs; wickednesse, in that there is not so foule and vgly sinne, but we are inclineable to it of our selues. What hath a man to boast of, whose case is thus? Is not this of force to avile vs in our owne conceyuing? Alas, if the hand of God did not sustaine vs, our aduersarie the Deuil, who goeth about seeking whom he may deuoure, would euen at once bring vs to an irrecouerable confusion, and quickly should wee be plunged euen into the most grosse and hatefull enormities. He deceiueth himselfe much whosoeuer he be, that imagineth that whereas he is free from such and such foule sinnes, with which some others are ouertaken, it proceedeth from himselfe, and that it is out of his owne strength, that he is of a more blameleſſe conuersation: Nay, be it knowne vnto thee, That if God in mercie did not restraine thee, there is no man so notoriously wicked, but thou wouldst euen be as vile as he. Looke vpon him, whosoeuer he be, that lyeth wallowing in the most hatefull and noted sinnes; pride not thy selfe in respect of him, but know thou that hast in thee a nature euery way as corrupt as his is; there is no more naturall strength in thee to withstand euill, then there is in him. Learne therefore in him to see what thou art, and let that beget in thee a humble thankefulnesse, and a thankefull humilitie, taking to thy selfe the shame of thine owne sinnefull weakenesse, and giuing God the glory of thy freedome from presumptuous sinnes.

2. Vse. Secondly, this is a caueat, not to presume vpon our owne strength in spirituall things. The first man, created after God in his owne Image, when he was once left vnto himselfe, was soone beguiled by the Deuill. Full small was the time of his continuance in his excellencie, when hee had no other prop, but his owne freedome to vphold him. Who can hope to be exempted from temptations, when the Serpent could find a meanes of creeping into Paradise? or what man shall bee confident touching his owne firmenesse, when euen righteous *Adam* was so quickly conquered? It is strange to see how secure we are, as if Satan durst not set vpon vs, or as if wee were easily able to withstand all incounters. It was the purpose of God, that *Adams* fall should read vnto vs a perpetuall lecture of mans weakenesse; and should also remaine as an assurance of the Deuils steadie course of assaulting these most, vpon whom God hath bestowed most. As the more excellent *Adam* was, the more was the eagernesse of Satan to seduce him. Here wil be our only course then to, repose our selues vnder the shadow of the Lords wings: b *Cursed is hee which maketh flesh his arme, &c. but they*

b Ier. 17. 5.

which

which truſt in the [c] *Lord, ſhall be as mount Sion, &c.* He that in diſtruſt of himſelfe, betakes himſelfe to this refuge, [d] *he ſhall be compaſſed with fauour as with a ſhield.* Men doe many times wilfully expoſe themſelues vnto temptations; as when they aduenture themſelues into euill company, when they thruſt themſelues vnneceſſarily and vnwarrantably into the inticements of ſinne, as pleaſures, ſports, &c. when they hazard themſelues into the affaires of the world, without due conſideration of the many auocations and withdrawments from good, which they are ſure to meet with; and by this meanes, how vſually are they ouertaken, while they ruſh on, as though no companie could infect them, no pleaſure draw them into exceſſe, no profit carry them away? ſuddenly are they carried captiue by the Tempter, at his will. Thus while *Iudah* goeth abroad vnſenced, Satan catcheth him at vnawares in the ſnare of [e] luſt. While *Dauid* forgets his owne infirmitie, he is ſoone drawne, euen by ſo ſmall a beginning as a wandring looke, into [f] adulterie. While *Peter* preſumes vpon going into the high Prieſts houſe, not conſidering himſelfe, behold, he falls into a firſt, a ſecond, and a third deniall of his [g] Maſter. It is euer a mans beſt courſe to be afraid of his owne weakeneſſe. He that is priuie to himſelfe of the ill diſpoſition of his ſtomacke, and ſo obſerues himſelfe in his diet, that man ſhall ſeldome ſurfet. Excellent is that ſaying of the [h] Apoſtle: *When I am weake, then I am ſtrong: viz.* when he was moſt *weake* in his owne apprehenſion and acknowledgement, then was he moſt *ſtrengthened* by a gracious ſupply from an higher hand.

c *Pſal.* 125.1.
d *Pſal.* 5.12.
e *Gen.* 8.12. &c.
f 2. *Sam.* 11.2.
g *Luk.* 22.54.
h 2. *Cor.* 12.10.

Thirdly, it is a quickning to Prayer. Satan is ſubtill, and we ſimple, he is mightie, and we weake, he hath many aduantages againſt vs, wee haue no power of our owne to make our parts good againſt him. What more ſhall we doe? nay, what better can we doe, then to flye vnto God for his ayd? [i] *He is greater then all.* [k] *His name is a ſtrong Towre, &c.* Take *Dauid* for an example; as ſoone as he felt the rebellion of his heart, and perceiued how little power there was in him to maſter it, hee cryed to the Lord; [l] *Keepe thy ſeruant from preſumptuous ſinnes: Let them not raigne ouer mee*; there was his refuge. Oh if *Dauid* had done ſo euer, he had neuer falne ſo foulely as he did, hee had neuer beene ſo wofully ouertaken as he was. *Paul*, when he was buffeted and chaſed with a ſore temptation, ſuch as he termes *the meſſenger of Satan*, he went preſently to the Lord by prayer: [m] *For this thing I beſought the Lord thrice, &c.* Nay, euen Chriſt himſelfe, the author and finiſher of our faith, when hee had an inward conflict, betwixt our naturall frailty (whereof euen he had a taſte) and the wrath of God due to our ſinnes, fought remedie by prayer (*Mat.* 26.) as we may ſee three times in that one Chapter. The [n] Apoſtle makes mention of it (*In the daies of his fleſh he did offer vp prayers and ſupplications, &c.*) This courſe he commended to his Diſciples alſo. Thus then is our duety; when we feele our rebellious heart fighting againſt the good motions of the Spirit, and perceiue that we haue much adoe to reſraine from groſſe euils, and find Satan labouring againſt vs, to

3. *Vſe.*

i *Iob.* 10.29.
k *Pro.* 18.10.
l *Pſal.* 19.13.
m 2. *Cor.* 12.8.
n *Heb.* 5.7.

to prouoke vs vnto that which is naught, let vs humble our ſelues at the Throne of grace, let vs powre out our ſoules before the Lord, and beſeech him to be gracious to vs, to keepe vs from ſinne, to arme vs againſt Satan, to vphold vs by his hand, that we fall not into euill. Certainely, this courſe ſhall haue ſucceſſe, either the temptation ſhall ceaſe, or elſe thy ſoule ſhall receiue ſuch anſwere as PAVL, ° *My grace is ſufficient, &c.* And here wee may ſee how little cauſe there is to wonder, that wee are carryed away as we be, with the common corruptions of the times; for we doe not out of the feeling of our owne weakneſſe, pray the Lord to deliuer vs from euill. Who is wont to ſay betwixt God and himſelfe, *O Lord, I liue in an euill age, in a place ſtayned with much wickedneſſe, and I, for my part, am as bad in the diſpoſition of my nature as any: I know I ſhall meete with many prouocations, and my owne heart will helpe the matter forward. O Lord, what is my hope? Surely, my hope is euen in thee, reſtrayne me, limit me, doe not forſake me; If thou leaue me to my ſelfe, I ſhall periſh euerlaſtingly*; I ſay, where is he that is wont thus to make his mone to God? What maruell we are carryed captiue vnto ſinne, when wee are ſo ſlacke to begge deliuerance of him who is onely able to ſuſtayne vs?

° 2. Cor. 12. 9.

The nineteenth Lecture.

VERS. 12, 13.

And ſtabliſh mee with thy free Spirit.
Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall be conuerted vnto thee.

Stabliſhment and *vpholding in good*, is the ſubſtance of the thing which in this ſecond Clauſe *Dauid* craueth. The next thing to be ſpoken of, is the inſtrument by which hee deſires, this good in him may be accompliſhed, [*Thy free Spirit.*] Let vs indeuour firſt to know what this meanes.

Words explaned.

By *Spirit*, *Dauid* doth here vnderſtand, *An inward and ſecret diſpoſition, ſtirred vp and wrought in him by the power of Gods Spirit, from whence, whatſoeuer good is in the hearts of Gods children, doth proceed.* A *free Spirit*, is, as ſometimes we ſpeake, an *ingenious Spirit*, that is, *a kind of cheerefull and forward diſpoſition, ſuch as may affect good for Gods ſake, and for it owne ſake, more then for any by or ſecondarie reſpect elſe whatſoeuer.* This is the ſenſe in few words. Some thinke that *Dauid* intended here, to begge of God a certayne Generous, Heroicall, or Noble *Spirit*, ſuch as was fitting for him in his place and calling as a King: becauſe this very word here tranſlated *Free*, is the Title giuen ſometimes to Princes

Princes in the Scripture, betokening magnificent and worthy Persons. This may seeme probable: but surely, *Dauids* intent and scope was more large: he had fayled and offended more then as a King, and therefore craues such a Spirit, as by which he might be vpheld, not onely as a Commander amongst men, but as a Regenerate person, and as a Child of God. No doubt, the effects of this kind of Spirit, would and did discouer themselues in *Dauid* in his place, and in the managing the State-affaires; but the principall matter was a disposition meete for him, as a man in all things bound by dutie to obey God. Thus therefore is the Doctrine;

That to be freely, willingly, and cheerefully disposed in the wayes of holy obedience towards God, is a speciall blessing, and such as we ought all earnestly to desire. This was the very thing which *Dauid* craued. His desire must be a rule to ours, and his suing for it, is a sufficient proofe that it is excellent. He knew he could not stand without the Lords sustayning; and assurance to be vpheld by God he could not haue, vnlesse he found in himselfe such a kind of liberall and ingenuous Spirit. For where good duties are not done cheerefully, they can neuer bee performed constantly. *Dauid* therefore craued such a disposition to be wrought in him, as a pledge of Gods gracious purpose to *establish him.* Then, besides this, there was also a particular reason of his praying for this kind of Spirit at this time. *Dauid* perceiued that sinne had gotten a great power vpon him, and that his affections were so secretly insnared with it, that he had no such pleasure, hee tooke no such felicity in the performance of holy seruices, as he was wont: they were irksome and burdensome vnto him, he went on in a kinde of dull, and heauy, and vnlusty manner with them: as one weary of this vntoward and sluggish disposition, he prayeth here for a more free kinde of metall to be wrought into him, that hee might finde himselfe cheerefull, and glad, and of a liuely spirit, in the doing of the things which God commands. This was that kinde of disposition, which God required to bee in those, of whom any offering should be receiued towards the erecting of the Tabernacle: [a] *Receiue of euery man whose heart giueth it freely.* [b] *Whosoeuer is of a willing heart, let him bring.* God would haue no mans largesse for the furtherance of the building, but his that should giue with a cheerefull heart: hee would not accept of that which should bee wrung out by a kinde of drawing and compulsion. It remaynes vpon Record to the renowme of the people, that were moued by *Dauid* to contribute towards the Temple, which he purposed to erect, *that they offered willingly*: it was to themselues a comfort, and to *Dauid* a matter of [c] reioycing: and he gaue publike thanks to God, for putting such a Spirit into him, and into his [d] people: *Now therefore wee thanke thee, and praise thy glorious Name: who am I, and what is my people, that wee should bee able to offer willingly after this sort? &c. Their very heart was to it*, as the phrase is in a like [e] case. Truth is, this willingnesse is the property of Gods [f] people; they are euen glad of an oportunitie to shew duty. *Paul* termes it, [g] *readinesse*

The first Doctrine.

a *Exod.*15 2.
b *Exod.*35.5.
c 1.*Chron.*29.6.
d *Vers.*13.14.
e *Nehem.*4.6.
f *Psal.*110.3.
g *Tit.*3.1.

to euery good worke. One is towards God, as a true hearted friend is to him, to whom he profeſſeth loue: an occaſion is welcome to him, wherein hee may ſhew him kindneſſe. The Apoſtle notes it touching the Romanes two times eſpecially: Firſt, [h] in reporting them to *haue obeyed from the heart the forme of Doctrine.* All their beſt affections claue vnto it. It was euen a delight and a pleaſure to them to obey. Secondly, [i] *You haue not* (ſaith hee) *receiued the ſpirit of bondage to feare againe; but ye haue receiued the Spirit of Adoption:* you are not ſeruilely diſpoſed, ſo as to doe nothing but out of a baſe feare of the whip: but you are of a more free and liberall temper. God hath giuen you the Spirit of Adoption, hee hath made you to be affected towards him as Sonnes, euen in loue to him; you are apt and forward in any thing to performe obedience to him. This was in the *Macedonians*, whom in that particular *Paul* commends to the *Corinthians* for imitation, when as euen in extreme pouerty there was found in them a richneſſe of liberality, a *willingneſſe euen beyond their power*, and a preſſing vpon the Apoſtle with great inſtance, to receiue that which they had raiſed for the neceſſitie of the [k] Saints. This kind of diſpoſition is ſuch, that God reſpects nothing that is done, what ſhew ſoeuer it makes, if this be wanting. A Magiſtrate in his place, whatſoeuer he ſhall doe, is of no account with God, if he may be accuſed like thoſe of whom *Ieremie* complayned, to [l] *haue no courage for the Truth.* A Miniſter in preaching ſhall haue no reward, vnleſſe hee doe it [m] *willingly.* If hee doe it more by conſtraint, *then of a ready mind*, the Lord doth not regard his [n] courſe. In giuing, [o] *It is the cheerfull Giuer whom God loues.* In hearing, *It is the ſwift Hearer* [p] whom he takes notice of. This is *the giuing of a mans ſelfe to God*, [q] ſpoken of by the Apoſtle. Thus is the proofe of this point, *Dauid* begging of God ſuch a diſpoſition; Gods requiring it in ſuch as profeſſe to performe any ſeruice to him: the commending of it in thoſe in whom it hath beene found; the impoſſibilitie of conſtancy where it wants; the diſ-eſteeme that befalleth the moſt glorious actions which bee not ſeaſoned herewith: theſe things ſhew plainely, that this is a bleſſing of a worthy nature, and ſuch as euery one deſiring to pleaſe God, ought to be in loue with, and to indeuour by all meanes poſſible to obtayne.

h *Chap.6.17.*
i *Chap.8.15.*
k *2.Cor.8.2,3,4.*
l *Ier.9.3.*
m *2.Cor.9.17.*
n *1.Pet.3.2.*
o *2.Cor.8.12.*
p *Iam.1.19.*
q *Rom.6.13, &c. 2.Cor.8.5.*

The Vſe.

What ſhould be the Vſe of this Doctrine other then this, euen to put life into our affections, that we may with our ſtrongeſt and moſt earneſt deſires, ayme at that which with the loue whereof we ſee *Dauid* was inflamed? The hauing hereof is a ſpeciall teſtimonie of a mans diſcharge, by the mercy of God from the thraldome of ſinne. Euill is ſometimes curbed in a mans outward carriage, but the heart is intangled with the loue thereof as much as euer; and ſome good things are to bee ſeene at times in ſome mens practice, but they haue not true loue within, to that which outwardly they make ſhew of. Man lookes to no more then vnto the outward act, neither can hee; God obſerues with what kind of ſpirit and affection euery thing is done, and meaſures the action accordingly. Let euery man conſider himſelfe well touching this, and remember

member in all his courſes hee hath to doe with more then man, euen with that God, who [r] *tryeth the heart and reynes*. Reſt we not our ſelues in the deed done, but labour we to vnderſtand our ſelues well, how wee are affected and diſpoſed in performing it. It is a mans ſpeciall honour, when he may be called the [f] *Lords Free-man*. It is no hard matter for a man to iudge of himſelfe herein. Take wee notice of theſe marks by which to trie our ſelues in this matter.

r *Pſal.*7.9.

f 1.*Cor.*7.22.

Tokens of a free Spirit.

Firſt, Our praying vnto God for ſuch a Spirit, out of the ſenſibleneſſe of our naturall ſlauerie and bondage vnto ſinne. When a man is aware of the forwardneſſe of his nature vnto euill, and of the ſtrong bent thereof vnto ſinne, and feeles that of himſelfe hee hath no heart to the things which God commands; his very ſtomake (in a manner) is againſt them, and ſo accordingly begs earneſtly of God, that he would, as *Dauid* ſaith, [t] *Inlarge his heart, and* [u] *quicken him in his Righteouſneſſe*: this is a good euidence, that at the leaſt God is beginning in him the worke of a free and liberall Spirit. I haue often mentioned the rule, and it is to be remembred euer, that God prepares his to that good, which he means to beſtow on them, by ſtirring vp in them a ſenſibleneſſe of the neceſſitie of it, and a feruencie and truth of deſire to inioy it. Certainely, a *free Spirit* is, as it were, a breeding in a man, when he begins to be diſpleaſed with the proieneſſe of his diſpoſition vnto euill, and is diſcontented with himſelfe that good duties are ſuch a burden to him, and ſo thereupon prayeth God to turne him about quite, that holy ſeruices may be as pleaſing vnto him, as by the bent of nature euill is; that hee may become as *Paul* ſaith, [x] *The ſeruant of Righteouſneſſe*; and may be as cheerefull at the command thereof, as the ſeruants of the *Centurion* were at his; [y] *He ſaith to one, Goe, and he goeth; to another, Come, and he commeth; and to my ſeruant, Doe this, and he dothit.*

t *Pſal.*119. 32.
u *Verſ.*40.

x *Rom.*6.18.

y *Matt.*8.9.

Secondly, *A free Spirit* is diſcerned by an eaſineſſe to be perſwaded to good duties. To a willing mind there is no need of many arguments. The making it to appeare that the buſineſſe is good and neceſſary, and ſuch as God requires, and will be much pleaſed with if it be done, is a ſufficient motiue. How eaſily was *Paul* perſwaded at *Antioch* to deale vnto the people preſent, the Goſpell of God? the Rulers of the Synagogue ſent to him and *Barnabas*, to requeſt them, *if they had any word of exhortation, to deliuer it*: the Text ſaith, [z] *Then* PAVL *ſtood vp, &c.* This was an euidence of that which in this buſineſſe he calleth [a] *his good will*: ſo farre was he from looking to be preſſed with multiplicity of arguments, or from needing to be wrought vpon by importunitie, that he was rather glad of the occaſion. It is an euill ſigne when there muſt bee ſo much vrging, before a man can be brought to an inclination towards that which ought to bee done. A word is inough to a cheerefull Spirit. A Horſe of mettle is more quickned with the ſound of a wand, then a dull Iade with many ſmitings of the Spurres. I would not perſwade raſhneſſe, I know it is poſſible for a man to be ouer-haſtie, and, zeale not guided by knowledge, may ſoone ouer-carry. Let euery man bee ſure firſt,

z *Act.*13.15,16.

a 1.*Theſ.*2.8.

firſt, that the matter is good and neceſſary; and when that is once made plaine to a mans conſcience in the ſight of God, if yet there bee much adoe to worke him vnto practice; it is a ſigne of an illiberall and ſeruill ſpirit: and it is ſuch as we meet with ordinarily abroad. How hard a matter is it to bind mens affections to that which they cannot, being ouercome by the weight of truth, but acknowledge to be good: when they haue in a manner yeelded that this and that ought to bee, and that it were well, if it were accompliſhed? yet what wofull flinching and drawing backe, what deuiſing of excuſes, what tricks to delay time, when it comes to the poynt of their owne perſonall and particular practice? There is no Preacher, that hath experience of mens diſpoſitions, but he finds it a farre eaſier taske to conuince mens iudgements, then to ouercome their affections. It is an harder labour to preſſe a matter effectually in the vſe, then to confirme it ſubſtantially in the Doctrine: ſo little freedome of Spirit is there amongſt men. When a man is ſo clay-like, ſo ſtiffe to be wrought vpon, ſuch a while before he can be won to ſet on with a good buſineſſe, and muſt haue a continuall ſpurring and prouoking, when he hath a little begun, it is a wofull thing. Where ſuch a diſpoſition is cheriſhed, ſurely there is no ſparke of *that freeneſſe of Spirit* which here *Dauid* ſpeakes of.

Thirdly, A man ſhall iudge of himſelfe in this poynt, by his going on in a good way, euen when he is not egged on by ordinary outward prouocations; nay, when (perhaps) in ſtead of them he meets with diſcouragements. As for example, to make my meaning plaine; ſuppoſe a good duetie, to which a man is not bound by any humane Law, nor vrged by any ouerruling authoritie, nor preſſed by the perſwaſions of ſuch as haue intereſt in him, nor inuited by the hope of any profit or praiſe, or approbation with the world; nay, it may be theſe things are againſt him herein, law ſeemes to inhibite, authority giues no countenance, friends, in ſtead of perſwading, labour to withdraw, there is like to be ſome preiudice to profit, there is poſſibilitie of beeing exerciſed with reproach, and of loſing of eſteeme and reputation amongſt men; here is a time for a *free Spirit* to ſhew it ſelfe. He that in this caſe is ſo in loue with the duty, and ſo deſirous to approue himſelfe vnto God, that hee holds on ſtill, hauing no eggings on, but rather variety of withdrawments, him will I terme a free-ſpirited man. Conſider thy ſelfe well concerning this. I ſee many ſomewhat forward in matters of Religion, where law doth eyther require that they doe, or not gaine-ſay, whiles they are prouoked by example, countenanced by friends, wrought vpon by thoſe that haue power in them, ſo long as they ſuſtaine no loſſe, receiue no diſgrace; but if they ſee a cloud ariſing, the law eyther will abridge, or at leaſt not iuſtifie, company in the courſe begins to decay, there is no bodie left that eyther by authority can vrge, or in loue will prouoke, mens mouthes are opened to gaine-ſay and to ſpeake euill, then on a ſudden their forwardneſſe doth abate, and they doe euen at laſt giue ouer the very ſame, which before they made a ſhew to be very earneſt in.

This

This is no *free Spirit*: indeede it is like that loue which *Salomon* saith, [b] *much Water cannot quench, nor the Flouds can drowne it*. If thou doſt no more then thou art vrged vnto, and perſeuereſt in a good courſe no longer then thou art whetted on by example, or others importunitie: ſo that if thou be once left to thy ſelfe to doe or not to doe, there is an end of thy courſe; this is no *free Spirit*. It is very like this, to that baſe *Eye-ſeruice*, which *Paul* ſpeaks [c] of; a ſeruant workes hard whiles ſome that haue command vpon him lookes on, but when hee is alone, and no eye of man vpon him, then is the time to try his faithfulneſſe. Thus haue I preſſed this point touching a *free Spirit*. DAVID deſired of God ſuch a diſpoſition, as that he might be cheerefull in good duties, and doe them with an ingenuous and liberall mind. God reſpects not that obedience, which comes not but by drawing and haling: a ſeruice which comes not off willingly, and out of a loue to it in it ſelfe, God eſteemes not. To this wee haue beene perſwaded, how we may iudge of our ſelues in regard of it we haue beene taught. A vſing to pray for ſuch a Spirit out of the apprehenſion of our owne naturall bondage vnto ſinne. An eaſineſſe to bee wonne to the practice of that which is manifeſted out of the Word of God to be our duty. A holding out in the beſt courſes, when there is nothing left but the bond of conſcience to God, and the reſpect to good it ſelfe in it ſelfe to keep vs in, otherwiſe there is no outward matter to conſtraine vs, nothing to inuite vs, but many things rather to diſcourage vs; theſe be certaine & vndeniable pledges of a *free Spirit*. Make much of them when they be: labour for them, and be not quiet without them when they are not. So farre of this requeſt. Now, before *Dauid* proceeds to the next, he inſerts a promiſe, wherein he declares what he will doe, in caſe the Lord ſhall pleaſe to heare him in this Petition.

b *Can.8.7.*

c *Epheſ.6.6.*

Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall bee conuerted vnto thee. There are in this Verſe two things conſiderable. Firſt, The dutie, which *Dauid* as it were, by vow bindes himſelfe to performe. Secondly, The good ſucceſſe which hee promiſeth to himſelfe thereupon. In handling the former, I might here ſpeake of the duty of thankfulneſſe which is owing to God from all, vpon whom hee beſtoweth ſpirituall fauours; but of that I ſhall haue more iuſt occaſion to ſpeake (*Verſ.*14.) My method in treating vpon this Clauſe ſhall be this. Firſt, I will ſpeake of the generall matter of it. Secondly, I will examine ſome particulars iuſtly gatherable from the ſeuerall words. The generall matter is: *Dauid* receiuing mercy himſelfe, will indeuour to be an inſtrument of good vnto others. Any man may ſee that in the very face of theſe words: and the Doctrine thence is as euident, *viz.*

The ſecond Doctrine.

That true repentance and conuerſion vnto God, breeds in a mans heart a ſincere deſire of being an inſtrument of the like good by all meanes poſſible vnto others. DAVID here is a patterne of a man repenting truly, and looke what affections, and purpoſes, and deſires were in his heart, God being pleaſed to turne him from this ſinne, the ſame are in ſome degrees and manner in all thoſe, to whom God hath vouchſafed the like grace.

Now, *Dauid* as he could not chooſe but promiſe thankefulneſſe to God, vpon the reſtoring of him to his ancient ſtate; ſo, becauſe he knew, that d *his goodneſſe could not reach to the perſon of God*, therefore he could not conceiue wherein better to diſcouer it, then in labouring to doe others good, by indeuouring their conuerſion. The Talent of Mercy which hee hoped to receiue, hee voweth to imploy to others edifying. The Scripture confirmes the being of this diſpoſition in all whom God hath truly turned, by varietie of examples. When *Andrew* had found Chriſt, hee had no reſt vntill hee had called e *Simon*; neither could *Philip* forbeare vntill he had brought f *Nathaniel*. What haſte did the Woman of *Samaria* make to runne into the Towne to call her g Neighbours? How earneſtly did *Paul* wiſh that others were in Religion, in the knowledge and obedience thereof, like h vnto him? The Iaylors ioy was not full, till he perceiued that his houſhold as well as himſelfe beleeued vpon i Chriſt. When Chriſt had called *Matthew*, he inuited Chriſt to his houſe, and there were (ſaith the Text) k *a great companie of Publicans and of others*. Can we thinke they came into *Matthews* houſe without his leaue, or that *Matthew* inuited them with any other intent, then that they might get that good by Chriſt, which his ſoule had reaped? This was propheſied of of old, that it ſhould bee the diſpoſition of thoſe which ſhould be gathered in by the Goſpel to the Chriſtian Church; one ſhould prouoke and call vpon another, l *Come, and let vs goe vp to the Mountayne of the Lord, &c.* m *They which dwell in one Citie, ſhall goe to another, ſaying, Vp, let vs goe and pray before the Lord of Hoſts.* Theſe be the n *Riuers of water, which flow from out the belly of the true Beleeuer*. Chriſt laid it as a taske vpon PETER, o *When thou art conuerted, ſtrengthen thy brethren*. Indeed God giues no man any ſpirituall good for his owne priuate benefit alone, but that he might be p *a good Diſpoſer* and Steward of the *grace of God* for others good. Like as the Apoſtle ſaith, q *That God comforted him, that he might comfort others with the ſame comfort* which himſelfe had receiued. Whereſoeuer there is true conuerſion, there is true faith: for, how ſhall we ſuppoſe a man conuerted & in the ſtate of grace, who hath no faith? and r *Faith worketh by loue*: and how can *Loue* (which is ſaid to bee ſ *bountifull,*) bee barren and vnfruitfull in this ſpeciall euidence of loue, the ſauing of a ſoule from death? Wee would reckon it a barbarous and a cruell act (and wel we might) if two men in their trauell by the way ſhould fall into a Pit, and the one being by ſome meanes reſcued thence, ſhould goe his way without reſpect to him that was in the ſame danger. Is it poſſible, thinke we, that there ſhould be ſuch an heart in a man, in whom God hath wrought a worke of grace, that being himſelfe recouered from that Pit of deſtruction, into which we are all plunged by *Adams* diſobedience, he ſhould not care what became of others, that are inwrapped in the ſame miſerie? Gods children are no Niggards, nay, it grieueth them to eate their ſpirituall morſels alone: when they haue receiued any mercy from God, they are as the veſſell whereto *Elihu* compared himſelfe, which muſt needs haue t vent. u *Come, harken,* (ſaith DAVID) *and I will tell you what God hath done to my ſoule.* Here

d *Pſal.16.1.*
e *Ioh.1.41.*
f *Verſ.45.*
g *Ioh.4.28,29.*
h *Act.26.29.*
i *Act.16.34.*
k *Luk.5.29.*
l *Iſa.2.3.*
m *Zach.8.21.*
n *Ioh.7.38.*
o *Luk.22.32.*
p *1.Pet.4.10.*
q *2.Cor.1.4.*
r *Gal.5.6.*
ſ *1.Cor.13.4.*
t *Iob 32.19.*
u *Pſal.66.16.*

Here is one of the moſt certaine marks, which wee may iudge of our repentance by. If thou thinke thy ſelfe in the ſtate of grace, and turned about from the power of Satan vnto God, deale faithfully and plainely with thine owne ſoule concerning this; how thou art affected in regard of others. Doſt thou mourne as *Samuel* did for *Saul*, ſo for theſe that are in mens vnderſtanding in the high-way to Hell? doſt thou pitie their caſe, whom thou ſeeſt to be carryed captiue by the Deuill at his will, and who walke in their owne wayes without remorſe? doſt thou wiſh in ſincerity before God, Oh, that it lay in thee, though it were to thy great paine and danger, to turne them from their going aſtray? doſt thou labour according to thy calling, and according to the meaſure of knowledge and grace which thou haſt receiued, to worke vpon others by aduice, by intreaty, by admonition, by perſwaſion, all in the Spirit of meekneſſe, that if it were poſſible, they may come vnto amendment? doſt thou indeuour conſcionably if thou bee a Magiſtrate, to reclaime the euill doers? doſt thou ſtriue if thou bee a Miniſter, to winne ſoules, and to turne the people from their euill way, and from the wickedneſſe of their inuentions? doeſt thou bind thy ſelfe being a maſter of a familie, by inſtruction at home, and by bringing to Gods Ordinance abroad, to bring, if it may be, thy Children and Seruants to the knowledge of God that they may be ſaued? Certainly, thou canſt not haue a more certaine euidence then this to thy ſoule, that God hath called thee into that ſtate of mercy, wherein hee will reſerue thee euer vnto Chriſt. No man can truely hunger and thirſt after the ſaluation of another mans ſoule, and accordingly as his place requires indeuour it, vnleſſe God hath ſhewed mercy to him in reclaiming him: ſo on the other ſide where there is a kinde of careleſſe diſpoſition in regard of others, a man troubleth not himſelfe about others ſoules; he thinks rather it is a matter concernes not him, hee is neuer grieued nor troubled with the deſperate condition of the moſt, which (as a man may ſay) ſeeme as if they would needes bee damned. When one hath no zeale as a Magiſtrate, if he be one; or as a Miniſter, if he be called to that ſeruice; or as a Maſter of a family, if he be ſo placed, to procure the ſaluation of others; this is an vnauoidable teſtimonie of ſuch an one as is in his ſinnes, and ſhall periſh in his ſinnes, vnleſſe he make haſte to come out of them by repentance, and to declare his repentance by his care for others ſoules. Doe but marke it in him, who had the leaſt time that euer we read or heard of any to ſhew fruits of his repentance in, and yet as ſhort as the ſpace was, hee diſcouered it in this, euen in his deſire and care to helpe anothers ſoule. You gheſſe, I thinke, whom I meane, *viz.* the Thiefe conuerted by our Sauiour on the Croſſe: ſee whether his repentance did not ſhew it ſelfe in breathing out words of acknowledgement touching himſelfe, of iuſtification touching Chriſt; ſo of admonition to his fellow, euen to winne him to God, if it had been poſſible: when he heard him rayling, he rebuked him, ſaying, [x] *Feareſt thou not God, ſeeing thou art in the ſame condemnation, &c?* See how hee would fayne haue wrought him to ſome remorſe, if it had

The Vſe.

x *Luk.*23.40.

had beene possible. Obserue it, I pray you, how repentance, though it haue neuer so small a time to shew it selfe, yet it will appeare in this fruit of labouring and indeuouring to doe others good. There is euer iust cause to suspect that repentance, which is destitute of this fruit. It is vnpossible that repentance should be confined to it selfe, it cannot but be fruitfull. *Good hath a kinde of spreading nature*: I may apply that to it which *Salomon* doth to another matter, it is [y] *as the oyle in the right hand which vttereth it selfe.* A perfume in the hand will disclose it selfe, they which goe by or come neere, shall haue refreshing and comfort by the smell. Now as repentance will appeare, so in this. A man cannot hide the ioy, the comfort, which hee feeles in the assurance of Gods fauour, and of giuing victorie against sinne, but hee must needs publish it vpon iust occasion, vnto others for their good. This is the Vse: which yet we may presse a little further not vnprofitably, thus: *viz.* that if true repentance and vnfained conuersion, shew it selfe in an indeuour to doe good to others in the matter of saluation; then what account shall bee had of such, and in what ranke shall they bee put, who seeke to hinder others in the way of life, who labour to peruert others, to incourage them to euill, to hearten and harden them in that which is naught? Doe our times, doe our dayes affoord none such? Hath not Satan his agents and instruments to inlarge his Kingdome? Nay, wo is mee, for one that truely and conscionably labours to *teach Gods wayes vnto sinners*, there be scores of such whose ayme and drift is to turne euen the Righteous out of the way, and to make others as lewd in their paths, as they themselues. Iudge vprightly who hath the most fauour and countenance from the most of the men of this Generation, he that runnes to all manner of excesse, or he who tyeth himselfe, to passe the time of his dwelling here in feare. If a man will runne a licentious, carnall, voluptuous course, what a deale of incouragement shall he haue, how many to vphold him, to commend him, to speake for him, to beare him companie? hee shall haue enow to backe him, to applaud him, to tolerate him at the least. But let a man begin to frame himselfe to a better course, to more straitnesse in matters both of the worship of God, and in things which belong to common conuersation, that hee bee once taken notice of for one that withdraweth and separates himselfe from the common guise and streame of the times: alas, full poore incouragement shall he haue to goe on. If scoffes, reproches, slanders, troubles, disfauour of friends, secret perswasions of carnall acquaintance; if such things, I say, as these may turne him out of his way, he shall be sure of them. Thus vnlike are the greatest part to *Dauid* in this qualitie. Hee had a desire to reclaime sinners: they intend it to confirme and strengthen sinners in their euils, and to make others like themselues: they are more grieued and discontented, when they behold any so much as to incline to amendment. I would no spice hereof were in any of those, who by profession and calling should labour to winne soules, *viz.* to grudge at others forwardnesse, and to repine at the peoples earnestnesse and readinesse, to presse (as Christ

Bonum est sui diffusiuum.
y Pro.27.16.

Note.

Christ saith) to the Kingdome of God when it is preached to them. Wo to them that ayme at the cherishing of the people in a kind of formall Religion, and would haue none to exceede their owne *Laodicean* scantling. Thus of the generall matter of this Verse. *Dauid* will labour to doe good to other soules.

Now for the particulars, euery word in a manner may yeeld vs out somewhat for our edifying: for example sake, first, The action which *Dauid* will performe; *Teach*. Secondly, The matter thereof; *The wayes of God*. Thirdly, The parties whom he will *teach*; *The wicked*. Fourthly, The time when; *Then*. Of the first. Wee may out of the action, which *Dauid* vndertakes to performe, profitably learne this,

That the act of Teaching others in the things which doe concerne saluation, is no vile or vnworthy seruice. DAVID, a King, a chiefe and soueraigne person among and aboue others, yet binds himselfe to bee a *Teacher*, accounting it no matter of disparagement at all vnto him to be so imployed. Thus, vpon like occasion hee promiseth to [z] *instruct and teach*. It is not likely, that *Dauid* tooke on him to performe that act of *Teaching*, which is properly ministeriall, and to the discharge whereof there is a particular calling of men deputed by God, such as were the Leuites and Prophets in the old Testament, and the Ministers of the Gospell in the new; yet such *Teaching*, as *Dauid* might by his place and calling performe, that hee tooke no scorne to doe. Thus he taught by writing, whereupon he intituleth some of his Psalmes, *Psalmes to giue instruction*, as among the rest, *Psal.* 32. Thus he taught by domesticall instruction, which, I thinke, a man may iustly gather out of that act of his: *viz.* that it is said, that when he had performed that solemne seruice of reducing the *Arke*, he and the chiefe of his Kingdome with him, [a] *He returned after to blesse his house*. What shall we thinke of that, but that thereby is intended the performance of the seruices of teaching, and praying, and praysing of God in his family? And so hee taught also by speaking occasionally to the people in publique, though not as an ordinarie Watchman for soules, but as a King; such a publique act of his we [b] reade of; and according hereunto wee may vnderstand that which hee professeth in the [c] *Psalme*. Thus *Salomon* the sonne of *Dauid*, no whit inferiour in Royall authoritie to his father, yet thought it no disgrace, to style himselfe [d] *The Preacher*: [e] *And the more wise he was, the more he sought to teach the people knowledge*. No disgrace to *Noah*, but an honor rather, that *Peter* termes him a [f] *Preacher of Righteous*. It is reported of our Sauiour, that [g] *he taught the people*: his imployment in the businesse is a sufficient iustification of the worthinesse of it. *A Teacher in Israel* was wont to be a Title of [h] respect. Teaching can be no base act, when our Sauiour hath pleased to depute it to bee the meanes for the conuersion of the World, and the gathering together of his Saints: [i] *Goe, teach all Nations: he hath giuen some to be Apostles, &c.* [k] *and appointed Pastors, and Teachers, for the gathering together of the Saints*. This briefly, but yet sufficiently for the laying open of this Doctrine.

The third Doctrine.

z *Psal.*32.8.

a 2.*Sam.*6.20.

b 1.*Chro.*29.2.

c *Psal.*40.9,10.

d *Eccl.*1.2.

e *Eccl.*12.9.

f 2.*Pet.*2.5.

g *Luk.*5.3, *&c.*

h *Ioh.*3.10.

i *Matt.*28.19.

k *Ephes.*4.11.

1. *Vse.* First, this is a checke to the common opinion of the world touching the Teachers office, which is mostly reputed but a petry-seruice: so that whereas the conscionable performance thereof ought of right to be the improuement of a mans esteeme, it is an occasion of a mans auilement in the eyes of many. Hence is the generall declining and shunning of the calling, by such as are of outward qualitie. Many suppose it were a kinde of stooping downe too low, if they should humble themselues to the seruing of the Lord in this businesse. We see here *Dauid* was of another minde. It should be his honour, and a speciall pledge of his thankefulnesse to God, in restoring him to his ancient *Ioy*, to be a *Teacher* vnto others. Surely, if this secondary kinde of Teaching, to which *Dauid* vowed himselfe, were not vnworthy of a King, what reason to cast contempt vpon that grand seruice of Ministeriall teaching, from which all other teachings in matters of saluation are deriued? This is not spoken, to vrge outward honour to be conferred vpon Teachers, but to bring the seruice it selfe into iust esteeme: so long as men haue a low and ordinary opinion of that act, they shall neuer reape profit by it to their soules.

2. *Vse.* Secondly, this may be commended to our consideration that are Ministers, to prouoke vs to obserue what an honourable seruice God hath called vs vnto, euen such as wherein the most renowmed Kings which euer were, were willing to partake with vs. This shall bee our glory and our Crowne, to haue beene diligent in Teaching. The world, the eyes whereof are subiect to dazeling by matters of outward pompe, looke vpon a mans outside, vpon his Titles, vpon his Pedegrees, vpon his Ecclesiasticall dignities, vpon what hee is in wealth and meanes, and how high he is in ranke; but this is that whereunto by the verdict of the Apostle, the [m] *double honour is due, euen the labour in the Word and in Doctrine.* This is that which shall make vs honourable and reuerend in the hearts of Gods people; whereas all these outward bubbles shall proue as they are, euen lighter then vanitie it selfe; and they which haue, by faithfulnesse herein, turned others to Righteousnesse, shall shine as the Starres for euer: when as others, with their pompe and noyse, which haue beene spare and negligent in this duty, shall be filled with shame, and cast out with the vnprofitable seruant into vtter darkenesse.

m 1. *Tim.* 5. 17.

3. *Vse.* Thirdly, this may bee taken notice by all, that no man may account it a disparagement to him, to be a Teacher in matters of saluation. It is a dutie neglected by many in a kind of disdayne, especially (for thereto I ayme) that Teaching-dutie which is required in the Family. Some hold it a kind of basenesse for them, being of place and reckoning in the World, to apply and giue themselues to such a dutie. It is a rare thing to find any man that doth this seruice, but it is a kind of wonder to heare of a Great man that doth it. What art thou to *Dauid*, that thou shouldst account such a businesse vnworthy of thee? *Dauid* is not ashamed to professe here to the whole World, that he will *Teach*. It was one of the best seruices he could thinke vpon, whereby to shew his thankefulnesse:

[n] *You*

[n] *You shall lay up these my words in your hearts, and in your soules, and you shall teach them to your children, speaking of them when thou sittest in thy house, &c.* Who that hath house, children, seruants, can plead exemption in this dutie? It is scarcely to bee thought that that mans soule is truely taught of God, who is backward, especially out of height of stomake, to bee a Teacher vnto others. Euery true Christian is a Partner with Christ in his threefold Office, of *King*, *Priest*, and *Prophet*; and how shall it appeare that this Prophetical Office of his is in any measure deriued ouer to that man, who either neglects, or scornes, or is vnable to performe this Teaching-seruice, as his place requires it? This I thought good to obserue from hence: DAVID *will teach*. To be an instrument of God to others, by Teaching in matters that concerne eternall life, is no vile seruice. Of the subiect of his Teaching hereafter.

n *Deut.*11.18, 19.

The twentieth Lecture.

VERS. 13.

Then will I teach thy wayes, &c.

THat DAVID *will teach*, and by teaching, indeuour to doe others good, we haue heard: now followeth to consider of the matter which he *will teach*, [*Thy wayes.*] Here we must first labour to know, what *wayes* those are which are called *Gods wayes*. Some *wayes of God* are said to be past [a] *finding out*; vnderstanding thereby the secret reasons and grounds of Gods proceedings, so as in the matter of Election, and the appurtenances thereunto. These are not here meant. For, the things which *Dauid* himselfe could not know, neither might inquire after, we may be sure he would not take on him to be a Teacher of them vnto others. But here by *Gods wayes*, DAVID vnderstands such courses of God as are manifest, and which himselfe hath reuealed and discouered vnto men in his Word. Such is that which *Dauid* elsewhere termes, [b] *The way of Gods Testimonies*: [c] *The way of his Precepts*: [d] *The way of his Commandements*: [e] *The way of his Statutes*. They be such *wayes* then as God hath laid forth vnto vs in his Word. Now, these *wayes of God* reuealed in Scripture are of two sorts: First, They are such as himselfe keeps. Secondly, Or such as hee binds vs to keepe. The *wayes* which himselfe keeps, may be thus distinguished: They are partly of Iudgement, partly of Mercy. *Gods way* of Iudgement, is that course which hee takes with impenitent sinners, which is, [f] *to walke stubbornely with those that walke stubbornely against him*. To this *way of God*, the Prophet seemes to haue reference when he saith, [g] *That God hath a way in the whirlewind, and in the*

a *Rom.*11.33. Touching those words, [*Thy wayes.*]

b *Psal.*119.14.
c *Vers.*27.
d *Vers.*32.
e *Vers.*33.

f *Leuit.*26.23.

g *Nah.*1.3.

the storme: he hath a course of furie, and indignation, and vengeance when he pleaseth. *Gods way of mercie*, is his gracious manner of proceeding, which he obserues and holds towards those, which breake off their sinnes by true Repentance. Such are [h] *the wayes* mentioned by the Prophet, which God opposeth to mens *wayes*: shewing that his fashion of dealing with repenting sinners, is differing from that disposition which is ordinarily to be found in men towards those with whom they haue once beene at variance, euen when they relent. Men in those cases are hardly wonne to pacification, God is by many degrees much more gracious: that *way of the Lord which* IOHN *Baptist came to prepare*, was both the way of Gods iustice, and of his mercie too: for Christ (before whom *Iohn* came) *had his fanne in his hand*, both for the fitting of the *chaffe to vnquenchable fire*, and for the gathering of the [i] *wheat into his garner*. Now the way which God binds vs to keepe, and which is called *his*, because he is the author of it, and requires it, is the way of *Obedience*. This is that which is called [k] *The way which we should choose*: it is called [l] *The way of saluation*: [m] *The way of peace*: [n] *The right way*: [o] *The way of righteousnesse*: [p] *A holy way*: [q] *The good way, in which whoso walkes, shall find rest for his soule*: [r] *The way which leadeth vnto life*. In euery of these wayes, *Dauids* purpose was to instruct sinners. He would teach them the seueritie of God against those that walke on in their sinnes, and hate to be reformed: he would acquaint them with the louing kindnesse of God, and the riches of his grace towards those that turne from their sinnes: he would informe them in the course to be held by all those that haue obtayned, through the fauour of God, the pardon of their sinnes, and doe desire to continue in that happy estate vnto the end. So that this teaching should ayme at the discouery of three things; Danger, Deliuerance, Duetie. Danger, if sinne were continued in: Deliuerance from eternall woe, if sinne were forsaken: Duetie, if the profession to renounce sinne were in sinceritie. This will be your portion, if you remayne as you are. This your happinesse, if you labour to be better. This is that you are bound to, if you would haue your reformation to be held free from hypocrisie. Thus should *Dauids* Teaching be: generally, the *wayes of God*: particularly, *Gods way* of iustice against the obstinate: *his way* of mercie towards the repentant: their way of obedience if they had a meaning to be thankefull. Now let vs proceed to matter of Doctrine. Thus first:

h *Isai.55.8,9.*

i *Luk.3.4,17.*

k *Psal.25.12.*
l *Act.10.17.*
m *Rom.3.17.*
n *2.Pet.2.15.*
o *Vers 21.*
p *Isa.35.8.*
q *Ier.6.16.*
r *Matth.7.14.*

The first Doctrine.

That the maine and principall matter of all Teaching, by those that intend the good of others soules, must bee the things of God reuealed in his Word. DAVID here in promising to teach, binds himselfe to a precise and certayne Theame or subiect which he will teach. Hee will not teach his owne thoughts, matters of his owne priuate framing, or inuenting: neyther will he goe about to perswade or embolden any to runne such a course as he had done, in giuing scope to his owne violent and intemperate affections: but he will teach them Gods waies, which he finds in the Word, reported of God, and required by God, that will he teach.

The

The ſureſt proofe which I can make for this Doctrine, wil be (to make it appeare) that this which *Dauid* profeſſed, ſhould be the matter of his teaching, ought to be the ſole matter of all miniſteriall teaching: which when it is manifeſt to be true, it muſt needes follow thence, that no other thing ought to be the matter of any mans Teaching, who takes on him to be a guide and helpe to others in Religion: becauſe all other Teaching muſt be according to it, and muſt bee (as it were) a ſtreame deriued out of that fountaine. Now that the waies of God (vnderſtanding thereby ſuch things as God hath reuealed, & layed downe in his Word) muſt be the onely ſubiect of all miniſteriall Teaching it is very playne; both by the Old Teſtament, & by the New. In the Old Teſtament it was the appoyntment, that they who were by office to inſtruct the people of God, ſhould limit themſelues to this, [f] *The Iudgements of God, and the Law of God:* and they who were by profeſſion Prophets, were blamed for deliuering things to others, [t] *which God neuer ſpake to them*; [u] *for prophecying out of their owne hearts, and following their owne ſpirits:* and it is giuen as a cauſe why many did no good, in turning their hearers from their euill way, becauſe [x] *they did not ſtand in Gods counſell, nor declare his words to the people.* In the New Teſtament, Chriſt tyed thoſe whom he ſent out into the world *to teach*; and, by teaching, to conuert the Nations, to [y] *the things which he had commanded them:* Whereupon, as it was *Pauls* care to vent nothing [z] *but that he had receyued from the Lord,* ſo it was his comfort, and the ground of his aſſurance, that *he was free from the bloud of all men,* in that he could with a good conſcience terme that which he taught, [a] *The counſell of God:* and leſt others after ſhould thinke themſelues to be at more libertie, it was a Conſtitution, that they ſhould [b] *deliuer the ſame in teaching others,* and that the matter of *Preaching* ſhould bee [c] *the Word:* and *if any taught otherwiſe,* PAVL cenſured them [d] *to bee proud, and ignorant, and the cauſers of ſtriſe:* and gaue charge of ſhunning them, and of [e] *ſeparating from them.* It was euer the rule, that they that taught, ſhould be confined *to the Law, and to the Teſtimonie:* they were ſaid to *haue no light in them,* they were to be reputed blind guides, and the miniſters of darkeneſſe, euen of him who is the Prince of darkeneſſe, [f] *if they ſpake not according to that Word.* In the Old Teſtament, publique Preachers are called, [g] *The Meſſengers of the Lord of hoſts*; and in the new, [h] *Ambaſſadors for Chriſt.* Now hee that goeth as an Ambaſſadour from a King, muſt keepe himſelfe to his Commiſſion, and muſt proceed according to his directions, and not runne at large, according as he ſhall be ledde by his owne priuate opinion. By *Pauls* rule they ſhould be reſtrayned and ſilenced, whoſoeuer ſhould aduenture [i] *to teach other Doctrine.* God of old *made them to be deſpiſed, and vile before all the people,* who preſumed to deliuer ought but [k] *his wayes:* ſo that this is euery way playne, that this ought to bee the onely matter of miniſteriall teaching. Now (as I before ſaid) if of miniſteriall Teaching, then of all other teaching, tending to the ſoule. Therefore the ſubiect of

f *Deut.* 33.10.
t *Ier.* 14.14.
u *Ezec.* 13.2,3.
x *Ier.* 23.22.
y *Math.* 28.20.
z 2.*Cor.* 11.23.
a *Act.* 20.27.
b 2.*Tim.* 2.2.
c 2.*Tim.* 4.2.
d *Rom.* 16.17. 1.*Tim.* 6.3, 4.
e *Verſ.* 5.
f *Iſa.* 8.20.
g *Mal.* 2.8.
h 2.*Cor.* 5.20.
i 1.*Tim.* 1.3.
k *Mal.* 2.9.

of *Abrahams* houſhold-teaching, was [l] *the way of the Lord:* and God (inioyning this ſeruice of inſtruction in the Family) preſcribed a rehearſing to children, [m] *Theſe words* (ſaith he) *which I command thee.* A Maſter of a Family cannot be ſaid to haue a Church in his houſe, if he haue no Teaching in it; and if he ſhall not, in Teaching, tye himſelfe to the Rule of [n] *Not preſuming aboue that which is written*, his houſe, (though he teach) will rather be a Synagogue of Satan, then a Church of Chriſt. And thus muſt it be in the indeuors that are priuately betwixt Chriſtian & Chriſtian, to further the ſaluation one of another by admonition, and exhortation, and ſuch like; out of theſe bonds no man muſt paſſe. All ſuch courſes muſt tend to a [o] *prouoking to good Workes:* and what *Workes* ſhall be termed *good*, vnleſſe it be certaine they be ſuch as [p] *God requires?* Euery Chriſtian muſt *ſet vp a Candle on a Candleſticke*, that others may haue good thereby; but it muſt be ſuch an one, as himſelfe hath lighted from the greater light, which God hath ſet vp in his Church, for the guiding of our feet into the way of peace: which is the reaſon that [q] Chriſt (after the Doctrine of hearing, to which euery one is bound) ſet out in the Parable in the Seed, addes immediately, [r] that concerning *the Candle*, to be ſet vp in ſuch ſort, as others may receyue good by it: both to ſhew, that whoſoeuer is himſelfe inlightened by the Word, muſt ſeeke to giue direction vnto others; and withall, that the light which he takes on him to ſet vp, muſt be ſuch, as hath beene lighted from thoſe who are called, [s] *Starres in Chriſts right hand.* For my owne part, I haue euer imbraced that ſaying of a worthy Diuine of our times, That it is not for a priuate man to publiſh or broach any poynt of Doctrine, and ſo not to attempt the drawing of others to it, vnleſſe it be ſuch, as is plainely propounded in the Word, and taught by the Miniſters thereof. The neglect of which Rule, is cauſe of many Schiſmes, when men ſhall aduenture to teach others their owne priuat apprehenſions. God requires [t] *the ſeeking of the Law at the mouth of the Prieſt.* It will be beſt for him that will vnderſtand, according to ſobrietie, to keepe himſelfe there; not tying Faith to any mans iudgement (for ſo ſhould wee [u] *bee Lords ouer your Faith*, which *Paul* diſclaimes:) but waiting with the Spirit of meekeneſſe vpon Gods ordinance, as the key of all neceſſarie and ſauing knowledge. Thus for the confirmation and proofe of this Doctrine: onely *Gods wayes*, diſcouered in his Word, muſt be the matter of that Teaching, by which there is a deſire and hope to doe good to other ſoules.

l *Gen.18.19.*
m *Deu.6.6,7.*
n *1.Cor.4.6.*
o *Heb.10.24.*
p *Mic.6.8.*
q *Luk.8.*
r *Verſ.16.*
s *Reu.1.20.*
t *Mal.2.7.*
u *2.Cor.1.24.*

1. *Vſe.* Here firſt, it is eaſie to conceiue that there is a Rule for all Teaching; vpon whomſoeuer this duetie of Teaching lyeth, the ſame is bound to *Dauids* ſcantling here, *The wayes of God.* It is our part, who be Miniſters, firſt and principally to take notice hereof; we cannot herein be too preciſe, in binding our ſelues to ſuffer nothing to paſſe the hedge of our lips, when we ſtand vp as Teachers in the Congregation; but that which we can aſcertaine our ſelues, that it is *the way of God.* It is a dangerous thing, when one ſhall ſpeake at aduenture, and ſhall commend that

that to the people (especially shall presse it vpon their soules and consciences) which he is not well aduised, is such as God would his people should be made acquainted with. How can a man but tremble to terme that the Word of God, in the audience of a Congregation, which (it may be) is but the off-spring of his owne braine, or the spawne of his owne spirit, or for which he hath forced some Scripture, & drawne it in (as it were) by the neck, for the countenancing of that which is (indeed) rather that which he would haue to be true, then that which he is assured, in the sight of God, is true? It is much worse, when one shall purposely [x] *looke out vayne and foolish things for the people*; and hunt after such matter, as shall rather tickle mens eares, then edifie their hearts, by the plaine euidence of the Spirit, and of power. Thinke now, in all reason and equitie, what a deale of studie is required; both generally, in the Scripture, for the finding out that which is called, The secret [y] *of the Lord*: and, [z] *The mind of Christ*: and for picking out of the course of holy Writ; that which *Paul* termes, [a] *The patterne of wholesome wordes*; by which, and according to which, all Teaching must be carried, and proportioned: and particularly, in, and about that speciall Scripture, which we take on vs to vnfold: what need to sift before-hand well, and to examine it? what cause to seeke the Lord by prayer for direction? how meet it is, to ponder and digest euery particular well, before wee publish it? how ill it will become vs, to trust to sudden thoughts, and to present apprehensions (such as shall rise) when we are speaking? There is (I acknowledge) a certaine *kind of diuine influence*, (as an old Father termes it) which doth, at the instant, bring to the mind of a conscionable Teacher, things before in the particular not thought vpon, which a man may comfortably entertayne, as a speciall pledge of the Lords assistance. But it is no safe way (I thinke) for a man to make it ordinary, only to informe himselfe with certaine generall notions of his Text, and to leaue the rest to be supplyed out of present thoughts. God will punish that rashnesse, and a man shall, by that meanes, at vnawares cast out that, whereof he shall haue cause after, (eyther in regard of the substance, or forme thereof) to repent, and be ashamed: so farre shall he be from hauing comfort in it, as being *the way of God*. I speake not this, as taking on mee to teach all others how to preach, or by way of censuring, and taxing any mans course; but I note this, (it comming in the stroke) according to my Text, to worke care in mine owne heart, and to put others in mind of that, which (I hope) they doe; I am sure they should doe. Wee shall best approue our selues to euery mans conscience, in the sight of God, by tying our selues to this, *To teach Gods wayes*; and that, after that way which is his pleasure to prescribe; for so must it be. That same, *Teaching none other Doctrine* forbidden, [b] hath reference to the forme and fashion of teaching, as well as to the substance of the Doctrine. *God hath inioyned both a way to be taught, and a way of teaching it too.* There is no man, but he desires good cookerie, as well as good meats: and albeit hunger may make a man

x *Lam.2.14.*

y *Psal.25.14.*

z *1.Cor.2.16.*

a *2.Tim.1.13.*

ἀποῤῥοία θεϊκη. *Clem. Alexand.*

b *1.Tim.1.3.* So *Beza* vpon the place.

man doe much, in a dish ill handled, yet there may be such sauce, and such dressing, that the very sight of the one will cloy the stomake; and the taste of the other will kill the appetite; and cause a regorging of that, which in it selfe is wholesome. A man may haue a good cause in a Court, and yet it may be spoyled, for lacke of a well-framed Declaration. A good way is as requisite, as a good matter. I remember a saying of the Apostle, [c] *Desire the best gifts, and yet I will shew you a more excellent way.* The substance of their proceeding was good, but yet there was need of bettering in the way; so you see there is much in the way. I must say agayne (to preuent exceptions) which I am very subiect to, I goe not about to reduce euery man to my way: Nay, I will say with the Apostle, [d] *If Christ bee preached any manner of way, I therein ioy, and will ioy:* yet, why may I not also say with the Poet, *If thou knowest a better then mine, shew it mee, and I will ioyne with thee; if not, thou hast no cause but to take mine?* I remember, that in the holy Storie, when, after the ouerthrow of *Absalom*, *Ioab* had a purpose to send *Dauid* the newes, he sent *Cushi*, and away he hasted; *Ahimaaz* would needs goe too. It was a prettie while before he could get leaue; at last, he went: Though he set out after *Cushi*, yet (being wise to chuse his way) he ouer-went *Cushi*; he got the start, by getting the better way: so (I say) it is much in a mans way still, to haue a good way in Teaching *Gods way*. And it was a good signe in *Apollos*, though he were an eloquent man, and mightie in the Scripture, yet he was not ashamed to [e] *be taught the way of God more exactly*. What if I should say, he learned of them to mend the manner of his preaching? I am sure there is nothing against it in the Text. *Beza* expounds it, *The way which leadeth to God*. So much of this; I will not say, by the way; for I could not well balke it, it was so full in my way. Now, you also that are Christians, though not Ministers, you haue also cause, with vs, to take notice of this Doctrine. When wee haue taught you, you must also teach others; you must not be so vnkind, as, that when the Lord hath set you into the way, you will not helpe them that wander in finding it. There is no man trauelling towards heauen, but he must be glad of companie, although he must keepe on still, though he haue no companie. Especially our care herein must extend to our Families, and to those that we haue interest in, and conuerse with. Remember euer that of *Cornelius*, when God had directed him to send for PETER, [f] *He called together* against PETER came, *his kinsmen, and speciall friends*; at the least yet let vs goe so farre. Well, now if wee meane (as God forbid but wee should) to doe good this way; forget not our limits, *the waies of God*. There be, that teach others their owne wayes labouring to make others naught, and licentious, like themselues. There be, that infuse into others, false wayes in matters of Religion, Popish wayes, schismaticall wayes, superstitious wayes, the wayes of their owne hearts; let our Rule be, to teach *Gods wayes*. That which is manifest to vs by the Word of God, and that which we haue learned from that ministerie (of the

c 1. Cor. 12. 31.

d Phil. 1. 18.

Si quid nouisti rectius istis, candidus imperti; si non, his vtere mecum.

e Act. 18. 26.

f Act. 10. 24.

the faithfulneſſe and power whereof we haue had experience;) that let vs labour to make others to become partakers of. It is an errour in many well affected, and it needs reforming, that hauing ſometimes mutuall ſpeeches of matters of Religion, they treate more vpon (I may call them) by-matters in compariſon of the mayne, and vpon matters of their owne priuate apprehending, then vpon ſuch neceſſarie points as they haue beene taught, tending indeed to a reciprocall edification in their holy Faith. I condemne not the other ſimply, but I preſſe theſe of the latter ſort farre aboue them, and when they which heare in common, ſhall ioyne together in this, to further either other in their profiting by that, ſurely, it is the beſt. So ſhall we worke conſcience into our ſelues, and into others alſo. And although it be very lawfull for a Chriſtian to ſearch the Scriptures diligently, for perfiting of his vnderſtanding, and for inquiring out the hid myſterie of Gods Booke, euen the very depth and marrow of it; and not only ſo, but to communicate his thoughts to others vpon occaſion, and to debate the ſame to and fro; yet when it comes to the point of Teaching, as in the Family, or in an attempt to draw others to God, there let euery man beware of going beyond his Teacher. Seeke to ſettle no man in any thing, but that which we haue by an ordinarie courſe our ſelues learned to bee *the way of God*. Be ſure not to exceed this way, the proportion of things manifeſt. It is comfortable to haue beene a meanes of any mans reclayming, but dangerous to haue beene the meanes of infecting any man with a miſ-opinion. This is the firſt Vſe of this Doctrine, reſpectiuely to thoſe which are to teach others, whether in publique or in priuate.

A ſecond Vſe is, to thoſe who are to ſubiect themſelues to others Teaching: for, here they ſee or may ſee, what they muſt learne. GOD binds all to learne in publique of thoſe that are Miniſters. As he muſt be a Beleeuer, whoſoeuer will be ſaued; ſo he muſt be a Diſciple, whoſoeuer deſires to be a Beleeuer. And againe, thoſe that liue vnder others gouernement in a Family, muſt yeeld, and that with all thankefulneſſe, to houſhold inſtruction: and one man muſt heare another in matters of this nature. Now, becauſe there is no man that teacheth, whether in the Church, or in the Family, or in priuate perſwaſion, but that he may erre, and may at a time teach that which is not right; therefore wee muſt all learne, how in ſome ſort to be comfortably aſſured, that wee are taught nothing but that we may ſafely and comfortably intertayne. Generally then, it muſt bee manifeſt to vs to bee the *way of God*: ſo much wee will grant, it may bee; but here will bee all the matter, how to know that in the particular. What Preacher doth not ſay, that hee doth teach the *wayes of God* truly? We may ſay in this, as *Tully* ſaith of Merchants; No man proclaymes in the ſtreet that he hath rotten Wares, or an ill conditioned commoditie to ſell. He that preacheth moſt enormouſly, profeſſeth the cleane contrarie: and wee haue heard out of *Prouerb.* 9. how folly ſpeaks in wiſedomes tune. Well, to grow to a ſhort iſſue (that I dwell not too long in this one Doctrine,) if we remember how I expound-

2. *Vſe.*

ded *the wayes of God* in the beginning, here will bee matter of excellent direction vnto all; and this will furnish euen those of the lowest forme, with skill sufficient in this matter. Remember we the three wayes, and all will be plaine. First, The way of Danger, in respect of Gods Iustice, if we remayne in sinne. Secondly, The way of Deliuerance through his mercy, if we shake off sinne. Thirdly, The way of Duty, if we will be thankfull vnto God for redemption from sinne. Apply this now on this fashion: There is no necessary matter in all Religion, but it is iustly to be reduced to these three heads: according to that of learned *Vrsinus*, deuiding his Catechisme, wherein he comprizeth the whole body of Diuinitie, to these very three particulars: *Mans Misery*; *Mans Deliuery*; *Mans Thankefulnesse*. Now, that Teaching which doth most at full lay out the extremity of Gods way of Iustice, and of our naturall lyableneſſe thereunto, in respect that wee are vtterly stript of all, euen the least dram of true goodnesse. That which doth most effectually and comfortably discouer the heauenly sweetnesse of Gods way of mercy, by Iesus Christ, freely sauing those, which were euery way vnable to saue themselues. That which doth most straitly, and without giuing any the smallest liberty to the flesh, presse and vrge the way of duty, binding all that thinke to haue mercy, to an absolute renouncing of all vngodlinesse: that teaching is such as a man may safely trust vnto; in it are the *Wayes of God* truely shewed. And thus still is a man that heares either priuately or publiquely any Teaching, to consider himselfe whether he haue profited thereby. Let him aske himselfe; Haue I learned this day, either to see my dangers more clearely, if I leaue not sinne? or my hope more comfortably through Christ, if I renounce sinne? or my duty to God more playnely? If I meane henceforth no more to sinne, if I am bettered in any of these three, I may assure my selfe I haue profited, and God hath giuen a gracious blessing to my paines. All true teaching aymes at these three: the humbling of a Sinner, the comforting of a Sinner humbled, the begetting of Conscience in him being comforted. That which works best to all, or either of these three, that doe thou imbrace; and as thou shalt finde thy selfe to goe on in humility, because of thy natiue vileneſſe: in comfort, because of the hope of saluation through Christ: in Conscience of thy waies, because of the great things which God hath done for thee, so resolue vpon thy growth in Godlinesse, and vpon thy profiting by continuall Teaching. I pray obserue and remember this Rule. Forget not these wayes of God: and when thou art well guided in the well vnderstanding, and right vse-making of these three, then goe thy way like the Eunuch [g] *reioycing*. Let this be to thee as the Honny which *Samson* found in the Lyons Carkasse, feede on it as thou goest; and as he gaue some to his Father and to his [h] Mother, so doe thou impart the comfort thou hast receiued, vnto others, that when they haue eaten thereof with thee, their Soules may blesse thee. Thus of the matter of Teaching. Next, of the Persons to be taught; *The wicked*. Thus is the Doctrine,

Note.

[g] *Act.8.*

[h] *Iudg.14.9.*

That

That it is not vnpossible, but that by the meanes of Teaching, euen they which are most vngodly, may be reclaymed. The words are very direct and plaine. *Dauids* generall drift is as much as he may to doe good: the particularitie wherein he will labour to doe good, is *Teaching*; the matter, *Gods wayes*; the parties, *The wicked*: so that he is not out of hope of being an instrument vnder God by Teaching to recouer euen such. No better euidence to confirme this, then the consideration of the state of the Gentiles, before the labours of the Apostles with them. Who could bee more wicked then they were; suffered by God to [i] *walke in their owne wayes*; [k] *Carryed away to dumbe Idols*; [l] *Walking in the vanitie of their mind, hauing their cogitations darkened, strangers from the life of God*: [m] *Vnwise, disobedient, deceiued, serning lusts, and diuers pleasures?* And much more to that purpose find we reported of the natural condition of the Gentiles in the writing of Saint *Paul*; yet *the wayes of God* being taught among these, how many of them were turned from the power of Satan vnto God? This was the meanes sanctified by God for their reclayming, and by this their soules were won. Thus the *Romanes*, who [n] *had beene the very seruants of sinne*: thus the *Corinthians*, who [o] *had beene Fornicators, Idolaters, Wantons, Theeues, Couetous, Drunkards, &c.* thus the *Galatians*, who [p] *knew not God, but did seruice to them which by nature are not Gods*: thus the *Ephesians*, who *were dead in trespasses and sinnes*, and who had had [q] *their conuersation in the lusts of the flesh, in fulfilling the will of the flesh, and of the mind*: thus they all, towards whom God blessed the labours of the Apostles, in bearing the Name of Christ before the world, they were committers of all manner of vngodlinesse, euen with greedinesse; Saint *Paul* commends, *instructing with the Spirit of meekenesse*, as the meanes (if any thing) to recouer those who *are contrary-minded*; [r] *and to bring them to repentance, out of the snare of the Deuill, who are taken of him at his will.* Those *Cretians*, who *were naturally euill beasts, and slow bellies*, yet *Paul* had hope, by *Titus* his paines in teaching, and by [s] *speaking the things which became wholesome Doctrine, to bring them euen to soundnesse in the Faith.* What a swarme of wicked ones was brought in at once by [t] Teaching? euen such who were guiltie of the crucifying and slaughter [u] *of the Lord of Life.* They in *Samaria*, whom *Simon* had bewitched with sorceries, thus they were brought to imbrace the things which concerned [x] *the Kingdome of God.* And that we may see the blessing of God vpon the priuate indeuours of men, labouring after their owne taste of Gods goodnesse, to be vsefull vnto others; take notice of the great good done by the inuitement vsed towards her Neighbours of the Woman of [y] *Samaria*: many of that blind idolatrous people, who worshipped they knew not what, [z] *were brought to beleeue in him through her saying.* Albeit her speech was not the proper instrument of their conuersion, yet thereby, euen by her acquainting them with that which shee her selfe had found, they were stirred vp to come to him, by whom they were turned to the faith. Thus we see what good, through the mercy of God, Teaching may doe, euen to those, who in themselues are most licentious.

The second Doctrine.

i *Act.14.16.*
k *1.Cor.12.2.*
l *Eph.4.17,18.*
m *Tit.3.2.*
n *Rom.6.20.*
o *1.Cor.6.9,10.*
p *Gal.4.8.*
q *Ephes.2.1,3.*
r *2.Tim.2.26.*
s *Chap.1.12,13.*
t *Act.2.*
u *Vers.23, &c.*
x *Act.8.*
y *Ioh.4.*
z *Vers.29.*

1. *Vſe.* Firſt, this might, if it were in the hearing of thoſe whom it doth mainely and properly concerne, bee commended to thoſe who haue moſt to doe in matters of publique gouernement. If there bee a deſire of the peoples good, and of recouering them from their lewdneſſe, and vngodly kinde of liuing, there ſhould be a ſpeciall care to eſtabliſh Teaching among them. This is like, through the great goodneſſe of God, to doe that which all Lawes, and externall power whatſoeuer elſe is not able to effect. It was one of the firſt courſes of *Ioſiah*, that great Reformer, to
a 2.Chro.35.2. [a] *appoint the Leuites to their charges, and to incourage them to the ſeruice of the Lord.* Whence is the continuall ſtriuing of Satan, to leſſen the number of faithfull Teachers, to ſtop the mouthes of thoſe that are moſt diligent in that duty, to raiſe troubles and vexations againſt thoſe that labour in that worke, to be a ſpirit of Gaine-ſaying and wrangling in ſo many, but the experience which he hath of the abatement of his kingdome by the meanes of Teaching. Certainely, whatſoeuer many profane wretches, many men of corrupt minds doe belch out, as if Teaching were that which did marre all, and that the world were ſo much the worſe, and the more abounding in euill becauſe of it, yet if teaching the Wayes of God were more common, publiquely in Churches, priuately in Families, and that countenance giuen vnto it, that ought to bee; the height of ſinne would be abated, and an vnexpected reformation would inſue. Why ſhould wee doubt of the ſucceſſe of the courſe which the Lord himſelfe hath ſanctified? By the mouthes of Teachers it pleaſed him to gather in his Saints, and to bring thoſe which are ordained vnto life eternall to beleeue.

2. *Vſe.* Secondly, How ſhould this ſtirre vp Parents and Maſters of Families, and all men in their places, to worke thoſe to whoſe ſoules they wiſh well, to a dependance vpon Teaching? If any thing ſhall euer doe good, ſurely, if God be to be beleeued in his Word, this is it. Bleſſed be God, it is ſeene in comfortable experience, that this courſe hath wrought ſtrangely vpon many, to the turning of them (as it were) quite about from liuing after the luſts of men, to liue after the Will of God; and God by theſe meanes, though many doe winke on purpoſe that they may not ſee it, doth daily adde vnto his Church ſuch as ſhall bee ſaued.
b Matt.13.47. This *Net* of Teaching, doth, I confeſſe, [b] *gather in all kinde of things*, and many are brought to a kinde of yeelding to it, who yet not only continue, but increaſe in vngodlineſſe: that is no preiudice at all to this truth. This courſe is ſtill the Power of God vnto ſaluation according as Chriſt himſelfe is ſtill *the chiefe corner Stone, Elect and precious*,
c 1.Pet.2.6,7,8. though he be to ſome [c] *a Rocke of offence, and a Stone to ſtumble at.*

3. *Vſe.* Thirdly, How ſhould this prouoke all that are called to the office of publique Teaching, to a perſiſting in this courſe, with an hope ſtill to doe good euen to thoſe who are of worſe condition? For ought any man knoweth touching this particular, a good houre may come at laſt, in which God may gather them vnto himſelfe. This is the way, and it muſt bee vſed. God will firſt or laſt make it ſucceſſefull vnto all which belong

belong vnto the election of grace. But of this, more in the next Clause of this Verse. In the meane time, thus wee see *Dauids* hope to bee a meanes of good, euen vpon wicked men, by teaching them; not that he assumed to himselfe, that which is proper to ministeriall Teaching, *viz.* to bee the next instrument of their reclayming, though *Dauid* might goe farre this way, the Scripture honouring him with the Name and Title of a Prophet; but his meaning was, that according to his place he would labour to doe others good, and by that teaching which belonged to him in his ranke, seeke to draw them to that other, which God hath more specially and directly deputed to be the meanes of mans conuersion. One thing yet remayneth in this Clause of the time, *Then, &c.* Thence we are taught,

That he is most fit to teach the way of saluation vnto others, who hath had experience of the mercy of God therein for his owne particular. DAVID promiseth to teach others, when he hath gotten comfort himselfe. *When I feele againe in my selfe that ioy which I was wont to feele in the saluation of God, and am sensible of the Lords establishing by his free Spirit, then will I set vpon this worke of teaching others. When I haue gotten power ouer mine owne sinnes, then will I labour to draw others from their sinnes. When* [b] *thou art conuerted,* saith CHRIST to PETER, *then strengthen thy brethren.* PETER *should then know best how to be a confirmer and comforter of others, when he had felt the power and mercy of God in his owne particular recouerie.* ISAIAH the Prophet was afraid to goe vpon the Lords seruice; hee cryed out when he was first called vpon to that end, *Woe is me, for I am vndone*; vntill he had receiued an assurance that [c] *his iniquitie was taken away, and his sinne purged.* PAVL was first called to be a Christian, before an Apostle; [f] *A chosen vessell to God, before a vessell to beare his Name before the Gentiles.* It is a speciall thing when a man is able to speake to the people out of experience: It giues life to that which is deliuered, and it strengthens a man to the more boldnesse; and when it is a case of conscience, he shall treate thereof most exactly and properly, and in the right kind, who hath had the feeling of the like in his owne selfe. It is truely reckoned (*Temptation*, I meane) as one of the three speciall things to the bringing of a man to be a good Preacher: and God is wont to exercise many whom he calleth to that worke very strangely, sometimes with buffetings of Satan tending to despaire, sometimes with sollicitations to euill, by which they are well-neere vanquished, and yet in both sustaineth them, that they may know how the better to discourse to others, touching the wyles of Satan, and touching the deceitfulnesse of sinne. He that neuer saw forren Countries but by Map, and vnderstands the state of them onely by Historie, may discourse commendably thereof, but nothing to him who hath beene there himselfe, and seene and obserued the particular occurrences with his eye. Oh! how could *Dauid* relate to others, now out of his owne heart, what sleights the Deuill had to draw into sinne, what meanes to intangle, how inclineable the heart of man is to that which is naught, how easily brought to content

The third Doctrine.

d *Luk.22.32.*

e *Isa.6.5,7.*

f *Act.9.15.*

tent it selfe with a little repentance; how could he tell of the anguish of soule that followeth an awaked conscience, of the terrour of accusing thoughts, of the combates betwixt doubting and comfort, betwixt hope and despaire, of the difficultie of recouering spirituall feeling when it is lost? what a Lecture could he reade of the goodnesse of God, in staying from the extremitie of euill, in making reproofes and admonitions profitable, in giuing ioy and comfort by degrees, in restoring to the gracious feeling of his fauour? How pithily and feelingly could *Dauid* treate of all these things? and therefore the more fit was he, though hee bought it dearely with much smart and shame, to teach Gods wayes vnto the wicked. There was nothing belongs to matters of this nature, but he could bring in himselfe for a proofe. Then againe, if hee who vndertakes to teach others, be not a reformed man, a man of conscience himselfe; if he liue in open scandall; it must needs preiudice his teaching, and make it hatefull. If he liue in secret euils, the conscience of his owne guilt will dead his spirits, and fill his face with shame, though man bee not able to accuse him. Besides, *God doth not ordinarily blesse the labours of vnconscionable and vnreformed persons:* g *If thou returne* (said God to Ieremie) *thou shalt stand before mee:* meaning, that he would approue his seruice and blesse it, in case he himselfe kept close to God. I say (ordinarily) God doth not blesse the labours of vnreformed persons in teaching. I put in (ordinarily) because I doubt not but that God doth blesse sometimes some mens preaching to others, who themselues haue no interest at all into eternall Life. I am sure, the chiefe Priests and Scribes taught that to the Wisemen, touching the place of Christs birth, which was to their comfort and good, though themselues by it receiued no h benefit. The winning of soules hangs not vpon our being of Gods election, or vpon our personall goodnesse, but vpon Gods Ordinance; and if it were not so, the Hearers shall still bee in doubt of their owne conuersion, till they haue assurance of our election: which were a grosse absurditie.

g *chap.15.19.*

h *Mat.2.3,&c.*

The Vse. Here is againe matter of admonition for all Teachers publique or priuate. Labour thou to feele that in thy selfe, which thou wouldest worke into another. That which thou wouldest haue others to make conscience of, doe thou make conscience of in thy selfe: that which thou wouldest haue others shunne, see thou auoid: that comfort whereof thou discoursest vnto others, indeuour to feele the sweetnesse of it in thy owne soule. Thou shalt then be most profitable, thou shalt speake with better assurance, with more confidence, and with greater courage. It is the cause of a great deale of coldnesse, of much emptinesse and barrennesse in many mens teachings; it makes them to haue as little life in them, as when a little Boy saith grace, when as they talke of things which themselues neuer felt, perswade that which they themselues neuer made conscience of. If a man want this experimentall Diuinitie, his teachings and exhortations will want edge, though hee knew otherwise as much as all reading and studying can afford. This out of *Dauids* order;

when

when he hath gotten power ouer his owne ſinne, then he will be labouring with others to reforme their ſinne; when hee hath obtayned peace to his owne ſoule, then hee will indeuour to bring peace vnto others ſoules. A man ſpeaks but by roate, that ſpeaks onely by booke, and not by feeling.

The one and twentieth Lecture.

VERS. 13.

Sinners ſhall bee conuerted vnto thee.

HItherto of the dutie which *Dauid* bound himſelfe to: now of the ſucceſſe which hee promiſed vnto himſelfe thereupon, (*Sinners ſhall bee, &c.*) The Doctrine is thus,

The first Doctrine.

That the turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, and ſuch as may comfortably bee expected where that is vſed. This is gathered out of the confident manner of *Dauids* ſpeaking; *He will teach, and ſinners ſhall be turned.* Hee doth in a manner aſſure himſelfe of good ſucceſſe vpon the vſe of the appointed meanes. He knew well how God is wont to bleſſe his owne Ordinances, crowning thoſe courſes with a gracious end, which are vndertaken in obedience to his appointment, and in zeale for his glorie. It is an excellent ſpeech to this purpoſe which is in [a] *Ieremy*, the Lord ſpeaking of the vnprofitableneſſe of the labours of ſome of the prophets of thoſe times, ſaith, that *if they had ſtood in his Counſell, and had declared his Words to his people, then they ſhould haue turned them from their euill way, &c.* which words doe manifeſtly proue, that the ordinarie ſequell of faithfulneſſe in the Lords worke, is the turning of ſinners from the power of Satan vnto God. [b] *The Word which goeth out of the Mouth of God, ſhall not returne vnto mee void, it ſhall accompliſh that which I will, and proſper in the thing to which I ſend it.* Wee may ſee in the Storie of the Apoſtles courſes, how mightily the Word of God faithfully diſpenſed by them, grew, and how it did preuaile: *Three thouſand* ſinners turned at one Sermon of [c] Saint *Peters*: a little while after by the ſame meanes, *the three thouſand* became [d] *fiue thouſand*: and ſtill according as the Word was more and more preached, ſo [e] *the number of them which beleeued in the Lord, both of men and women, grew more and more.* When *Peter* came to preach at CORNELIVS *houſe*, ſee the conſequent, [f] *The holy Ghoſt fell vpon all thoſe which heard the Word.* BARNABAS laboured in the Word at *Antioch*, and [g] *much people ioyned themſelues vnto the Lord.* PAVL and the ſame *Barnabas* comming together at *Iconium* into the Synagogues of the Iewes, [h] *they ſpake, and a great*

a *Ier.23.21,22.*

b *Iſa.55.49.*

c *Act.2.41.*

d *chap.4.4.*

e *chap.5.14.*

f *Act.10.44.*

g *Act.11.24.*

h *Act.14.1.*

a great multitude both of the Iewes and Grecians beleeued. What should I goe thorow particulars? still it shall appeare that the Lord gaue that testimonie to the Word of his Grace, that whersoeuer it was taught, so many as were ordayned vnto Life eternall, did beleeue. This Doctrine must bee rightly taken, otherwise there may insue some inconuenience: which is the reason why in the Doctrine, I put in the word *(ordinarie:)* because it doth not alway so come to passe, that all faithfull teaching is apparantly and sensibly followed with this comfortable effect of winning soules. *Isaiah* complayned [i] *he had laboured in vaine, he had spent his strength in vaine, and for nothing:* and, [k] *that he had all day spred out his hands to a rebellious people.* IEREMIE making inquirie among the people for whose good he bestowed his paynes, could [l] *heare no man speake aright, euery one turned to his race, as the Horse rusheth into the battell.* EZEKIEL was sent to those, touching whom God told him, that [m] *they would not heare, neither indeede cease.* Yea, the Apostles themselues, notwithstanding Gods working with them, and by them extraordinarily, yet in some places found small successe, some [n] *expelled them out of their Coasts:* yea, euen Christ complained, [o] *You will not come vnto me, that you might haue life: and how often* (said he to the inhabitants *of Ierusalem) would I haue gathered thy children together, &c.* [p] *and yee would not?* Our Sauiour compares the preaching of the Word vnto the sowing of the seede. As then it fares in the matter of sowing, so in the matter of teaching. Good Corne, and a large increase, is not alwayes the recompense of the painefull Husband; sometimes the ground failes, and deceiues his hope; sometimes, some vnseasonablenesse of the yeere frustrates his expecting: and yet it is true, that Tillage doth ordinarily bring a benefit vnto him that vseth it: so when the seede of the Word falleth into some hearers, it becomes vnfruitfull: to some it is a sauour of death vnto destruction: there be many occasions of choking it where it lights, and of nipping it in the head when it is come vp; yet ordinarily it is true, that being sincerely and truely taught, it becomes the Power of God vnto saluation. Then besides this may be obserued, that there may be also a successe in respect of this particular of reclayming sinners, though it bee not by and by apparant. The conuersion of a sinner is not a worke suddenly brought about. The seeds thereof may bee begunne by one mans Ministry, though there be no euidence thereof vntill the matter bee further pressed, and wrought by the labours of another. As in Husbandry, it is possible that the ground may be manured by one, sowed by another, in the dayes of a third come vp, and then yet a fourth may reape the increase: shall not the former of these bee reputed to haue his part in this businesse? shall not the increase be imputed in part to his industry, though it may bee he neuer liued to cast so much as an handfull of seede into the earth? And so in this sense, I am perswaded that there is no faithfull teaching of the wayes of God, but by it this worke of conuerting sinners more or lesse is furthered. A Minister may labour long among a people, and when he hath serued his time, be taken away, having

Note.

i *Chap.49.4.*
k *Isa.55.2.*
l *Chap.8.6.*
m *Chap.2.7.*
n *Act.13.50.*
o *Ioh.5.40.*
p *Matt.23.37.*

uing much griefe in his heart, that his paines preuailed to the gathering in of a few or none; well, when hee is dead and gone, God in mercy ſends another to goe on where hee left; and as Chriſts Phraſe is in this very caſe, to *enter in vpon his labours*: in his time there is more obedience yeelded, and the truth preuailes: ſhall not the former of theſe two be adiudged to haue an hand in this buſineſſe? Yes certainely, and euen hee in the day of the appearing of the great Shepherd, ſhall ſhine as a Starre among the reſt of thoſe who haue turned many vnto righteouſneſſe. Then both the former labourer which ſowed, and neuer ſaw the comming of it vp, and the ſecond that came to the reaping of that which the paynes of another had made way for, [q] *ſhall both reioyce together.* Beſides, let this bee further noted for an explanation of this Doctrine, that it comes to paſſe many times, that that worke of turning ſinners which is wrought by teaching, is not euer effected among thoſe to whom it is intended; which is a thing (which in the conceit of many not knowing how to iudge aright, doth preiudice the reputation of of ſome mens paines) yet that which is not done there, God workes it in ſome others, who hauing hungry ſoules, are glad of ſome of the leauings of that plenty, which others in their carnall fulneſſe doe deſpiſe. I haue knowne in the Vniuerſity, that when ſome Youths caring little for learning, becauſe of their hopes for outward meanes, haue gotten no profit by the diligent readings of their induſtrious Tutor, who according to the truſt repoſed in him, hath laboured their particular good; ſome poore Scholler that hath come in by way of ſufferance only, and hath beene permitted only to come ſecretly to liſten at the Chamber or Study doore, hath gone away with the learning: and ſo it falleth out oft-times, that the people of a particular Congregation, where a Miniſter, becauſe it is his charge, ſpends out himſelfe, eſteeming little the grace of God, and receiuing it vtterly in vaine; ſome notwithſtanding who are but as it were ſtanders by, and were not purpoſely intended by him that taught, get away all the ſweet, their ſoules are comforted by that which the others make no reckoning of. The Tutor I ſpeake of, perhaps hee grieues becauſe his Pupils profit not and receiues ſome diſgrace, becauſe they returne to their Friends with as ſmall a lading of learning as they brought; yet he did good, though he knew it not, there is one of whom he neuer thought, who will be alwayes glad that he did heare him: ſo the Paſtor in this caſe ſorrowes not a little, at the backwardneſſe and vnfruitfulneſſe of the people, to whoſe good hee hath vowed himſelfe: hee doth his duty with much heauineſſe, and like inough hee is cenſured in the world for this; and ſome will ſay, Thus and thus he doth, but ſee what a Pariſh hee hath; here is all after the old wont: yet a thouſand to one if there be not ſome, not particularly thought of in the diſpenſation of the Word by the Speaker, to whom the Lord yet hath made it profitable, who ſhall bee his Glory and his Crowne in the day of Chriſt. Me thinks I conceiue a certaine reſemblance and ſhaddow hereof, in that which I read in the [r] holy Story: Our Sauiour Chriſt going vp to *Ieruſalem*,

q *Ioh.*4.36.

r *Ioh.*12.

ſalem, and being there at one of the Feaſts, when there was a great concourſe of people; being there, they for whoſe ſakes he was there mainly and eſpecially, made no great vſe of his being there: the common ſort ranne a gazing after him, becauſe they had heard ſomewhat of his miracles, ſpecially of that of rayſing vp *Lazarus* from the dead: but marke,

f *Verſe* 20. f *There were certayne Greekes, &c.* the chiefe good then of his being then there, returned vnto ſtrangers, and they came to him with a deſire indeed to be acquainted with him, and to learne ſomewhat from him. Thus haue I laboured to cleere this Doctrine euery way. The conuerſion of ſinners, is the fruit of Teaching. *Dauid* in reſoluing to performe the one, aſſures himſelfe of comfort in the other. How this propoſition is to be vnderſtood, I haue indeuoured to ſhew. Eyther wee may ſay thus, that ordinarily it is ſo; God bleſſeth his owne meanes to it owne end: or we may ſay it is perpetually and conſtantly ſo, though not alwayes euidently and apparantly ſo. Euery teacher liues not to ſee the ſucceſſe of his perſonall paynes: the ſeed ſowne by his hand, may ſpring vp when he is gone; and his labour not working with thoſe to whom he directly meant it, it may in the mercy of God be effectuall to ſome others, of whom he thought not; one way or other to ſome or other God doth proſper it.

1. *Vſe.* Firſt, this is to be an incouragement vnto all, whom God hath called to teach others. There cannot be a more effectuall motiue to any man to vndertake any buſineſſe, then the hope and expectation of ſucceſſe. It ſhould be enough for the quickning of any man to a dutie, that God requires it of him, and that by his obedience he ſhal pleaſe God; but when there is an aſſurance that the worke ſhall proſper vnder a mans hand, that is a double incouragement. It put a great deale of life into *Moſes*, when God ſending him into Ægypt to deliuer his people out of the power and tyrannie of *Pharaoh*, told him before-hand, t *The people ſhall obey thy voyce, and* PHARAOH *ſhall let them goe*. So was it with PAVL, when he was aſſured, being at *Corinth*, that u *the Lord would be with him*, and that *hee had much people in that Citie*. Wee ſee how the hope of a good iſſue, when yet men know that there is ſome hazard in the buſineſſe, makes them ſet on with cheerefulneſſe, euen in painfull ſeruices. Thus men labour and toile in matters of husbandry, in hope of a recompence at the harueſt: thus they aduenture their liues and ſtates in Merchandize, and in trauelling to the moſt remote parts of the earth, in hope of a good voyage; and yet it is poſſible that the former by vnſeaſonableneſſe of the yeere, the latter, by Pirates or by ſhipwracke, may not onely not get ought, but loſe a great deale, and be impouerished by their paynes. Behold here then, the Lord hath giuen his Word, euen he who is faithfull, and will alſo doe it, and who cannot deny himſelfe: *Doe thou teach the way of God vnto the wicked, and ſinners ſhall be conuerted vnto God.* Vp therefore and be doing, the Lord is with thee, and his worke ſhall proſper in thy hands. If thou be a Maſter of a Family, remember thy charge, to rehearſe continually the words of God vnto thy chil-

t *Exod.* 3. 18, 20.

u *Act.* 18. 10.

dren,

dren, and learne of *Abraham*, to commaund thy ſonnes and thy houſhold, that they keepe the way of the Lord: reſolue thy ſelfe, that hee which requires this of thee, will alſo giue a bleſſing to thee in thy care: perhaps, thou ſhalt not ſee the iſſue preſently; remember thou thy ſelfe wert not wrought vpon at the firſt; and muſt not the x *husbandman wait for the precious fruit of the earth, and haue long patience for it, vntill hee receiue the former and the latter raine?* Thy ſonne or ſeruant which will not heare thee now, and vpon whom all the good leſſons which thou haſt commended to them, may ſeeme to be euen caſt away; yet another day, when thou art dead, or when they are departed from thee, God may cauſe euen the very things which thou haſt taught them, to worke in them, ſo that when thou ſleepeſt in the earth, they ſhall haue cauſe to thanke God that euer they ſaw thee, or were brought vp vnder thee. Or, it may be, that ſome ſtranger that is caſually within thy gates, and is (as we may ſay) by chance partaker of thy godly admonitions to them, may receiue ſome benefit thereby; howſoeuer it ſhall ſeeme to be for the preſent to thee, yet be aſſured there is a bleſſing followeth thy endeuours; euen that great worke for which Chriſt ſhed his bloud, receyues ſome furtherance by thee, whereof though it bee hidden from thee for the preſent, yet thou ſhalt receiue the reward, and find the ſweet in the Day of reckoning. So ſay I to thee (and yet not I, but the Lord) If thou be a Paſtor of a Congregation, be inſtant in the worke to which the Lord hath deputed thee, be ſtrong and let not thine hands be weake, giue attendance to reading, to exhortation, to doctrine, behold, the Lord of the harueſt looketh vpon thee, and thy labour in him ſhall not bee in vayne; why ſhouldeſt thou doubt, but his Kingdome, by thee, ſhall receiue ſome inlargement? preſcribe not to him how ſoone thou ſhalt ſee the ſeed to grow vp which thou haſt caſt, or whom or how many thou ſhalt gather into the Lords barne. It is well if but one ſoule be by thee after all thy paynes, brought to amendment of life out of Satans ſnares: and what if thou neuer know the particulars, to whom thou haſt done good. Many a ſoule may bleſſe thee whom thou ſhalt neuer heare of: and albeit God may try thee, by not ſeeing any great ſucceſſe while thou art here, yet thou ſhalt haue cauſe of triumph in the Day of Chriſt, in beholding that whereof thou waſt not aware before, that thou didſt not runne in vayne. And this hope ought to egge vs on more, euen to the ſpending of our ſelues in this ſeruice, then all reward or preferment amongſt men, how great ſoeuer it be. I know, that through the corruption of our nature, it is a great deading to a mans forwardneſſe in diſpenſing the Word, when the mouth of the Oxe which treadeth out the corne is muzzeled; and it kills the heart of many a willing labourer, when he feeleth himſelfe ſtraitned and pinched in outward things; I commend it not when it is ſo: this ought to quicken a man more then all the fatneſſe of the earth, and the filling of his barne with abundance, euen the hope that by him *ſinners ſhall be turned vnto God.* To haue been an inſtrument of God for that, ſhall euer fill a mans heart as with marrow

x *Iam.5.7.*

row and fatneſſe, and bring him more true and ſolid ioy, then others take, or can take in this, that their Reuenues and Incomes doe abound.
y *Chap.5.20.* Let that man know, ſaith Saint y IAMES, *that he ſhall ſaue a ſoule from Death*: as who would ſay, What can a good Maa deſire, what can hee reioyce in more? O happy ſhall he bee, whoſe heart ſhall bee for ſuch a buſineſſe, and whoſe labours God ſhall bleſſe in ſuch a worke. *So doing*, ſaid *Paul* to *Timothy*, (to whet him on to thinke no paine too much,)
z *1.Tim.4.16.* z *thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Wo bee to vs if this cannot moue vs to an vnwearied diligence, in dealing vnto the people the Goſpell of God. He that cannot finde himſelfe to bee more quickned with this hope; *O Lord, if I teach thy Wayes, Sinners ſhall bee conuerted vnto thee*, then with any either applauſe or recompence, ſo that hee would rather hee might bee an inſtrument vnder God of winning one ſoule, then to haue the beſt Benefice in a Countrey, I doubt much, how he can aſſure himſelfe of the vprightneſſe of his heart before the Lord, and perſwade himſelfe that God hath ſent him. Shall wee thinke that *Dauids* heart did not euen leape within him in his cheriſhing this hope? Oh, (thought hee) in teſtimony of my true repentance, for this my great offence, I will labour to doe as much good as I can in teaching others, and then I hope I ſhall haue much comfort in Gods bleſſing my indeuours, to the turning of ſome wandring ſinners vnto him; and what an euidence ſhall this bee of Gods fauour towards mee, and what a ioy to my heart, when I ſhall meete with thoſe, whoſe ſoules ſhall bleſſe God for mee, that euer they did know mee? I am verily perſwaded, that this hope put more comfort and life into *Dauids* ſoule, then it could haue done, if any man had beene able to aſſure him of another Kingdome. Marke what was ſaid of *Iohn Baptiſt*, when the tydings of his birth were brought by an *Angell* to his Father
a *Luk.1.14,15, 16.* a ZACHARY: *Thou ſhalt haue ioy and gladneſſe, and many ſhall reioyce at his birth. For he ſhall bee great in the ſight of the Lord.* Well, how ſhould there come by him ſo much Ioy to his Parents, ſo much comfort to others, ſo much honour to himſelfe in the eyes of God? *many of the Children of Iſrael ſhall hee turne to their Lord God.* Here was matter of Ioy to his Father and Mother, that ſuch a Sonne ſhould come out of their Loynes, matter of reioycing to others, whoſe ſoules ſhould bee wonne to his Miniſtry, matter of true greatneſſe to him, that God ſhould bee pleaſed to imploy him in ſuch a ſeruice. Let vs all here learne to bee in loue with this thing; *the turning of Sinners vnto God.* Thou art not turned to God thy ſelfe, if thou carry not that heart that thou wouldeſt euen thinke thy ſelfe happy, moughteſt thou bee a meanes to turne another vnto God. Let this be a Spurre to vs all, one man to conſider another, to watch ouer another, to admoniſh one another, to pray for one another; Parents and Maſters to informe their Families, Miniſters to be diligent in ſhewing to their people the whole Counſell of God; euen this hope, that if we doe our duties to one another herein, *Sinners ſhall be conuerted vnto God*, Satans kingdome ſhall be leſſened, the Glorious King-

Kingdome of Iesus Christ shall be inlarged. I cannot haue a better testimonie to my soule, that my selfe am the Lords, then when I feele my affections inflamed, and my heart moued with this particular. This businesse was *Christs* [b] *meate: the life of* PAVL *was not deare vnto him* in respect of this; he was willing to dye in this [c] imployment. [d] *Though I be offered vp vpon the sacrifice and seruice of your faith, I am glad, &c.* Thus is the Vse. Thus is the first Doctrine. The second is thus,

b *Ioh.*4.32.
c *Act.*20.24.
d *Phil.*2.17.

That no man can assure himselfe, that he hath truely profited by dependance vpon Teaching, vnlesse hee bee indeed conuerted vnto God. This is here set downe as the proper consequence of true Teaching. This was the good which *Dauid* hoped should follow his indeuours in that businesse. Doth it not follow hence directly, that good is not done by Teaching, till there is conuersion and turning vnto God wrought thereby? That which must be the scope of him that teacheth, the same, vntill it be wrought in him that is taught, he cannot be said to haue profited by Teaching. Both Preacher and Hearers must ayme at one and the same thing: he, that he may turne; they, that they may be turned: he, that he may draw Disciples vnto God; they, that they may become Disciples of God. Teaching hath not attayned to the right end, with those that come vnto it, vntill their soules be turned from the power of Satan vnto God. Thus is this Doctrine manifest out of this place. *Dauid* accounted this one thing the true and right successe of Teaching. Teaching is then in vaine to me, vntill this is wrought in me. The point needs no great labour to make it plaine. Man by nature is (as it were) a run-away from God: [e] *All we, like sheepe, haue gone astray, we haue turned euery one to his owne way:* [f] *We haue all gone out of the way.* Now, what is the drift of all Teaching, but to bring vs backe to him from whom we haue reuolted, and to turne vs about from the way to Hell, in which of our selues we are all trauayling, to the path of Life, which leadeth those that walke in it to eternitie? Returne, returne, yee sonnes of *Adam*, is the briefe substance and summe of all Teaching. To this one thing it tends. It wants its mayne vse, vntill this bee wrought. Marke and see whether this were not the mayne thing, still prest and vrged in the ancient Preaching: [g] *Let the wicked forsake his wayes, and returne, &c.* [h] *O, yee disobedient children, turne againe, saith the Lord, &c.* [i] *Returne euery one from his euill way, &c.* [k] *Returne therefore, and cause others to returne.* [l] *O Israel, returne vnto the Lord thy God.* [m] *Turne vnto me with all your heart.* [n] *Turne you vnto me, saith the Lord of Hosts, and I will turne vnto you, &c.* [o] *Turne you now from your euill wayes, and from your wicked works.* This was the generall voice of all the Prophets; according to that, [p] *I haue sent vnto you all my seruants the Prophets, saying, Returne now euery man from his euill way, &c.* Thus also began the ministrie of the new Testament in IOHN BAPTIST, [q] *Repent:* and in Christ, [r] *Repent, and beleeue the Gospell.* Thus were the Apostles directed to goe on, [s] *Preaching repentance in the Name of Christ:* so they proceeded, [t] *Amend your liues therefore, and turne.* [u] *We preach vnto you, that you would turne*

The second Doctrine.

e *Isa.*53.6.
f *Rom.*3.12.
g *Isa.*55.7.
h *Ier.*3.14.
i *Ier.*18.11.
k *Ezek.*18.30.
l *Hos.*14.2.
m *Ioel* 2.12.
n *Zach.*1.3.
o *Vers.*4.
p *Ier.*35.15.
q *Matt.*3.2.
r *Mark.*1.15.
s *Luk.*24.47.
t *Act.*3.19.
u *Act.*14.15.

turne from these things to the liuing God. I witnessed, saith Saint PAVL,
x *Act.20.21.* x *both to Iewes and Gentiles, repentance towards God.* y *I shewed to them of*
y *Act.26.20.* *Damascus, and at Ierusalem, and thorowout all the Coasts of Iurie, and then*
to the Gentiles, that they should repent and turne to God. Thus if the pur-
pose of all Teaching and Preaching, bee to bring men about from their
old naturall waies, and to turne them vnto God; surely, then they cannot
truly be said to haue made a right vse of Teaching, till they haue repented
them: men truly profiting by the Word of God taught among them, are
z *1.Pet.1.23.* said to z *be borne anew thereby:* how shall they be reputed as *borne anew*,
if they be still the same they were, vnturned. The disposition to turne to
God, is noted in some of *Iohn Baptists* Hearers, as a fruit of their profi-
a *Luk.3.10, &c.* ting by his Ministerie: they came about him, with, a *What shall wee doe*
then? and, *What wee?* they had a mind to turne to another manner of
course then they had held before. This was an argument, that the la-
bours of *Iohn* among them were not in vaine. Thus were the Romans
b *Rom.6.17,18.* turned by Teaching, b *from being the seruants of sinne*, to become *the*
c *1.Cor.6.9,11.* *seruants of Righteousnesse.* Thus the *Corinthians*, from being c *Fornica-*
tors, Idolaters, Adulterers, Wantons, to be washed and sanctified by the Spi-
rit of the Lord. PAVL ordinarily puts those to whom he writes, in mind
d *Gal.4.8.* what they were once; as the d *Galatians, Yee knew not God, but did ser-*
e *Ephes.2.1.* *uice to them which by nature are not Gods:* the *Ephesians*, e *In times past*
f *Col.3.7.* *yee walked in trespasses and sinnes:* the *Colossians*, in these and these things
f *yee once walked:* all still to be an euidence of their returning to God by
his paynes in teaching them: so, that if they had beene so still as hee
found them, walking in the same wayes, and running the same courses,
how could they haue beene said to haue made any benefit to their soules
by his instructing them? so that this is to be rested vpon as a true ground;
he hath not profited by teaching, who is not a man conuerted vnto God.

1. *Vse.* First, Here first we are all put in mind of this, what must be our prin-
cipall errand in comming to be partakers of this exercise of Teaching,
whereto we must ayme and driue in giuing attendance vpon the posts of
those doores, where the wayes of God are discouered, and pointed out by
those who are appointed to that worke. Our errand must bee euen this,
that wee may bee furthered more and more in this matter of conuersion
vnto God; that this worke, if it be not yet begun in vs, may be stirred; if
it be in any measure wrought within vs, may be perfited. It is a wofull
thing when this is not made the end of hearing. All wee doe, doth but
increase to a greater iudgement, if wee leaue out this; and it is a cause
that the paynes of many in hearing comes to so ill an issue, their hearts
are not set to the right end: some come out of custome, some for forme,
some for company, some to bee well thought of, some to marke and
spye, and to picke out matter of exception, some to harken out *Quid-*
dities and Questions, and to seele the sufficiency and qualitie of him
that speaks: few come, I feare, with an ayme at this, that they may
bee turned and brought about neerer vnto God, that the worke of
Grace, the Spirit of renuing and sanctification may bee more and more
increased

increaſed in them. They come not out of a ſenſibleneſſe of their naturall bondage vnto ſinne, and in a deſire that they may be more and more ſtrengthened by the Lord, and by the power of his might, to get the maſtrie ouer it. I accuſe no man in particular, but as my dutie is, I charge and vrge euery man, to aske his owne ſoule, in the preſence of God, what moues him to come either now or at any other time, where Teaching is, what is his drift and purpoſe, what is the intent and leuell of his ſoule in this action? If thou haſt any other ſcope then, that the worke of Conuerſion may be more and more accompliſhed in thee, and that thou mayeſt become a more holy, and a more religious and obedient Chriſtian by thy comming: learne now by this place, that thou art in no ſmall errour, and labour from henceforth to reforme thy ſelfe therein; and ſtill haue it in thy mind, when thou commeſt to the place of Teaching, that thou art in nature one quite peruerted, vtterly falne from the way of life: this then muſt be thy drift, that thou mayeſt be recouered from that euill way in which thou walkeſt of thy ſelfe, and ſet into the way of God, and ſo ſtill helped forward and ſettled therein ſo, that thou mayeſt come by euery hearing, neerer and neerer to the Lord. If this bee thy ayme, thou ſhalt be ſure to receiue good, and God will bleſſe thy comming to thy comfort.

Here is next a Rule, by which thou, and I, and euery one of vs may be able to iudge of our ſelues, whether hauing beene long partakers of publike teaching, wee haue gotten any true good by it, yea or no; and ſuch as ſhall giue vs comfort and boldneſſe in the day of Chriſt. Here is the point wee muſt buſie our ſelues in, if wee would bee reſolued thereof. What, are wee conuerted, yea or no? if conuerted, certainely, wee haue profited: if not, our hearing hitherto hath beene in vaine. Why ſhould a man in common vnderſtanding and reaſon loſe ſo much time, either from his lawfull pleaſures or profits, or from companying with his friends, or from any other occaſions, to beſtow the ſame in harkning vnto teaching, if there bee not ſome good to bee gotten thereby? and what reaſon can there bee why a man ſhould not alſo labour to know what good hee gets thereby in the particular? It is no wiſedome for a man to runne away with a conceit of getting good by it, if he be not certayne wherein. Now, here is the particularitie then wherein; euen turning vnto God. About this then let a man beſtow his inquirie, if he would be certayne of his profiting by attendance vpon teaching. To the end this, I ſay, may be the more vſefull, it is neceſſarie that I ſay a little touching this point, concerning the turning or conuerſion of a ſinner vnto God, that ſo, when we conceiue thereof aright, we may be the better able by it to iudge and determine of our profiting. The conuerſion of a ſinner may be thus deſcribed; to be a worke of grace, whereby there is a whole change wrought in the whole man. I ſay, it is a worke of grace. It is not in the power of man to conuert himſelfe. Man, by the ſtrength of nature, cannot haue ſo much as a diſpoſition to it. His *heart*, of it ſelfe, yeelds out no *imaginations*, but ſuch as are [g] *euill*. His natiue filthineſſe cannot

2. *Vſe.*

Touching the conuerſion of a ſinner.

g *Gen.6.5.*

cannot yeeld out any such cleane thing, as a sincere desire to bee turned vnto [h] God. A conuerted sinner, is called Gods [i] *workmanship: Conuert thou me, and I shall be conuerted*, said the Body of Gods people of [k] old: [l] *Draw me*, saith the SPOVSE, *and I shall runne after thee:* hee *works* in his that [m] *which is pleasing in his sight:* [n] *euen the will and the deed:* so that it is a worke of grace wholly; [o] *God doth it of his owne will.* Those Exhortations which are in Scripture, such as I mentioned erewhile, in which God bids vs by his Prophets and Ministers, *Turne, &c.* doe not argue any power in man to turne himselfe, but God vseth them on purpose to bring man to an vnderstanding of his owne impotency in that particular; that so, when he is made thereby sensible of his owne weakenesse, he may the more earnestly looke vp to him from whom this mercy must be sought, and submit himselfe to his meanes and course for his turning. God assumes it to himselfe as his peculiar, to put [p] *a new Spirit within the bowels, and to cause to walke in his Statutes.* I adde withal, It is such a worke, whereupon followeth a change, a holy change, a change of the whole man. A change in reason it must needs bee, for so much the word *turning*, or *conuerting*, doth import. Certainely, there is some alteration in him who is so disposed of. Hereupon it is, that man conuerted, is termed a [q] *new Creature:* and his course is called [r] *newnesse of life:* there is [s] *a breaking off*, [t] *and a forsaking of former wayes:* [u] *A denying of vngodlinesse and worldly lusts, to walke soberly, righteously, and godly in the world.* Lastly, it is a change of the whole man: First, a change of the heart, which is called [x] *A renewing in the inner man:* [y] *A purging of the heart.* Secondly, A change in the outward man too, which is termed [z] *A not giuing the members as weapons of vnrighteousnesse vnto sinne, but a giuing them as seruants vnto righteousnesse in holynesse:* the same Apostle termes it, speaking of both together, [a] *A glorifying of God both in body and in spirit:* he intends it by exhorting to [b] *giue our selues vnto God.* This is briefly the nature of that, which is called the Conuersion or Turning of a sinner vnto God. God is pleased out of the freedome of his rich grace, to alter and change him thorowout, not in respect of the substance, but in regard of the properties, desires, and practice both of soule and body.

h *Iob* 14.4.
i *Ephes.*2.10.
k *Ier.*31.18.
l *Can.*1.3.
m *Heb.*13.21.
n *Phil.*2.13.
o *Iam.*1.18.
p *Ezek.*11.19.
q 2.*Cor.*5.17.
r *Rom.*6.4.
s *Dan.*4.24.
t *Isa.*55.7.
u *Tit.*2.12.
x *Ephes.*4.23.
y *Iam.*4.8.
z *Rom.*6.19.
a 1.*Cor.*6.20.
b *Rom.*6.13.

How to iudge of ones owne Conuersion.

The condition and state of that which *Dauid* here speaks of being thus, let vs now next see how a man may bee able to iudge of his owne conuersion, that so thereby he may conclude and determine touching his profiting by that course of Teaching, vpon which from time to time he hath depended. It were an easie matter to bee large in this, and a man might soone stretch out a discourse concerning this, very farre; but I will reduce it briefly to some necessarie and familiar heads. Let these then be taken notice of as speciall euidences of a conuerted state:

First, A sensiblenesse in a mans selfe of the necessitie of Conuersion to saluation: that is, when a man is confident in it out of that which he feeles in himselfe, that except he be turned and changed from that estate and case in which of himselfe he is, it is vnpossible for him to bee saued.

It

It is an excellent signe of a man in whom grace begins to worke, when there is a thorow-apprehension of such a deale of depraudnesse and wretchednesse in our owne nature, that either there must be renuing, or else there can be no saluation. A man seeth plainely that he is so vtterly corrupt, and so altogether gone awry, that if hee should hold on as hee hath begun, he cannot but be damned. This is that which was in *Paul*, when he said, he [c] *knew, that in his flesh or nature, there dwelt no goodnes.* This made him cry out. [d] *Oh, wretched man that I am, who shall deliuer me from the body of this death?* If then thou art come thus farre, as to find that true in thy selfe, which the Scripture reports touching that masse of corruption which is in mans nature; and when thou heares ought said thereof out of Gods Word, art apt to iustifie it out of that experience which thou hast in thy selfe, and dost therewithall long for no one thing more, then that God in his mercy would euen new frame thee, and cast thee (as it were) into a new mould; this may be a pledge to thee that this worke is begun in thee. All turnings from euill, the Lord works in his by making them a weary of euill, and desirous to be freed therefrom; and a longing in sincerities for a better estate, is a certayne forerunner of a translating thereunto. He who is well inough content to be as hee is, surely, there is not a little beginning of grace in that mans soule.

c *Rom.7.18.*

d *Vers.24.*

Secondly, Because conuersion cannot be, neither is wrought but by a meanes, which meanes is the Word, (e *The Law of the Lord is perfit, conuerting the soule,*) let him that would bee assured of his conuersion, consider how he is affected to the Word; especially then when it is so applyed as is necessarie for the turning of him to whom it is applyed. There is a kind of respectiue affection in diuers to the Word, either because they haue a generall notion of it, that it is of God, or because it yeelds out in many things a kind of contenting knowledge, to such as haue an inclination and disposition of searching after points of worth and excellency; or, because it discouereth a great deale of mercy in God: such particularities as these doe stirre vp a reuerent, yea, and an affectionate respect in many to Gods Word: but here is the triall; the Word of God is pressed to a mans conscience, to the ripping vp of his heart, to the wounding of his soule, to the taxing of his speciall corruptions, to the working of him from those euils to which he is principally affected, and is as with a kind of violence pulling him from them; he that loueth the Word of God so much the more, by how much the more he finds it to deale thus thoroughly and sharpely with him, and is euen glad when he is smitten by it for his secret sinnes, that man hath profited indeede by teaching; he may be termed a sinner turned to the Lord. Hee is *that Wise man*, of whom SALOMON, [f] *who loueth that best by which hee is rebuked most.*

e *Psal.19.7.*

f *Pro.9.8.*

Thirdly, Because an vniuersall change, a change both of soule and body, is the fruit of true Conuersion, therefore let that in the next place be considered of. Looke first in the heart, the speciall euidence of the

change thereof, are theſe two aboue others. Firſt, A lothing and an abhorring, euen of the moſt pleaſing ſinnes, ſuch as wherewith, in regard either of the profit, or carnall delight, or credit that is ſuppoſed to follow thereupon, a man is principally inſnared. Wee muſt needs thinke that man is much changed, who doth euen deteſt that in which ſometimes hee tooke a kind of felicitie. When a man ſhall ſay to that ſinne, euen with a kind of indignation, Get thee hence; which was once dearer to him then his right eye, ſhall wee not vnderſtand ſuch an one to bee ſtrangely altered? Marke and examine thy ſelfe by this: knoweſt thou any ſinne, which ſometimes thy ſoule tooke pleaſure in, which now out of conſcience towards God, thou now hateſt, together with all appurtenances, and inducements thereunto? this is a proofe of thy conuerſion; ſuch a change in the affection cannot bee effected but by grace. Secondly, A deſire and care to know how and which way beſt to pleaſe God; § *Oh, that my wayes were directed to keepe thy Statutes.* This was a notable fruit of *Dauids* turning. The deſire and care of a naturall man is, how he may feed, and vphold, and cheriſh his owne naturall inclinations; how hee may approue his wayes vnto God, is the leaſt part of his care. Hath the ſenſe and ſmart of thy former wandrings made thee to long, Oh, that I might pleaſe God better for the time to come? make much of this affection, it is a certayne token of an holy change. When thou haſt conſidered thy ſelfe within, looke how thou art changed without: for the ſtate of thy outward man cannot but bee according to the diſpoſition of thy inward man: ſinne choked in thy heart, out of all doubt it will dye by little and little in thy life and courſe: ſee then how thou art reformed there; how doſt thou caſt away thy wonted conuerſation? how doſt thou ſhake off thy accuſtomed euils? how doſt thou ſhine like a light in the Place and Calling thou art ſet in? Art thou all one manner of man for thy ordinarie courſe and faſhion of life, voluptuous, vicious, proud, contentious, violent, iniurious, greedy as in times paſt? this is a poore change. I confeſſe, thy changed heart may at times in ſome particulars breake out into ſome faylings: but a ſettled perſiſting in euill there cannot bee, when the heart is turned. A man, in whom phyſicke hath ouer-maſtred his diſeaſe, may haue ſome touches ſometimes, and pangs of his griefes, ſome diſtemper by occaſion: but if he lye ſtill by it, and be all one after one faſhion, as before his phyſicke was receiued, will any man thinke his diſeaſe is ſubdued? Thus haue I performed this vſe. Take it thus in briefe: When Teaching works profitably, it works to the conuerſion of the perſon taught. Art thou a continuall depender vpon Teaching? if thou wouldeſt haue comfort in that courſe, ſee what euidences thou canſt find in thy ſelfe of true conuerſion: Feeleſt thou the need of conuerſion, and longeſt for the mercy of God in that particular? loueſt thou the Word euen when it preſſeth moſt eagerly vpon thee, to turne thee from thy pleaſing wayes? is thy heart changed, thy naturall loue of euils turned into a lothing thereof, thy naturall careleſneſſe in heauenly things, turned into an earneſt deſire

§ *Pſal.119.5.*

of

of knowing how to pleaſe God? is thy life reformed, and thy old ſinnes ſhaken off? and doe now better things then in times paſt ſhew themſelues in thy conuerſation? this ſhewes thou art changed, this proues thou art turned, this is an argument that the Teaching thou haſt heard, hath done thee good. If thou haſt heard neuer ſo long, and it may be, profited in knowledge neuer ſo much, and yet thoſe things thou art acquainted with; thou art yet in thy ſinnes, and thy ſtate is dangerous. Thus of *Dauids* promiſe.

The two and twentieth Lecture.

VERS. 14.

Deliuer me from bloud, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.

DAVID, after the interlacing of a promiſe of indeuouring the comfort and good of others, vpon Gods being pleaſed to afford him that ſpirituall refreſhing and eſtabliſhment which hee craued, doth now fall to a petitioning the Lord afreſh. Few words could not ſuffice for the vttering of his griefe, and for the diſcouery of the ſenſibleneſſe of the guilt of that monſtrous, and (as I may ſo terme it) many-headed ſinne which he had committed. The more he thought on it, the more he perceiued the fouleneſſe of thoſe particulars whereof it was compounded. And now one ſpecialty more being preſented to his thoughts, he could not thinke it inough, that it might bee ſuppoſed to bee lapped vp in thoſe generall acknowledgements and confeſſions of ſinnes which went before, vnleſſe he did inſiſt vpon it in the particular, and therein declare both how hee apprehended it, and how much hee deſired to bee deliuered from it. This in briefe for the courſe and order of the place. More ſpecially wee are here to note: Firſt, The mayne ſuite which *Dauid* makes. Secondly, His obliging or binding of himſelfe vnto thankefulneſſe vpon obtayning it. Touching the mayne ſuite, Firſt, Wee may obſerue what *Dauid* craues, *Deliuerance from bloud.* Secondly, How he ſpeaks to him, and touching him, of whom hee craues it. Touching the firſt, in handling it, I will confine my ſelfe to the particular matter thereof, and not fall into thoſe points, which might bee raiſed out of it if it were treated on apart: for I confeſſe, that ſomething might here bee obſerued touching the nature of ſinne, filling the ſoule with horrour, notwithſtanding the pleaſingneſſe of it at the firſt; touching the neceſſity of making particular confeſſion of particular ſinnes, when they are deſcryed, and ſuch like: but theſe bee points before deliuered in the opening

opening of this Pſalme : but that which is proper to this Clauſe is thus,

The Doctr. *That it is a wofull thing to ſtand guilty of bloud before the Lord.* This is plainely and eaſily grounded out of theſe words, in which *Dauid* earneſtly deſires of God, that hee may bee deliuered from *Bloud*, hauing reference therein to the bloud of *Vriah*, who came vnto an vntimely death by his direction. The ſtory of it is not [a] vnknowne. Hee gaue order to *Ioab* the Lieutenant and Generall of his Army, that he ſhould place *Vriah* in the front of the battell, and at the ioyning of the two Armies, he ſhould ſuddenly recoyle from him, that ſo he might bee cut off by the Sword of the Enemy. It was done accordingly. The remembrance hereof went now to the very heart of *Dauid*; and albeit the matter was ſo carried, as that the world could not charge *Dauid* with the ſlaughter of *Vriah*, (for who would not impute his death rather to the fortune of the warres, then to any plot?) yet the ſoule of *Dauid*, being now arraigned at the Lords Barre, could not ſo put it off; he muſt needs yeeld, it was hee who was ſpecially guilty of his bloud. The Lord alſo found him out herein, ſending him an *Item* by *Nathan*; [b] *Thou haſt killed* VRIAH, *and haſt ſlaine him with the ſword of the children of Ammon.* And then together with the remembrance of *Vriahs* bloud, there came to his minde the bloud of others, who were ſlaine by that occaſion: for as we may in reaſon thinke, that that recoyling which *Dauid* preſcribed to *Ioab*, could not bee with the death of *Vriah* only, ſo it is manifeſt by the ſtory, that at the ſame time, others of [c] *the Kings ſpeciall Seruants were cut off.* Now though *Dauid* could digeſt all this at firſt, yet now his conſcience being thorowly awaked, this alſo was irkſome to him: whereupon it is obſerued, that the word which he vſeth here, is in the Originall, of the Plurall number [*Blouds*,] becauſe he ſeemed to heare in his eares the voyce of many ſeuerall murthers crying out vpon him, and calling for vengeance againſt him from the Lord. This I make the ſenſe of this place: albeit I am not ignorant, that ſome expound *Bloud* here, touching *bloudy* executions which *Dauid* feared might come vpon his houſe: ſome againe (as *Auſtine* by name vpon this Pſalme) interprets it concerning all ſinnes in generall, reputing them to be called *Bloud* by *Dauid*, becauſe they proceede and ſtreame out of our corrupt nature, which the Scripture termeth, *Fleſh and Bloud*: but as any man of ordinary vnderſtanding may conceiue this latter interpretation to bee forced and farre fetched; ſo the former is not agreeing to that minde which wee muſt needs thinke to haue beene in *Dauid*: who (out of all queſtion) was more earneſt to haue the ſinne pardoned, then the puniſhment thereof remooued, and was more troubled, that he had diſhonoured God by ſuch a fault, then that he was lyable to ſuch an heauy iudgement, as was that which *Nathan* threatned, when hee told him, [d] *The Sword ſhould neuer depart from his houſe*: ſo that I will reſt vpon this, that *Dauid* prayed God to diſcharge him of murder; and doe thereupon conclude, what a *fearefull thing it is to be guilty of bloud before God.*

a 2. *Sam.* 11. 15.

b 2. *Sam.* 12. 9.

c *Chap.* 11. 24.

d *Chap.* 12. 10.

How

How hateſull vnto God the effuſion of bloud is, there bee many things ſhew. I remember that phraſe [d] *of Gods making inquiſition for bloud.* The Lord doth make ſearch for euery ſinne; when therefore that act of Gods, which reacheth generally to euery ſinne, is applyed to ſome one particular ſinne; it is an argument that the Lord takes a more ſpeciall notice thereof, and doth euen deteſt and lothe it extraordinarily. *Iſaiah* ſaith, that [e] *he cauſeth the earth to diſcloſe her bloud*, meaning, that albeit men ſometimes for the concealing of murther, doe bury the ſlaine carkaſſes deepe in the earth, or otherwiſe cauſe the ground to drinke vp the bloud, yet the Lord will finde a meanes to detect it; according to that ſpeech of Gods to *Cain*, touching the murther of his Brother ABEL, [f] *The voyce of thy Brothers bloud cryeth vnto me from the earth.* And we ſee it in experience, how ſtrangely God brings ſecret murthers to light, euen many yeeres after the committing them. All ſtories and times are full of examples herein. That ſame bleeding of the perſon ſlaine, at the preſence of the murtherer, which is teſtified by many Writers, and is reported to haue beene ofttimes found true among our ſelues, is (if it bee ſo) a notable euidence of the ſpeciall prouidence of God for the diſcouery of that kinde of euill. But there is no neede to goe further then the plaine Scripture. God in it teſtifieth plainely, that hee will not put vp that ſinne in whomſoeuer; [g] *At the hand of man, euen at the hand of a mans brother, will I require the life of man:* the very [h] *Oxe that did goare a Man or Woman, that the ſame did die, was to be ſtoned to death, and his fleſh not to be eaten. Bloud* (ſaith God) [i] *defileth the land, and that land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it:* and in the ſame Chapter, God would allow no recompenſe for the life of the [k] murtherer. The hornes of the Altar could not protect *Ioab*, though a man well deſcended, and deſeruing well of the State for his many good ſeruices to it, when hee was to bee executed for this [l] offence. [m] *He that doth violence to the bloud of a perſon, let him flee to the graue, and let none ſtay him.* God giues a ſpeciall reaſon, why hee would not indure this ſin to goe vnpuniſhed; [n] *In the Image of God created he man:* man was created to bee among all other his Creatures (as it were) the Lords Vicegerent, the repreſentation of his ſoueraignty, and the ſpeciall euidence of his Wiſdome and Maieſty; and in that reſpect, the wronging of the life of man is vnto him ſo much the more hateſull. It is an abolifhment of that which the Lord appointed to be, for the repreſenting of himſelfe. It is one of Gods Titles of honor, to be the [o] *Preſerver of mankind.* He then that is the cauſe of the ruine of a man, is in that moſt directly oppoſite to God, and muſt therefore be to him the more abominable. It is the Deuils ſtile, [p] *a murtherer from the beginning.* This kind of euill doth eſpecially transforme a man into his likeneſſe. Much might be ſaid concerning this; the inward affrightments, the ſecret vexations, the exceeding feares, which they are exerciſed with, who are guilty of this kind of ſinne, are a notable teſtimony of the horribleneſſe of it. It is memorable that which *Procopius* an Hiſtorian reports, touching one

d *Pſal.9.12.*
e *Chap.26.21.*
f *Gen.4.10.*
g *Gen.9.5.*
h *Exod.21.28.*
i *Num.35.33.*
k *Verſ.31.*
l 1.*King.2.29.*
m *Pro.28.17.*
n *Gen.9.6.*
o *Iob 7.10.*
p *Ioh.8.44.*

one *Theodorick* King of the *Gothes*; how that hauing slaine *Boetius* and *Symmachus*, two both noble and innocent persons; the guilt of that horrible fact cleauing close to him, he had a strong imagination, that the head of certaine fish which was set vpon his table, was the head of *Symmachus* gaping and yawning vpon him: the very conceit whereof strook him into such a quaking fit, as was the beginning of an extreme sickenesse, vpon which he shortly dyed. Such gastly thoughts doe ordinarily pursue those that haue defiled their hands in the bloud of others. Me thinks, when I read that saying of *Paul* to the Elders of *Ephesus*, [q] *I take you to record, that I am pure from the bloud of all men*; I doe imagine with what contentment the Apostle spake it, reioycing in his soule that hee was not chargeable before God with any matter of *bloud*. These things may serue for the laying open of this Doctrine, though yet I cannot but adde one thing more which now comes to my mind. *Dauid* had a purpose to build a Temple to God; but God told him he should not: and this was the reason, *Thou hast shed much bloud, &c.* and agayne, in the same Verse, [r] *Thou hast shed much bloud vpon the earth in my sight*: which albeit I doe not take it to be an obiecting to *Dauid* his murthering of *Vriah*, but onely to be meant touching his courses in following the warres; yet, mee thinks, I may verie well gather thence, that if God thought not the building of a Temple a meet seruice for *Dauid*, because he had beene a man trayned vp in bloud, though it were in lawfull wars against the enemies of his state and Kingdome; surely then much more is the very soule of the Lord against those that shed bloud vniustly. Euen in that refusing of *Dauid* for that seruice, God would shew how much, bloud and slaughter doth displease him. I come to the Vse.

q *Act.* 20. 26.

r 1. *Chro.* 22. 8.

The Vse.

To make vs all afraid, how we doe bring vpon our selues the guilt of bloud: It is a terrible thing to be chargeable with bloud before God. No doubt it made *Dauid* shake and tremble, when he considered how the bloud of innocent *Vriah*, and of other his honest and wel-deseruing followers, was shed by his meanes. Haply by their slaughter, he caused much sorrow and griefe to many fathers, wiues, children, kinsfolke: it might be, that some were vndone thereby, and exposed to the wrongs and miseries of the times. Out of all question, the soule of *Dauid* was vexed with the seuerall and distinct consideration of these things; euery of these particulars came as freshly to his thoughts, as the cruelty against *Ioseph* was reuiued in the memory of his brethren: when at their comming into Ægypt, they were like to fall into some trouble; then they could say one to another, [s] *We haue verily sinned against our brother, in that we saw not the anguish of his soule when he besought vs.* All the concurrences and appurtenances to such a sinne, doe collect themselues together, to the amazing and tormenting of a guiltie conscience. Now this presseth vpon vs a diligent care to take heed of this sinne: which poynt that it may be the more working with vs, I will indeuour to shew how we eyther doe, or may bring vpon our selues the guilt of bloud before the Lord. I might herein inlarge my selfe so farre as the limits of the

s *Gen.* 42. 21.

How one may be guiltie of bloud.

sixt

sixt commandement, which comprehends within the compasse of it, many things, according to that exposition of our [t] Sauiour, who maketh euen rash anger, and intemperate words, and spitefull speeches, to be degrees of killing: but I will note onely such particulars as are of the most haynous nature in this kind, and doe more notoriously bring the *guilt of bloud* vpon a mans head. And here my order shall be thus; first, I will discouer how by those of the Magistracie, and persons furnished with ciuill authoritie, this guilt may be drawne: secondly, how by those of the Ministrie: thirdly, how otherwise in common life. Men in authoritie may be chargeable with bloud two speciall wayes. First, by not doing iustice vpon those, who are sheaders of bloud. It is Gods ordinance, that [u] *he who sheadeth mans bloud, by man* (that is, by the Magistrate) *his bloud shall be shed:* where there is a default herein, and the spillers of bloud are let to breathe still vpon the earth, they, by whose conniuence this is, are guilty of bloud before God. This may be gathered out of the speech vsed by *Salomon*, when he gaue commandement for execution to be done vpon *Ioab*: he would haue it to be, [x] *that bloud might be taken away from him, and the house of his father:* intimating thereby, that if *Ioab* had beene permitted by the indulgence of authoritie to haue gone downe to the graue in peace, hauing smitten two more righteous persons then himselfe, both he and the whole Royall Family should haue beene lyable to an account for bloud before the Lord. In matters therefore of this kind, Magistrates cannot be two strait, in making diligent inquiry after bloud, and in following those to the death that haue shed the same. There ought by the Law of God to be no toleration, nor dispensation in this case. It cost *Dauid* sweetly for passing ouer the murder of *Amnon*, done by his sonne *Absolom*. God raysed him vp to seeke his bloud, whose bloud ought of right to haue beene powred out like water on the earth, for the sheading of anothers bloud.

Secondly, Magistrates may be guilty of bloud by carelesnesse, and neglect to vse their power, for the deliuery of the oppressed out of the hands and power of the spoyler. It is an excellent place to this purpose: [y] *Ierusalem was full of iudgement, and iustice lodged therein:* but now *they are murderers:* why *murderers?* because no good Iusticers: they sought not to deliuer the poore from him which was too strong for him, nor him that was in misery, from him that spoyled him: haply they could passe it ouer with that noted by SALOMON, [z] *Behold, we knew not of it*; or otherwise were willing not to see, or their eyes were blinded by gifts, that they could not see; or else wanting that which is called [a] *Courage for the truth*, they could be content to let such things alone; neuer binding themselues to that of IOB, [b] *The breaking the iawes of the vnrighteous, and the plucking of the prey out of his teeth.* We may pray that this sinne may not be laid to the charge of the Magistrates, and great men of our times, among which there are so few which labour to imitate God in that particular, for which he is termed [c] *The helper of the friendlesse.* It is the glorie of a good Magistrate, when [d] *the blessing of him that is ready to perish, shall come vpon him.*

Now

t *Matth.5.22.*

u *Gen.9.6.*

x *1.King.2.31.*

y *Isa.1.21.*

z *Prou.24.12.*

a *Ier.9.3.*

b *Iob 29.17.*

c *Psa.10.14.*

d *Iob 29.13.*

Now for Miniſters, they alſo ſhall be guiltie of bloud, it being placed by God to watch for ſoules, they ſhall, by not ſhewing the people the counſell of God, betray them into the power of the Deuill. This is manifeſtly and vndeniably proued, firſt, by that ſpeech of *Pauls*, which I made vſe of ere-while, who therefore determined touching himſelfe, that
e *Act.20.27.* [e] *he was pure from bloud*, becauſe *he had kept nothing backe*: which proueth, that if he had been ſilent and backward in dealing vnto the people the Goſpel of God, he ſhould haue beene guiltie before God of their
f *chap.3.18.* bloud. And then by that knowne ſaying of God vnto EZEKIEL: [f] *When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wayes, that he may liue; the ſame wicked man ſhall dye in his iniquitie, but his bloud will I require at thine hand.* Doth not that make it playne, that a careleſſe and negligent Paſtor is a murtherer in Gods account? How ſhould this ſtirre vs vp, whom God hath put in the ſeruice of his Church, to be inſtant in preaching, leſt we be called to a reckoning for bloud at that day? And ſurely, by how much the more excellent the ſoule of man is then the body, by ſo much the more haynous is the murther thereof, then the murther of the body. Hereupon, the Prieſts of old, by whoſe neglect the people
g *Hoſ.6.9.* were deſtroyed for lacke of knowledge, were termed [g] *Murtherers in the way*. A good caueat for thoſe, who take on them the roome of Miniſters in the Church, and yet want skill to diuide the Word aright, and to giue to thoſe of the Lords Family, their portion of meat in ſeaſon; as alſo for thoſe, who being able, and hauing gifts, yet notwithſtanding doe hide their talent in a napkin, and ſtarue the ſoules which depend vpon them: ſurely, it ſhall be eaſier for theeues and robbers, for murtherers and bloud-ſheaders in the day of Iudgement, then for ſuch. A man cannot ſpeake too much, nor too ſharpely concerning theſe, by whom the kingdome of Satan is ſo much aduantaged, and ſuch a world of ſoules put in hazard for whom Chriſt dyed. If *he* who *withdraweth the corne* by which the body is to be fed, *ſhall haue a curſe*, according to that of
h *Prou.11.26.* *Salomon*; what ſhall be held to be their due, who keepe backe that food by which ſoules ſhould be fed vnto eternity? And how can it be, but according to the words of that now Reuerend Archbiſhop of *Canterburie*, in his Lectures vpon IONAS, *A mans heart ſhould oftentimes ake, and his very ſoule tremble, to thinke what ones thus faultie, be ouer ſoules yet in many places; and that time hath not yet worn out that vnkind brood, which the Papacie did hatch vp to our Nation; who*, as he alledgeth out of IOHANNES AVENTINVS, *if they were Laymen, are ſo baſe and rude, they ſhould ſcant be counted fit to keepe Swine?* Surely, a man may thinke in regard of thoſe, that he heareth that voyce which *Ieremie*
i *Ier.4.31.* ſpeakes of, *As of a woman trauelling, or as one labouring of her firſt child; euen the voyce of the daughter of Zion, that ſigheth and ſtretcheth out her hands, with, Woe is mee now, for my ſoule fainteth becauſe of the murtherers.* When *Dauid* longed, being in the warres, for ſome of the water of the Well of *Bethlehem*, and three of his worthie men had broken into

into the Hoſt of the *Philiſtims*, and brought him ſome of it; vpon better aduice he would not drinke thereof: [k] *Be it farre from mee, O Lord, that I ſhould doe this: is it not the bloud of the men that went in ieopardy of their liues?* How dare men eate, and drinke, and fill, and make themſelues rich with that which is the bloud of ſoules; I meane thoſe reuenues and profits which they receiue out of Pariſhes, in which they doe not labour to winne ſoules? How doe they not feare leſt this bloud will cry againſt them, in the Day of vengeance? Mee thinks when wee heare *Dauid* crying out ſo eagerly and ſo earneſtly, and with ſuch an euidence of inward horror, *Deliuer me from bloud, O God*, it ſhould make vs looke about vs, and conſider how we ſhall anſwere, when the bloud of thoſe, who haue periſhed through our ſilence and vnfaithfulneſſe, ſhall bee required at our hands. In the Name of God, let vs thinke vpon it: we may deuiſe many pretences, by which we may imagine, we ſhall eaſily waſh off this guilt, as *Pilate* ſuppoſed by the ceremonie of waſhing his hands in the preſence and view of the people, to cleere himſelfe from the bloud of our [l] Sauiour; but God cannot be ſo mocked. The matter of ſoules is of another nature, then that it ſhould bee ſo ſlighted ouer. Remember we euer when we feele in our ſelues any diſpoſition to ſlackneſſe and ſeldomneſſe in our dutie, wee may bring vpon our ſelues the guilt of bloud; and let vs aſſure our ſelues, God will haue an account for euery ſoule which is committed to our charge. It is ſaid in matters of the Common-wealth, that the King muſt know and haue a reckoning of the life of his Subiects; and therefore when any man is found to bee caſually dead, there is ſuch a ſtrait courſe of inquirie, how and which way hee came to his end: ſurely, God will much more call to an account for euery ſoule; and wo to vs that euer wee were borne, if our ſilence and inſufficiency ſhall be found acceſſarie to the ruine of any one. If, as *Paul* ſaith, [m] *the loue of Chriſt cannot conſtrayne vs*, yet let this worke vpon vs, *Take heed how we come to an account for bloud.*

k 2. *Sam.* 23. 17.

l *Matt.* 27. 24.

m 2. *Cor.* 5. 14.

The third branch, is to ſhew how this guilt may bee in common life. And here (not to ſtretch out my ſelfe to euery particular) I will note only two ſpeciall things which are meete to be noted herein. And the firſt is, the courſe of voluntarie *Combates*. Men fall out, and are at words, and grow to further heate; at laſt they conclude a meeting, and there trie it out at the ſharpe, and one becomes the ſlaughter-man of the other, or at leaſt the effuſion of bloud, and the taking away of life is on both ſides deſired. All the Sope and Nitre in the World cannot waſh away the guilt of bloud from this practice. Whatſoeuer men pretend herein, either for the triall of manhood, or for the putting by the imputation of Cowardize, or for the maintenance of Reputation, it cannot excuſe in this caſe. And howſoeuer the World many times applaudes thoſe things with termes of Worth, of Gallantrie, of Braue-ſpiritedneſſe, and the like, yet it is murther in Gods account. Thy wrong, which thou pretendeſt to right in this caſe, either it is iuſt or vniuſt, either it is true or imagined. If it be true and iuſt, [n] *Doth the Magiſtrate beare the Sword in vaine?*

Touching ſingle Combates.

n *Rom.* 13. 4.

vaine? Who art thou, that thou ſhouldeſt take his office out of his hands,
o *Rom.*12.19. who ſaith, ° *Vengeance is mine, I will repay?* If it bee imagined and vniuſt, why ſhould it be maintayned by ſuch a price as thine owne life, or anothers? All the matter mainely is this; a man is vtterly diſgraced, if either he purſe vp a diſgrace, or elſe decline the fight when he is challenged. But to a Chriſtian this ſhould be inough, that it P *is a mans glorie to paſſe by an offence:* that q *he which ruleth his owne mind, is better then he which winneth a Citie.* Sinne againſt God is more to bee feared, then ſhame amongſt men; and true Chriſtianitie to bee preferred before idle Manhood. Men are deceiued in the point of Manhood. It is the cauſe which ought eſpecially to be reſpected, and when that is worthy, then it is fortitude for a man to bee prodigall of his life: but otherwiſe for a man vpon euery word, either to aduenture, or to ſeeke bloud, is no true magnanimity. Was *Auguſtus Cæſar* a Coward in the repute of the Heathen, when receiuing a challenge from *Anthony*, hee returned him this anſwere, that if *Anthony* had a diſpoſition to die, or were weary of his life, there were wayes inow elſe to death beſides that. The challenge was reiected, and yet his honour vntaynted. It was a worthy ſpeech which *Ioſephus* the Iew made to his ſouldiers, being in a Caue where they lay hid after they loſt the City *Iotapata*, taken by *Veſpaſian* the Romane Generall; they, rather then they would beare the diſgrace of being taken by the enemie, would needs, like the young Gallants at
r 2.*Sam.*2.26. *Helketh-hazzurim*, r *one runne his ſword into his fellowes ſide*, and ſo make an end of themſelues. The Reaſon of fleſh, haply, might commend this reſolution; but what ſaid *Ioſephus* to perſwade them to the contrarie? *The Almightie hath giuen vnto vs our life as a moſt precious treaſure, he hath ſhut it and ſealed it vp in this earthen veſſell, and giuen it vs to be kept, till he himſelfe doth aske for it againe. We are neither to deny it when he ſhall require it, nor to caſt it forth till he command it.* An excellent ſaying, prouing that a man ought not to aduenture his life, but when he hath ſpeciall warrant from the Author of Life ſo to doe. Now in all theſe quarrels let it bee conſidered, what allowance there is from God herein, and I am ſure, there ſhall be found none. Let it be forborne then to examine theſe courſes by the opinion of men, but let vs trie how they may paſſe for currant before God. *Auſtin*, ſcanning the particulars of
ſ 2.*Mach.* that fact of ſ *Razias*, who killed himſelfe, and meeting with theſe words of the Authors, who ſaith, that RAZIAS *dyed nobly*; Better, ſaith hee, if it could haue beene reported that *he dyed humbly*. It may be wel applyed to the death of ſuch, as come to their ends by the proſecution of ſuch quarrels. I will conclude this point with an excellent ſpeech of *Bernards*, concerning vniuſt fightings, and in that number I eſteeme theſe: *If in thy fighting thou haſt a mind to kill another man, and then art ſlaine fighting, thou dyeſt a Murtherer: if thou preuaile and kill the other, thou liueſt a Murtherer: whether thou liue or die, be conquered, or Conquerour, it is not good to be a Murtherer.* So that the concluſion is, that, which way ſoeuer it fall out, murther it is before God. Miſerable for a man to bee

ſlaine,

slaine, and so to goe to his reckoning, whiles hee is maliciously labouring to take away anothers life: as miserable if he kill, to be continually haunted with the conscience of bloud. All the fame and commendation of valour and brauery, and of doing the businesse vpon faire termes, cannot counteruaile that vexation. This much I thought good to speake hereof, this Text affording me so iust an occasion; and it being also one of the euils of our loose daies, that many scarce account themselues men, till they haue made a brawle, and entred a *Combat* vpon occasion of some word: and euery other-while there commeth newes of some of the Gallants of the times; *Oh, they haue beene in the field, the one is slaine, the other is fled*; or they be both hurt: and here we harken to the grounds of the quarrell, and to the manner how each quitted himselfe, &c. but we neuer lament the sheading of bloud; and euen therein also wee bring a secret guilt vpon our selues, in not sorrowing that the Land by this meanes should become a very *Acheldama*, that is, *a field of bloud*. Thinke not now I reade a Lecture of cowardise, and of baseneſſe. I remember what *Hierome* saith vpon those words of our Saviour, [t] *Iudge not, that you be not iudged: Christ doth not forbid to iudge, but rather teacheth how to iudge*: so this is not to ouerthrow valour, but to direct it. True manhood is not in quarrelling and brabbling for priuate iniuries, or in stabbing for a word of disgrace, but in maintenance of Gods Honour, in preseruing thy allegeance to thy Prince, in safe-guarding thy Country. Hee is to bee reckoned among Martyrs, who vpon conscience, and in knowledge, ingageth himselfe vpon these occasions. Remember here by *Dauid* what it is to bee countable for bloud. Wee cannot say *Dauid* was a coward: the Text saith, he [u] *had an heart like the heart of a Lyon*: and yet when he felt the guilt of bloud, it made him shrinke and cry out, as we heare him in this place, *Deliuer me from bloud, O God*: and why may we not thinke, that whereas *Dauid* who was neuer knowne to turne his backe vpon his enemy, when he heard of *Absaloms* treason, was the first which said, *Vp, let vs flie*: and after wept as hee marched with his Troupes vp the Mount of [x] Oliues? why (I say) may we not thinke that the very remembrance of this *guilt of bloud* danted his heart, as thinking that now God with bloud would bee auenged for bloud? Well might he thinke so, considering that the Head of this mutiny was a murtherer, whom he himselfe had before suffered to escape: and so be sure, that whatsoeuer thy resolution and spirit bee, yet when thou commest to be arraigned before the Lord for bloud, it will strike thee downe, and bring that [y] *sound of feare into thine eares* spoken of that [z] *trembling heart*, that aptnesse to [a] *quake at the very shaking of a Leafe*.

t *Matt.7.1.*

u *2.Sam.17.10.*

x *2.Sam.15.14, 30.*

y *Iob 15.21.*
z *Deut.28.65.*
a *Leuit.26.30.*

The second kinde of bloud-guiltinesse which is in common life, and needs pressing in these dayes, is the sinne of oppression. I meane by it, all that hardnesse and extremity of dealing which is in the world, whereby men of more power then others, doe draw much to themselues, by biting, vndoing, keeping low of others. That this sinne is also a sinne of bloud, appeareth by those termes in Scripture, in which, they

which are chargeable herewith, are said to [b] *beate the people to pieces:* [c] *to eate them vp as one would eat bread:* [d] *to spoile like Lyons:* [e] *to swallow vp the poore:* [f] *to eate their very flesh, to flay off their skinne from them:* and the aduancing of estates by this meanes, is called [g] *a building with bloud:* it is euen the very same in effect which is called [h] *a building by vnrighteousnesse.* These kindes of speaking make it playne, that the sinne of oppression is a bloudy sinne. It makes one man as a Wolfe to another: when *Iehoiakim* the King is challenged for his sheading of innocent bloud, it was not so much for the verie act of bloudsheading according to the letter, as for his couetousnesse, [i] and for his oppression. How many be there (this being true) who haue iust cause to crie out, Lord, *Deliuer mee from bloud:* the World being so full of such as (according to that of the Prophet) [k] *are become great, and waxen rich, are waxen fat, and shining with that which they haue euen wrung and pressed out of* (as it were) *the very heart and bowels of others:* when it commeth to that which *Habacuk* calleth, [l] *The crying of the stone out of the wall, and the answering of the beame of the timber*; it wil be found, that they haue in a maaner layd their foundation in bloud. How otherwise shall we interpret those things which are by vsuries, extortions, rackings, taking of aduantages, and such like? Shall not *Pharaoh* and his *Ægyptians* be condemned for bloud at the last day, in that they made the poore *Israelites* wearie of their liues by sore labours, and with those impositions which they laid vpon them most [m] cruelly? and so no doubt shall they be reckoned among men of bloud, who make the liues of their poore vnderlings irksome vnto them, by their straitnesse towards them, by working vpon their necessities, by griping them in their takings, by keeping them in a perpetuall toyle and drudgerie, that they may be able to satisfie their infinite demaunds: and consider this, yee deceiuers of the people, whose fulnesse and flourishing in the world, is vpheld by others payne and pinching, while by your tyrannie they are made to eate little other then the bread of sorrow; beware of bloud, [n] *breake the bands of wickednesse, take off the heauie burthens, let the oppressed goe free.* Thinke with *Iob*; If you continue to doe this, [o] *what then shall you doe when God standeth vp? and when he shall visit you for these things, what shall you answer?* [p] *Woe to thee that spoylest, and was not spoyled.* [q] *This is an euill sickenesse vnder the Sunne,* at this day: *Behold, the teares of the oppressed, and none comforteth them.* We are euen as [r] *the Fishes of the Sea, the great ones deuoure the little ones.* Let euery man consider his owne gettings, and looke well to it, that there bee nothing found there, that is gotten with the regreat of others. And thus haue I brought this vse to an end. Wee haue beene exhorted to beware how we make our selues *guiltie of bloud.* DAVIDS speech here is an argument, that it is an heauie thing so to be. To the end that this might worke the better, I haue touched some particular branches of bloud-guiltinesse, and shewed that albeit a man may be free from the more noted kind of murther, which wee all account so, and which the very light of nature, and

b *Isa.*3.15.
c *Psal.*14.4.
d *Psal.*17.12.
e *Amos* 8.5.
f *Mic.*3.3.
g *Hab.* 2.12.
h *Ier.*22.13.
i *Ier.*22.17.
k *Ier.*5.27,28.
l *Chap.*2.11.
m *Exod.*4.14.
n *Isa.*58.6.
o *Chap.*31.14.
p *Isa.*33.1.
q *Eccle.*4.1.
r *Hab.*1.14.

and the Law of Nations condemneth by that name; yet in other reſpects he may be chargeable: as if he be a Magiſtrate, by remiſneſſe and conniuence in the auenging of bloud, by not ſeeking the reſtraint of violent, euill, and vnmerciſull men: if hee bee a Miniſter, by ſlackneſſe or inſufficiencie to deale to the people of God the Bread of life, for the feeding and preſeruing of their ſoules; if hee bee otherwiſe (whatſoeuer he bee) a raſh aduenturer of himſelfe, or an hazzarder of others in quarrels vpon priuate iniuries, or if he be an oppreſſor and cruell-dealer, that ſeekes gaine to himſelfe out of others preſſures. All ſuch haue cauſe to learne here by *Dauid*, what it is to bee *guilty of bloud*. I will not make the ſinnes of all theſe equall, but ſure I am, they are all bloudy-crying-ſinnes, and ſuch as to which belongs an eſpeciall wo: I might, I know, haue extended this point further, as againſt the Church of Rome, which makes the effuſion of bloud, euen the bloud of Princes, the Anointed of the Lord, to be meritorious; and which doth generally thorow the world aduance and ſpread it ſelfe by bloud: witneſſe the cruell Maſſacres in France, the bloudineſſe of the Inquiſition in the Low Countries in the time of Duke *d'Alua*, the barbarous ſlaughters of many milions among the poore *Indians*, vpon whom, as reports *Bartholomæus Caſas*, a Biſhop that liued in that Country, *the Spaniards aſſoone as they had diſcouered the Nation, fell like Woolues, Lyons, Tygers, and did nothing but teare them in pieces, and torment and murther them by vnheard-of cruelties*: witneſſe all the bloudy deſignes for *England*, though as yet in the mercy and goodneſſe of God neuer accompliſhed. But thus, as the Citie of Rome was firſt founded in bloud, (the two brothers *Romulus* and *Rhemus* that firſt began it, the one killing the other;) and as the firſt intitling the Biſhop of Rome, The vniuerſal Biſhop of the Chriſtian world, was gotten by bloud, euen by the bloud of *Maurice* the Emperor, ſlaine by *Phocas*, who to gratifie *Boniface* (the then Pope) for his aſſiſtance in attaining the Empire by ſuch vile meanes, ſtabliſhed that title vpon him, which his predeceſſor *Gregorie* could not indure to heare of: So it hath continued ſtill bloudy, breathing out like *Paul* before his conuerſion, threatnings and ſlaughters againſt the Diſciples of the Lord, that ſo ſhee may ſhew her ſelfe to bee indeed that *Scarlet-coloured Harlot*, deſcribed by *Iohn* in his Reuelation, who is ſaid to be euen [f] *drunke with the bloud of the Saints*. Thinke we they ſtood much vpon termes of bloud, who in the Powder-plot were reſolued, not to reckon of the liues of many of their owne fauourites, ſo that with them they might deſtroy their ſuppoſed enemies? No doubt, if it had ſucceeded, ſome of them beholding the euent, and ſeeing the monuments of their crueltie, would haue ſhewed themſelues ſo minded, as was once one *Voleſius* a Proconſull in Aſia vnder *Auguſtus* the Emperour, who when he had beheaded three hundred in one day, walked inſolently betwixt the heaps of carkaſſes, and applauding himſelfe, cryed out, *O exploit worthy of a King!* In ſome ſuch ſort it is likely they would haue triumphed in that bloudy ſlaughter. This matter might thus haue beene followed not vnfitly, to ſhew

[f] *Reuel.* 17.4,6.

O rem verè Regiam!

the difference betweene the ſpirit of *Dauid*, and the ſpirit of Poperie; the one trembling at bloud, the other (as it were) triumphing in it; the one troubled for cutting the lap of the Coate of the Lords Anointed, the other diſcontented, that it cannot cut the throats of thoſe that are made Heads by God ouer his people. This is the difference betwixt the Church of Chriſt, and the Church of Antichriſt. The Church of Chriſt is alſo red with bloud, but it is as a [t] *Sheepe appointed to the ſlaughter*: The Church of Antichriſt is bloudy like the *Lyon* ſpoken of, which [u] *lyeth not downe till he drinke of the bloud of the ſlaine.* I could not but giue a touch of this point vpon this occaſion: not ſo much ſimply to make a kind of excurſion or rode againſt the Romiſh Church, as to moue vs to thankefulneſſe to God, who hath beene pleaſed to deliuer vs from the yoke thereof, it being indeed a very butcherie both of bodies and ſoules: and little doe wee conſider as wee ſhould, what God hath done for vs in defeating Popiſh plots, and in turning their bloudy deuices vpon their owne pates. Wee inioy the benefit of this peace and freedome, and ſit euery man vnder his owne Vine, and vnder his owne Fig-tree, but we looke not vp to him that hath done this great thing for vs wherein we reioyce: ſo that notwithſtanding the great goodneſſe of God towards vs, it is to bee feared we will bring our owne bloud vpon our heads, by our ſlighting ouer the bleſſings wherewith we are followed, and by that which is noted in the [x] Iſraelites, *viz.* that *as they were increaſed, ſo they ſinned againſt the Lord.*

t *Rom.8.36.*

u *Num.23.24.*

x *Hoſ.4.7.*

Thus hath this point of Doctrine carryed mee farre, that I cannot adde other things which were in my thoughts. It ſhall bee well, if wee make good vſe of this, in fearing how we make our ſelues any way guiltie *of bloud* before God; whether it bee in regard of the bodies or the ſoules, either of others or of our ſelues.

The three and twentieth Lecture.

VERS. 14.

Deliuer mee from bloud, O God, which art the God of my ſaluation, &c.

WHen vpon the faſtning my Meditations vpon this Clauſe, [*Deliuer mee from bloud,*] I perceiued how varietie of matter did euen increaſe vpon me, it brought to mind a ſpeech of *Hieromes*, which I had read, touching the Epiſtles of *Iames, Peter, Iohn,* and *Iude*, that *they are both ſhort and long too: ſhort in words, long in ſubſtance:* ſo is this ſpeech of *Dauid:* The forme of words is briefe, the matter to be wrought out of

Breues pariter & longæ, longæ in ſententijs, breues in verbis.

it

it is more large. Already there hath beene ſo much gathered hence, as hath beene the matter of one Sermon. There are yet two points more to be obſerued hence, not meete to be let paſſe. How he deſired to be diſcharged of bloud, we haue heard. It is now next to bee conſidered, both what drew him to an offence of this kind, and how hee became guiltie thereof: two things iuſtly to bee noted here: for, ſith *Dauid* confeſſeth himſelfe chargeable with bloud, if God ſhould deale with him in extremitie, it is meete wee ſhould inquire both into that which led him into ſuch a ſinne; and into the reſpect, which brought him within the compaſſe of murther in the Lords account. For, declaring the former, I ſet downe this Doctrine,

That great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another as bad, or worſe then it ſelfe. It was a great Euill, that of *Dauid*, in defiling himſelfe with *Vriahs* wife; no doubt, hee felt ſmart not a little through that: but behold, by it hee was plunged into another; wee heare him now crying out for *bloud*. The Deuill preuayling with him in the ſinne of Adulterie, brought him to commit Murther alſo. Bloud muſt be ſhed, to hide vnchaſtneſſe from the World. I ſuppoſe wee are not generally ignorant in the Storie: *Bath-ſheba* the wife of *Vriah*, being, in his abſence, (at that time following the Warres) defiled by *Dauid*, proued with child: and ſent tydings thereof to [a] *Dauid*: *Dauid*, now vpon the knowledge hereof, being more deſirous to auoid diſgrace before Men, then to make his peace with God, fell to deuiſing with himſelfe, how to find ſuch a couert for his fault, that the World might not be able to eſpie it. He ſends ſpeedily for *Vriah* from the Campe, vnder a colour of deſiring to bee made acquainted by his report with the ſucceſſe of the ſeruice; but the truth was, that by his being at home, and companying with his wife, that adulterous conception might be, if not altogether ſecured, yet the leſſe ſuſpected. This plot not ſucceeding, though it was tryed twice, yea and edged, by making *Vriah* drunke, the thoughts of *Dauid* did not ſo giue ouer; neither tooke hee occaſion by his being diſappointed in that attempt, to obſerue Gods Hand, and to make haſte to humble himſelfe betimes: but as one carryed with a kinde of violent and deſperate humour, hee deuiſeth how to take away *Vriahs* life, hoping by that meanes, a free way being made for his matching with the Widdow, to conceale (that which hee reſpected moſt) his owne ſhame. Thus he, who ſtood not out againſt the temptations to the adultery, is become (out of a deſire and hope to ſmother that) a man of bloud. It was farre from *Dauids* purpoſe, to prepare himſelfe, by wronging *Vriah* in his bed, to offer violence to his life; but being now taken in a Snare, through want of holy circumſpection, it is not as he once meant, but as he will, euen that Tyrant and enemy the Deuill, to whom hee hath inthralled himſelfe. The Spirit of God hath of purpoſe, as an example to vs herein, left *Dauid*, that we may ſee what manner of thing ſinne is, and what a dangerous trayne followeth a great euill, which will euen (as it were)

The firſt Doctrine.

[a] 2. *Sam.* 11. 5.

were) throng in, and can hardly be kept out, when that is let in. He that tooke not heede of *Adultery*, is now called to an account by his owne terrifying and accuſing conſcience, for *Bloud* before the Lord. And this very particularity, of the following of the ſinne of vncleanneſſe by the ſinne of murther, is confirmed and iuſtified by too much experience. Strange wickedneſſes in this kinde haue beene committed; ſometimes for the furtherance of vnlawfull deſires, and for the procurement of full ſcope to vnbridled luſt: ſometimes for the hiding of ſuch euils, that ſhame and puniſhment may bee eſcaped. How often in theſe times doe wee heare of practices, for the ſuffocating and choking of conceptions, of the ſlaughtering of Infants, and deſtroying them in the birth by the mothers thereof? The ſtranglings of Children begotten by fornication in Abbyes and Nunneries (ſince that time diſcouered by their bones in many places,) may ratifie this point, touching making way to murther by adultery. Now for the more generall point, *of one ſinne breeding, and begetting, and making way to another*, euen as adultery here drew to bloud, it is no hard thing to proue it. Wee haue a ſaying concerning matters of opinion, *that one abſurdity entertayned, brings with it many more*: it is more true in matters of life and practice, that ſinnes are ſo (as it were) the one linked in the other, that as in a chaine, the drawing of one linke cauſeth the following of the reſt: ſo the admittance of one notorious ſwaruing from the Law of God, brings with it another and another, vnleſſe God reſtraine it. Euen as a ſtone caſt into a Poole maketh a circle where it falleth, and that circle another, and ſo forward ſucceſſiuely, till it come to the banke; ſo euill groweth of euill, and one wickedneſſe begets another: ſo that in the nature of ſinne, there cannot but be [b] *a falling away more and more*, and [c] *a waxing worſe and worſe*, vnleſſe God in mercy put ſome ſtop and limitation thereunto. That which *Salomon* ſaith of the [d] *beginning of ſtrife*, is true of the beginning of euery ſinne, it is, *as the opening of the waters*. Let the water haue but a ſmall hole made for it, it will ſoone make way for it ſelfe, and that which is but a ſlender ſtreame at the firſt, will ſoone grow to a bigneſſe vnreſiſtable. It is not vnfit, the compariſon which is vſed, by which ſmaller euils are likened to ſome companions of Theeues, who being of leſſe greatneſſe, are put in at the window of an houſe beſet, to open the doores vnto the greater; all to ſhew how working one ſinne is for another, and how almoſt vnpoſſible it is for a man to giue entertaynement vnto one, and yet to keepe out the others that attend it. What a troupe of ſinnes brake in vpon *Adam*, after hee had once begun to lend to his wife a more indulgent eare, then was conuenient? how eaſily did credulity and lightneſſe of beliefe creepe in? Thence came ambition, thence diſobedience, thence a ſhameleſſe excuſing of euill, with a poſting it ouer vnto [e] God. Did not *Noah* his not watching ouer himſelfe in the vſe of Gods Creatures, carry him headlong into drunkenneſſe? Did not drunkenneſſe ſo bereaue him of all power ouer himſelfe, that contrary to common humanity, [f] *hee lay naked in his Tent?* Did *Lots* intemperancy

b *Iſa.1.5.*
c *2.Tim.3.13.*
d *Pro.17.14.*
e *Gen.3.*
f *Gen.9.*

temperancy reſt it ſelfe in one degree? Did not exceſſiue drinking make way for inceſt, yea, for a doubled euill in that ſ kinde? *Peter* not being aware of the euill of that ouer-confident humour which was in him, and ſo cherißing it in himſelfe, by it was carried into a place of danger, vnarmed againſt ſpirituall aſſaults, how ſuddenly was hee lapt in with a threefold denyall of his Maſter? When *Ionah* had giuen way too much to his owne paſſion, how ſoone came he to that extremity of teſtineſſe, that he feared not (as it were) to chop with God, h *I doe well to be angry?* Who would haue thought that a man of his grace, ſhould haue euer gone ſo farre, as to inſtitute ſuch an vniuſt heate euen to Gods Face? This following of ſinne vpon ſinne, I eſpecially note in the children of God, becauſe it is appeare to be ſo in them, in others it muſt needs be ſo much more. I cannot deuiſe ought to which I may better liken it, then to a mans taking vp money vpon vſury, wherein one biting payment openeth a paſſage for another, and when there is a neglect of a payment or two at the ſet times, then vſurie vpon vſurie groweth ſo faſt, that the charge ſometimes becomes more heauy then the principall. Thus commeth in one enormity in the necke of another. That *Dauid*, whom we may well thinke that his heart did euen abhorre murder, yet by giuing way to luſt, is now brought to haue neede to intreate the Lord, that he may not bee condemned for *Bloud*.

5 *Gen.19.*

h *chap.4.9.*

To teach vs to take heede how we ſuffer our ſelues to be inſnared with any one ſpeciall euill. There is much deceitfulneſſe in ſinne, and there is a great deale of guile and cunning in mans heart; theſe two meeting together, doe beget a conceit in many, that it is poſſible for them to ſtay in ſome degrees of euill: as for example, that they may giue contentment to their owne corrupt deſires in ſome one ſinne, but once or twice, and ſo giue ouer: or, that they may admit into their practice ſome ſpeciall euill, eaſily reſiſting the appurtenances to it: and notwithſtanding thoſe miſchiefes which may follow thereupon, by this hope they are led on; ſometimes thinking, What is one fault? or, What great matter to doe this or that but once? Now this Doctrine well conſidered, will take away this conceit. It hath beene prooued and made plaine, that great ſinnes are ſo intwined one within another, that a man cannot but bee in danger of the guilt of more, if hee once ſuffer himſelfe to bee made a prey by one. Hee that is an Adulterer, is in a faire poſſibility to become a murtherer alſo. Hee will bee apt to doe any thing, either for the hiding of his euill, or for the getting further oportunitie; to ſate himſelfe with that whereof hee hath once taſted. It is ſo in other euils: as in *Couetouſneſſe*, let a man bee once poſſeſſed with a deſire of hauing; is he not eaſily to bee drawne into fraudulent, oppreſſing, vniuſt, vnmerciſull courſes, that ſo hee may the ſooner reach to that at which hee aymes? Who euer ſaw a Couetous man, of whom it might bee ſaid, *Hee is ſomewhat Couetous indeede, but otherwiſe an honeſt man, that is all his fault?* He cannot bee vnder the command of that ſinne, but other things will haue power vpon him too. That humour of his cannot

The Vſe.

cannot be fed without ſome attendants and agents, which muſt be ſent abroad, to bring and gather in that which may content it: ſo in pride, put caſe one be giuen that way, to exceed in matter of apparrell; he cannot but be carryed to ſundry other euils, by which that one muſt be maintained: ſo in gaming, drinking, and the like; none of theſe but it will require other particulars (as bad as it ſelfe) by which it muſt be vpheld. In a word, there is no ſinne to which a man doth willingly and aduiſedly enthrall himſelfe, but thus farre it will carrie him; to a deuiſing which way, and by what meanes he may carrie it cloſely and cleanly; how he may defend it, and excuſe it, and make it tolerable. The beſt is therefore to withſtand by all meanes the firſt temptation, and not to giue any credit to ſuch a conceit, that one may commit a great ſinne but once, and haue power ouer himſelfe to ſtay ſo; or that hee ſhall bee able to keepe off the conſequents thereof. It is dangerous aduenturing in theſe caſes: no man knoweth what aduantage the Deuil may get vpon him, or how God in iuſtice may leaue him to himſelfe, when he hath once preſumed. *Dauid* would hardly haue beleeued it, if one of his inſtruments whom he imployed to *Bathſheba*, ſhould haue ſaid to him, Sir, beware what you doe, you may happen at laſt to be drawne to take away the life of her husband *Vriah*. By all likelihood he would haue ſaid, I warrant you for that, I will neuer be ſo impious: but when hee is in, he cannot ſtay himſelfe; bloud followeth luſt; and which is worſt of all, a kind of careleſneſſe, and deadneſſe, and ſecuritie creeps vpon him, wherein he had beene eternally ſwallowed vp, if God in mercie had not awaked him. Thus ſhall we make a good vſe of this particular, if wee learne thereby to beware how wee abandon our ſelues to our owne vnlawfull deſires, though but in one particular. *Chryſoſtome* ſaith well, this was one reaſon why *Dauid* was ſuffered to goe aſtray, *To make the righteous man looke more earneſtly to his way*: and (as *Auſtine*) that the ſaying of the Apoſtle may euery where be trembled at, *Let him that thinketh he ſtandeth, take heed leſt he fall*: Let vs learne by it, not to truſt our ſelues in theſe caſes. A man knoweth not how farre he ſhall goe, and into what extremities he ſhall be carried when he is once intangled. This from hence, that *Dauid* was drawne by Adulterie to *bloud*, nay to *blouds*; hee cared not for the time, whoſe life went to wracke, ſo that hee might find (if it had beene poſſible) a couert for his ſinne.

Secondly, in what reſpect *Dauid* was *guiltie of bloud*: concerning which poynt, I ſet downe the Doctrine,

The ſecond Doctrine.

That it is poſsible for a man to be guiltie of a ſinne before God, though himſelfe hath no apparant hand therein. DAVID here cryeth out, *O Lord, deliuer mee from bloud*: Why, what had *Dauid* done? wee doe neuer read that he offered any violence to the life of *Vriah*, he gaue him not ſo much as a foule word, but at his being with him vſed him with kindneſſe, and diſmiſſed him with none other then ſhewes of loue. *Dauid* was farre enough from *Vriah* when he was ſlayne: he at the ſiege of *Rabbath*,

Rabbath, Dauid at home in *Ierusalem.* It is very like, the world did not generally suspect any such matter, as that *Vriahs* death could bee layd any way to *Dauids* charge: he fell at the ioyning of the two armies, and the sword deuoureth one as well as another. But now *Dauid* perceiued that this could not answer God; his conscience being ascited to an account before his Tribunall, could not but tell him, *Though thou didst not reuile* VRIAH, *nor lay hand vpon him, yet thou art guiltie of his bloud: for thou gauest direction by a letter to* IOAB, *to range him in a place of hazard, and by this meanes he was cut off, therefore thou didst murther him. It was the sword of an Ammonite by which he dyed, but it was thy plot, and by it hee was layd open to such a disaduantage, by which he was robbed of his life.* Thus wee see now *Dauid* was a murtherer, though his hands were not actually imbrewed in the bloud of the slaine. Was not *Saul* guilty of the breach of Gods charge touching the vtter rooting out of the *Amalekites*, with their cattell, though he (as it is likely) did not himselfe driue that great Herd of the better Sheepe, and the Oxen, and the fat Beasts, and the Lambes, which were brought thence? his conniuence, and forbearance (being the Commander of the Armie, and the Orderer of the Businesse) gaue opportunitie to the people so to doe: He should haue restrayned them therein by his authoritie, and seene to it that no such thing should be done: and therefore his answer to SAMVEL, [i] *The people tooke of the Spoyle, Sheepe, and Oxen, &c.* could not excuse him; SAMVEL layd it expresly to his charge, [k] *It is thou that hast turned to the prey.* He might haue said, I draue not so much as an Oxe or a Sheepe, neyther am I the richer by it by a Lambe. What then? the people vnder his command did it, and he should haue hindred them; therefore was he a transgressor. Did not the guilt of that sinne which *Hophni* and *Phineas* committed, lye vpon *Eli*, and yet he neuer came in person to take his allowance from any by force? he neuer lay with the women that assembled at the doore of the Tabernacle of the Congregation: nay, he shewed some dislike of these things, and yet he was guiltie: and how? he neuer aduised, neuer counselled his sonnes so to doe; nay, he reproued them in it: where was the fault? see, 1.*Sam.*3.13. *His sonnes ranne into a slander, and hee stayed them not:* He did not exercise the fulnesse of his authoritie for their restraynt; therefore God accounteth him chargeable with their fault; nay, the hand of God was heauie vpon him euen for this. It is true, *Absalom* did not draw a sword, or a knife, or a dagger against *Amnon*; yet was not he guiltie of his bloud, in commanding his seruants? [l] *Smite him, kill him, feare not; haue not I commanded you? be bold therefore and play the men.* AHAB (as may be thought) had the least hand of all others, in the vniust putting to death of *Naboth.* For that course which was followed by the Elders of *Izreel* against *Naboth*, in arraigning him, and condemning and putting him to death, was altogether by Queene *Iezabels* direction, and (as it seemes) *Ahab* knew not of it till it was done; yet when he was going to take possession of the Vineyard, the Prophet *Elias* met him, and his

i 1.*Sam.*15.21
k *Verse* 16.
l 2.*Sam.*13.28.

his first greeting to him was, [m] *Hast thou killed, &c?* Might not *Ahab* haue replyed here; Why, what did I to *Naboth?* was he not by an orderly course proceeded against, and by deposition of two witnesses, conuicted of blasphemie against God, and treason against mee? what is this to mee? I but (saith the Prophet) there was a Letter written in thy name, and sealed with thy Seale, and by authoritie thereof, this indirect course was taken against *Naboth*. Surely (might *Ahab* againe reply) this is more then I am made acquainted with, I wrote no such Letter, neyther did I euer annex my Seale thereto; I am innocent herein. No, saith *Elias*, thou canst not so shift it off, for it was thy wife *Iezabels* doing; and thou shouldest haue had more care of thy Seale, and not so to leaue it at her dispose, to send abroad what commands she list, signed by it: Why art thou King, but to looke to such things thy selfe? Therefore a Murtherer thou art, and this bloud which thou hast thus shed, shall be auenged with bloud. In the place where dogges licked the bloud of *Naboth*, shall they licke euen thy bloud also. The chiefe Priests and Elders of the people imagined themselues free from the bloud of our Sauiour. Were they not in a great chafe with *Peter* and *Iohn*, for laying Christs death to their charge; [n] *You would bring this mans bloud vpon vs?* And why was this? Forsooth, it was *Iudas* that deliuered him to them; and they committed him to the secular power: it was *Pilate* that condemned him to be crucified; they for their parts would not so much as goe that day into the Sessions house, [o] *lest they should be defiled:* nay, they would not so much as put [p] *the money* which IVDAS brought backe againe, *into the Treasurie, because it was the price of bloud.* Thus they coozened their owne soules, and thought of all other men, they were free: as though they were not the [q] *men, which sought how they might take* IESVS *by craft, and put him to death:* [r] *and who compounded with* IVDAS *to betray him:* [s] *and sought for witnesse against him:* [t] *and moued the people to desire* PILATE, *rather to deliuer* BARABBAS *then him:* whereupon PETER and IOHN were playne with them, [u] (IESVS CHRIST *of Nazaret, whom ye haue crucified.*) And thus PILATE fed himselfe with a conceit, that he was *innocent from his bloud*; imagining to excuse himselfe with this, The people would haue it so. Why? wherefore was he a Gouernour among the people, but to limit them in their outrages and insolencies, and not to giue libertie and passage thereunto? Thus it is plaine by this varietie of examples, that a man *may bee chargeable with that sinne before God, which he himselfe doth not actually commit.* It may be his, by giuing direction for it, by giuing way to it, by not restrayning it when it is in his power so to doe; yea, and by not sorrowing for it, and taking it to heart when it is done: as I remember, Saint PAVL blames the *Corinthians* for that incestuous act committed amongst them, and seemes to lay some part of the euill vpon them, because such an euill beeing committed, [y] *they were puffed vp, and did not rather sorrow,* and seeke the redresse thereof. They were in part guiltie herein, inasmuch as they passed ouer such

m 1. *King.* 25. 19.

n *Act.* 5. 28.

o *Ioh.* 18. 28.

p *Matth.* 27. 6.

q *Mar.* 14. 1.

r *Vers.* 11.

s *Vers.* 55.

t *Mark.* 15. 11.

u *Act* 4. 10.

x *Matth.* 27. 24

y 1. *Cor.* 5. 2.

such a dishonour to God, and such a disgrace to good Profession, by so foule a fact. In that parable of the Traueller, who betwixt *Ierusalem* and *Iericho fell among Theeues, and was left halfe dead*; thinke wee that it was not our Sauiours purpose to teach, that the *Priest* and *Leuite*, who passed by and tooke no pity, and afforded no helpe, had beene guiltie of his death if hee had miscarryed? Yes verily, they could not haue excused the matter, by saying, We did nothing to him, we gaue him not so much as a stroke, we drew not from him so much as a drop of bloud. What then? if he had dyed through their neglect to comfort, they could neuer haue answered it to God. Whereupon is that excellent speech of IOBS; *If I haue lift vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate*: so that he reckoned that no better then a kind of violence, if he had forborne and fayled to releeue him, whom he might haue rescued. Whereupon is it also, that at the last Day, the omission of the duties of mercy, shall bee laid to the charge of those that shall be damned, as being an especiall kind of [a] *persecution*. Thus it is still manifest, that as *Dauid* was chargeable with *Vriah* his bloud, though with his owne hands hee spilled it not; so a man may come within the compasse of a sinne in Gods account, though he doe not apparantly and sensibly commit the same.

z *chap.* 31. 21.

a *Matt.* 25. 42.

The Vse.

This is a Doctrine which meets with the deceitfulnesse of mens hearts; we are full of deuices and tricks, by which to shift off from our selues the guilt of sinne: and if we can find any corner to flie into, or any fig-leafe to hide our nakednesse, we imagine we be safe. Like inough that *Dauid* at first beguiled himselfe with this, that inasmuch as *Vriah* was slaine in the field, therefore he was cleere; but now he saw this was but a poore shift: God, who was greater then his heart, had now rayled vp his heart, to be a witnesse against him, and to charge him not onely with desiring *Vriahs* death, but with deuising which way closely to bring him to his end. And thus was he guilty of bloud, who shed no bloud: and so may this bee found true in many others. A Magistrate may bee guilty of the sinnes of the people, by not punishing; or by too slight and easie punishing: a man of rule and reckoning in the world, may be chargeable with the euils of his inferiours, because his example hath imboldened them. A Minister may make himselfe a party in the enormities of his Parish, by not preaching against them, or by being too sparing, or too couert, or too gentle in reproouing them. It may bee I perswade not my people to bee ignorant, to bee superstitious, to bee prophaners of the Sabbath, to bee despisers of knowledge: yet inasmuch as I labour not against these euils in them, and set not my selfe as much as I may against them; my silence, my conniuence, my slighting ouer of these things, strengthneth their hands and their hearts to a continuance therein: by this I become guilty before God. A Master of a family may bee lyable to an account for Drunkennesse, Wantonnesse, neglect of holy duties on the Sabbath, Swearing; who perhaps himselfe for his owne personall practice is sober, chaste, diligent in comming to Gods House, not

giuen to blasphemie: and how? these euils are in his family among his Children and Seruants, he lets them alone, seekes not to reforme them, winks at them in these things; those euils of theirs are now made his. Men of abilitie may be guilty of others perishing, albeit they doe to them no kinde of actuall violence; as by not inquiring into the necessities of those that want, by not making them partakers of their plentie. *Paul* speakes of some, that doe applaud and fauour those that doe [b] naughtily: *Salomon* of some that [c] *delight in the frowardnesse of the wicked*: and what more ordinarie then to approoue of others euils, to delight to see others doe amisse? as when men are pleased, to heare another whom they affect not, to bee scoffed at, slandred, backe-bitten, laden with reproches. It likes many to haue swaggering followers, that are apt to fight and brawle vpon euery occasion; to haue polling and purloyning agents and officers vnder them, that can finde meanes for their profit; they are content to sucke the sweet of their falshood; and thinke, if any thing come to light, to lay the whole burthen vpon them, they shall beare the disgrace. Some that liue vpon the sinnes of the people, doe secretly reioyce, when such euils are multiplyed by bribing, for which they get aduantage. I am not able to name all particulars in this kinde: I pray you that it may worke with vs, first to the furtherance of our humiliation before God: for thinke, I beseech you, how many particulars we haue to answere for in this kinde, and how many sinnes God may in his iustice call vs to account for, if he should reckon with vs for those euils which we haue our share in, by counselling, applauding incouraging, abetting, secret liking of for some by-respects, not reprooving, not admonishing, not restraining, not punishing, not praying against: nay, how if the Lord call vs to a reckoning for our not sorrowing for the sinnes of others, and for the great and notorious euils of the times? Little thinke we (perhaps) that we are guilty of the foule and outragious enormities of these forlorne dayes, inasmuch as wee doe not more effectually grieue when we are by our selues, to see how much God is dishonoured, and how many millions of soules are betrayed into the power of the Deuill: and yet if God had nothing else to lay to our charge, that one respect were matter inough for our iust damnation. And thus, as this should be for our humiliation, (as what can be more, when we shall see how many wayes wee are lyable vnto death?) so should it bee for our continuall direction too: remember wee must come vnder a straiter and a more exact reckoning for sinne, then man can call vs to: wee may wash our hands of many sinnes here before men, of which wee cannot cleere our selues to God. A man may be guilty of much before God, whom the Law of men can lay no hold on: hee may come to an account for Adultery, whom for any breach that way, no humane Statute can conuince. God will finde me out to be accessarie to many sinnes, for which no man can challenge me; nay, for which at first mine owne heart doth not accuse me; so that there is a great deale of neede of much watchfulnes euery way. This was to be obserued hence, that *Dauid* is now within the compasse

b *Rom.1.31.*
c *Pro.2.14.*

compaſſe of murther reſpectiuely to *Vriah*, that neuer gaue ſo much as a foule word or a blow to *Vriah*. Thus farre of that which *Dauid* craues.

The next is, how *Dauid* ſpeakes to him, and of him, of whom he craues this deliuerance, [*O God, the God of my ſaluation.*] Here we haue to note two things: Firſt, A generall acknowledgement made by *Dauid* touching God, [*The God of ſaluation.*] Secondly, A particular application of that acknowledgement to himſelfe for his owne comfort, [*my ſaluation.*] Of the former the Doctrine is thus,

The third Doctrine.

That the whole matter of mans ſaluation is to be aſcribed onely vnto God. This is the reaſon and ground of *Dauids* thus ſpeaking. Hee vnderſtands by the word [*ſaluation,*] whatſoeuer appertaynes to the chiefe and ſupreme good of man, whether it be for his ſoule or his body; and the ſame he calleth *God, the God of*, becauſe it hath no other Author or cauſe, ſaue only him. Hereupon is that of the Pſalme: [d] *Saluation belongeth vnto the Lord.* It is his peculiar to afford that: [e] *He is the horne of my ſaluation:* [f] *The Lord is my light and my ſaluation:* [g] *Hee works ſaluation in the middeſt of the earth:* [h] *O Lord God, the ſtrength of my ſaluation:* [i] *He is the God that ſaueth:* ſuch ſpeeches as theſe are ordinarily found in *Dauids* Pſalmes. [k] *I, euen I am the Lord, and beſides mee there is no Sauiour:* [l] *I, the Lord, am thy Sauiour and thy Redeemer, the mightie one of* IACOB: [m] *O God the Sauiour of* ISRAEL: [n] *There is no God beſides me, a iuſt God, and a Sauiour:* [o] *In the Lord our God is the health of Iſrael.* The Scripture abounds with ſayings of this kind. *Peter* ſpeaking of Chriſt, ſaith; [p] *There is no ſaluation in any other:* [q] *O* ISRAEL, *one hath deſtroyed thee, but in me is thy helpe:* [r] *Looke to mee* (ſaith the Lord) *and yee ſhall be ſaued:* as if he had ſaid, *Which way ſoeuer, or to whomſoeuer you looke elſe, you ſhall be certainely diſappointed of your hope:* [s] *By grace yee are ſaued through faith, and that not of your ſelues, it is the gift of God.* I could eaſily multiply teſtimonies in this kind. Now theſe places which aſcribe *ſaluation* to God, doe alſo confirme that which I ſaid in propounding the Doctrine; *That the whole of mans ſaluation is from him.* For in the things which are ſaid to be from God, he admits no Partners; [t] *He will not giue his glorie to another.* The whole buſineſſe of mans ſaluation is ſo carryed and diſpoſed by him, [u] *That no fleſh ſhould reioyce in his preſence:* No man ſhall haue cauſe to ſay, Yet thus far forth in the matter of my ſaluation, I am beholden to my ſelfe, for this or that degree thereof, I may thanke my ſelfe. Whereupon the Church of God freely acknowledgeth; [x] *O Lord, thou haſt wrought all our works for vs.* It is he who [y] *hath rayſed vp Chriſt to bee an horne of ſaluation vnto his people:* it is hee which hath ſent thoſe which are by office to [z] *giue knowledge of ſaluation:* it is by him [a] *that the Goſpell is powerfull to ſaluation:* it is he which [b] *calleth vs to obtayne ſaluation by the meanes of Ieſus Chriſt:* [c] *The acceſſe or entrance into the ſtate of ſaluation is his:* [d] *The increaſe and going on therein is his:* [e] *The making perfect is his:* [f] *The beginning and finiſhing is his.* This may ſerue in briefe to cleere this point, *God is the God of mans ſaluation.*

d *Pſal.3.8.*
e *Pſal.18.2.*
f *Pſal.27.1.*
g *Pſal.74.11.*
h *Pſal.40.7.*
i *Pſal.68.20.*
k *Iſa.43.11.*
l *Iſa.59.26.*
m *Iſa.45.19.*
n *Verſ.21.*
o *Ier.3.23.*
p *Act.4.12.*
q *Hoſ.13.9.*
r *Iſa.45.22.*
s *Epheſ.1.8.*
t *Iſa.42.8.*
u *1.Cor.1.29.*
x *Iſa.26.12.*
y *Luk.1.69.*
z *Verſ.77.*
a *Rom.1.16.*
b *1.Theſ.5.9.*
c *Rom.5.2.*
d *Col.2.19.*
e *1.Pet.5.10.*
f *Heb.12.2.*

1. *Vse.* This is first to settle our iudgements, and to confirme vs in this acknowledgement, that we may not dare to incroch vpon the Lords right, in assuming ought to our selues in this businesse. It is the highest degree of sacriledge, to ascribe any the least part of our chiefe good to our owne so much as desire, much lesse, desert. Let vs euer labour to say with vnderstanding, and feeling and in sincerittie of acknowledgement, g *O Lord, to thee belongeth righteousnesse, and to vs shame.* Let Poperie presume to diuide with God, and to challenge some degree of mans saluation to pertaine to the freedome of his owne will, or to his preparing himselfe by the well vsing of his naturall endowments vnto grace: Farre bee it from vs to purloyne or detract ought of that from God, which hee hath reserued to himselfe as his owne peculiar. Certainely he which knoweth well, and conceiues the vntowardnesse of his owne naturall disposition vnto good, and how much adoe there is to worke a man to the willing imbracing of that which he ought especially to regard, will neuer dare to thinke there is any thanke due to himselfe, for the furtherance of his eternall happinesse in the least degree.

g *Dan.* 9.7.

2. *Vse.* This is also for our direction. Desire wee to be saued? what shall we then doe but looke vp to him from whom saluation comes? whither shall wee goe but to him who is the *God of Saluation*: and to that h IESVS *the author of eternall Saluation*, whom God hath sent and sealed to i *saue his people from their sinnes?* Shall we not say euery one of vs with DAVID, k *Whom haue I in Heauen but Thee, and I haue desired none in the Earth with Thee?* Haply we will all say, We looke to be saued by God, wee acknowledge none to accomplish this for vs but IESVS CHRIST: but marke this, It is not euery one that saith, Lord, Lord; nor euerie one who saith, I hope to be saued by God, that shalll come to heauen. Let vs be sure that we haue these things in vs;

h *Heb.* 5.9.
i *Matth.* 1.21.
k *Psal.* 73.25.

Note. Firſt, A sensibleneſſe in our selues of the necessitie of saluation. They be l *the lost, whom God hath sent his Sonne to saue.* You will say, We are all lost. I confesse it; but in this speech the word *lost*, is to be vnderstood as the word *sinners*, in that saying of Christ, m *I came not to call the righteous, but sinners, &c.* Who are *sinners* there, but humbled, distressed, grieued, perplexed *sinners*, such as grone vnder the weight and burden of their sins? So Christ saith in another place; n *Blessed are the poore in spirit*; all are *poore in spirit*; but all are not sensible of their pouertie: so all are *lost*, but all are not aware of the danger and miserie of their *lost estate*: all haue not learned by the apprehension thereof, o *to long* (as *Dauid* speaks) *for saluation.* It is an idle thing for thee to say, thou beleeuest with *Dauid*, that *God is the God of Saluation*; there is no *saluation* but by him; and to him thou trusteſt; and vpon him thou relieſt for thine happinesse; if thou neuer feltest indeed, and to the pricking and astonishing of thy heart, what it is to be in the way of perdition. He that hath euer felt himselfe ready pressed downe into the pit of Hell, with the weight of his sinnes, and so being euen as it were vpon sinking, hath cried

Note.
l *Mat.* 18.11.
m *Mat.* 9.13.
n *Matth.* 5.3.
o *Psal.* 119. 174.

cried out in the diſtreſſe of his ſoule, as the Diſciples did to Chriſt, when being at Sea, they were euen ready to be drowned, p *Maſter, ſaue vs, wee periſh.* It is he to whom the *ſaluation* which is of God belongs. p *Mat.8.25.*

Secondly, A willing care to the glad tidings of ſaluation. Shall *ſaluation*, thinke we, euer come to him, to whom the Doctrine of *ſaluation* is not welcome? There is a ſaying of *Pauls* worthie to be marked, q *God will haue all men ſaued, and come to the knowledge of the Truth:* Marke the coupling together, *ſaluation* and *comming to the knowledge of the Truth.* Now, how is that *knowledge of the Truth gotten*, but by that which PAVL termes r *The Word of Truth, the Goſpel.* The *Epheſians* came to *bee ſealed with the holy Spirit of Promiſe*, which was *an earneſt* to them of Saluation; but which way came that? and what went before? ſee *Chap.* 1. 13. *They firſt heard the Word of Truth, the Goſpel of their Saluation*; and then *after they had beleeued in that, they were ſealed with the holy Spirit of Promiſe:* ſo that a man ſhall neuer come to aſſurance of Saluation, but by cheerefull intertayning the glad tidings of Saluation. Is this to thy ſoule a meſſage of ioy? is thy ſpirit glad to be partaker hereof: ſome hope of thy Saluation? What haſt thou to doe with Saluation, by whom the preaching of Saluation is deſpiſed? Will you haue in one word a full proofe for this, looke *Pſal.* 119. 155. *Saluation is farre from the wicked:* and who be theſe *Wicked* to whom *Saluation* doth not appertaine? and what is the reaſon that they be ſhut out from it, *becauſe they ſeeke not thy Statutes?* They haue no deſire to bee acquainted with thy Word: there is no hope of their Saluation. Let me adde that to it which is not farre off in the ſame *Pſalme, verſe* 174. *I haue longed for thy Saluation, O Lord, and thy Law is my delight.* This is a token of a mans deſire that it is ſincere, and that his hope for Saluation is not in vaine, his delight is in Gods Word. q 1.*Tim.*1. 4. r *Col.* 1. 5.

Thirdly, An obedience to him, by whom we profeſſe to deſire and expect Saluation. The words to this end are plaine: Chriſt Ieſus is conſecrate and made s *the Author of eternall Saluation:* but to whom? vnto *all them that obey him:* no obedience to Chriſt, no ſaluation by Chriſt. This brings to my mind a complaint of BERNARDS, That *many doe acknowledge* IESVS, *who doe not acknowledge* CHRIST: meaning that they are glad of him, as a Sauiour to deliuer them (which is the meaning of the word *Ieſus*) but they are not ſo glad of him, as a King to command them as a Prophet to inſtruct them, which are things betokened by the word *Chriſt*, which ſignifieth *An anoynted* Perſon. He hereby intimates a neceſſitie of obedience vpon all, which deſire to be partakers of Saluation. t *Vengeance is for thoſe which doe not know God, nor obey the Goſpel of our Lord Ieſus Chriſt.* Take the poynt thus then: *Saluation is from God.* Doſt thou deſire *Saluation?* Seeke to God, and to him whom hee hath ſent, *Ieſus Chriſt.* Thou ſayeſt thou ſeekeſt thus and thus, and no way but thus doſt hope to be ſaued. Thinke not thou ſayeſt true herein, vnleſſe thou be ſenſible of the neceſſitie of *Saluation*, and be glad of the Doctrine of *Saluation*, and frameable to walke in the s *Heb.* 5. 9. t 2.*Theſſ* 1. 8.

wayes of holy Obedience, which is the onely path vnto *ſaluation*. If thou haue no feeling of thy loſt eſtate more then ordinarie; if thou findeſt no true ſweetneſſe, nor takeſt no ſound contentment in the Word of *ſaluation*; nor art willing to walke in obedience to him, who is the Author of *ſaluation*; it is ſtill true that *God is the God of ſaluation*, but thy hope of receiuing that from him is vtterly in vaine. This of the generall acknowledgement.

Now, *Dauid* not ſatisfied therewith, to ſay *(O God, the God of ſaluation,)* deriues thence a particularitie for his owne comfort; [*Of my ſaluation.*] We are taught here,

The fourth Doctrine.

That the generall acknowledgement of Gods grace and goodneſſe, can neuer afford to a mans ſoule any true comfort, till he is able vpon ſome good ground to apply the ſame to his owne particular. DAVIDS heart thirſted for comfort at this time; a drop of heauenly conſolation, would at this time haue beene more welcome to him then a Kingdome. Now, marke how he labours to gather comfort to his ſoule, by imboldening himſelfe to apply the *ſaluation* of God to his owne ſoule. The doubling of the word, an argument of great earneſtneſſe of Spirit, a ſigne that he ſtroue mightily, and wraſtled with all his ſtrength againſt his owne diſtruſt, labouring with confidence in deſpight of all thoughts tending to deſpaire to ſettle himſelfe in an aſſured hope, that *the God of ſaluation* tooke care for his ſaluation alſo. *O God, looke vpon me in this, I pray thee, and deliuer me from this guilt of bloud, which I haue brought vpon me: thou art the God of ſaluation, to whom ſhould I ſeeke in this diſtreſſe, but onely vnto thee? Nay, why ſhould I feare to ſay, The God of my ſaluation? how elſe ſhall I hope thou wilt deliuer me?* This is plaine, that *Dauid* could not with courage and comfort make his requeſt, had hee not beene able through faith, to haue applyed *the ſaluation of God* to his owne particular. This is indeed the ſweet of all Religion: not ſo much as the Deuill himſelfe, but he knoweth that God is the Author of *ſaluation*. The generall apprehenſion of good in God, doth but adde to a mans vexation, till hee hath ſome aſſurance of ſome intereſt into it for himſelfe. This was the perfection of *Pauls* faith; when he could ſay, ſpeaking of Chriſt, [u] *Who hath loued me, and giuen himſelfe for me:* and of *Thomas* his, when as after hee had obtayned victorie ouer his doubting, hee could crie out, [x] *My Lord, and my God.*

u *Gal.2.20.*

x *Ioh.20.28.*

The Vſe.

To vrge vpon vs a ſtriuing and labouring after this, if wee deſire to haue comfort. If a man know and confeſſe neuer ſo much touching God, touching Chriſt, touching Heauen, touching Saluation, and can but ſpeake of it as a generall good, without certainty of his owne particular portion in it; he may feede himſelfe with vaine hopes, he can neuer receiue any ſound comfort, when it comes to a fit of inward perplexitie, ſuch an one as *Dauid* was now in; his ſoule ſhall neuer finde eaſe, till hee can come to particulars. How elſe ſhall hee come to God in faith; and how ſhall comfort and refreſhing come from God, if faith want? I am perſwaded, that *Dauid* here imboldened himſelfe to ſpeake thus

to

to God out of experience; hee had tasted the mercy of God before, in saving him from the bondage of some other sinnes, and in giuing comfort in the hope of mercy, and vpon this he takes heart to call God, *The God of my salvation:* as if hee had said, *Thus and thus heretofore haue I found thee, why should I now distrust thee? nay, I will still expect salvation from thee.* And thus it shall bee a mans best course to strengthen himselfe by continuall obseruing the euidences of Gods mercy to him, that he may be able to settle his application and dependance vpon *the salvation of God*, out of experience. So farre of *Dauids* mayne suite.

The foure and twentieth Lecture.

VERS. 14.

My tongue shall sing ioyfully of thy Righteousnesse.

WHat *Dauid* doth aske of God, in that new request and suite of his which we meete with in this *Psalme*, we haue heard. We are now come to the other part of this passage, which in the deuision thereof, I termed his obligation, or his binding of himselfe ouer vnto thankfulnesse; and this reacheth to the end of the seuenteenth Verse. In this part there are to be noted these particulars: First, *Dauids* promise. Secondly, His prayer to God, by him to bee inabled to performe the promise, *Vers.* 15. Thirdly, His declaration of that more speciall thing, wherein hee did account the making good, and the accomplishing of his promise to consist, *Vers.* 16, 17.

Touching *Dauids* promise, before I come to the particular handling thereof, I must commend vnto you out of it, this generall Doctrine;

That whoso receiues or expects any mercy or fauour from God, must know himselfe bound to returne somewhat backe by way of thankefulnesse vnto God. This is gathered hence, that *Dauid* protesteth a purpose of such a duty, as knowing it to bee a thing which hee was bound vnto. Somewhat that way hee deliuered, Verse thirteenth; but now hauing (as it were) finished all his requests which were (at this time) in his heart to make to God, respectiuely to his great sinne, hee entreth into a kinde of solemne vowing himselfe by some speciall seruice, to declare to the world his sensibleness of that mercy of God, which he was now both in an earnest desire, and in a stedfast hope and expectation to obtayne. Thus *Dauid* was very constant and conscionable herein; I meane, in tying himselfe vnto thankfulnesse for Gods mercies. Hereupon were those vowes of his so often mentioned: [a] *My vowes will I performe before*

The first Doctrine.

a Psal. 22. 25.

before them that feare him: [b] *I will ſing praiſe vnto thy Name, in performing dayly my vowes:* [c] *I will goe into thy houſe, and will pay thee my vowes which my lips haue promiſed, &c.* and ſo otherwhere. Now theſe vowes were the ſolemne promiſes, by which he (as it were) ingaged himſelfe to God, when he became Suiter to him for ſpeciall fauours; he conceiued it indeed to bee a matter of right and equitie, that the benefits of God ſhould not paſſe away from him without ſome acknowledgement. And then his termes of paying and performing, argue that hee knew that of *Salomon*, that *God doth not delight in Fooles:* and that it [d] *is better not to vow, then to vow and not pay.* This made him to be ſometimes caſting with himſelfe, by what meanes beſt hee might declare his care herein; according as that ſpeech ſheweth, [e] *What ſhall I render vnto the Lord for all his benefits towards mee?* Vpon this ground are thoſe acts which we reade of in the holy Story; as *Noahs* building an Altar to the Lord, (the firſt worke of his wee reade of after hee came out of the [f] Arke.) *Iſaacs* doing the like, vpon occaſion of Gods appearing to [g] him. *Iacobs* vowing obedience and ſeruice to God, when hee made ſuite for ſucceſſe and protection in his [h] iourney. *Moſes* his compoſing a ſong immediately vpon the deliuerance of the people by him out of [i] *Egypt.* *Deborah* and *Baraks* thankſgiuing after that ouerthrow of [k] *Siſera.* *Hannah* her prayſing God, when hee had giuen her a [l] ſonne. *Hezekiah* his *writing*, when God had recouered him from the gates of [m] death. *Ionas* his [n] *ſacrificing to the Lord with the voyce of thankſgiuing*, according to that hee had vowed. There is no end of examples, what hath beene done in this caſe; the Rule may generally bee giuen; So many as haue beene faithfull, ſo many haue beene thankefull. The expreſſe commandement of God binds to this: [o] *Call vpon me, &c. I will deliuer thee, and thou ſhalt glorifie mee.* There is a duty on thy part to me, according to thy expectation of mercy from me. To this may that bee referred: [p] *When being come into the land, and haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God.* So that there is a kinde of after-duty, ſuch as was that of the *Samaritane*, [q] *that returned backe to giue God thanks*, when hee had beene cured of his Leproſie. There were ten that had receiued the like benefit; Chriſt commended him aboue all, becauſe in this duty hee went beyond them all. All ſought mercy, all receiued mercy; but there was but one that returned backe to ſhew duty. Thus in briefe to manifeſt this point, touching the ſeruice of (as I may ſo call it) requitall, to which euery one is bound, *who either expects or receiues Gods mercy.*

b *Pſal.*61.8.
c *Pſal.*66.24.
d *Eccl.*5.3,4.
e *Pſal.*116.12.
f *Gen.*8.20.
g *Gen.*26.25.
h *Gen.*28.20.
i *Exod.*15.1.
k *Iudg.*5.1.
l 1.*Sam.*2.1.
m *Iſa.*38.9.
n *Chap.*2.9.
o *Pſal.*50.15.
p *Deut.*8.10.
q *Luk.*17.15.

The Vſe. This is a needfull duty to bee preſſed vpon vs: when wee are any way pinched and ſtraitned, and feele any burthen lying vpon vs, wee can generally looke towards God for it, though I confeſſe, not with that faithfull dependance which is fit; but yet howeuer it be, there is more aptneſſe in vs to craue good from God, then to binde our ſelues backe againe to giue meete euidences of our thankefulneſſe to God: many Petitioners there are, but few Promiſers; and amongſt theſe few Promiſers, a leſſe

a leſſe few that make any great conſcience to performe what they haue promiſed. Extremitie ſometimes wrings from men ſome kind of vow; as when life, or goods, or credit are in ſome apparant hazzard, then, Oh if God would giue an iſſue ſuch as they would, what they would doe! Their liues being reſpited, or their goods preſerued, or their credit ſaued, great matters they will promiſe; but (alas) when the kindneſſe expected is bestowed, haply while the matter is freſh, ſome formall ſeruice ſhall be ſhewed, but all dieth away quickly by degrees, and the good receyued ſeemeth to haue left behind it no impreſſion. Euen the beſt haue need to be challenged in this matter: HEZEKIAH was a good man, yet herein faultie, that [r] *hee did not render according to the reward hee ſhewed vpon him.* [r] 2.Chro.32.25.

Wee are too ſuperficiall in the dutie of thankfulneſſe; our fashion herein is much like that of little children, who as they muſt be called vpon to ſay, *I thanke you*, or to make a legge; ſo when they doe it, it is in a kind of haſte, with a looke another way, as hauing more mind on their play then of their thanks. If wee caſt forth a few odde words of courſe, *God be praiſed*, or *I thanke God*) we ſuppoſe wee haue done ſufficient, but as for any ſerious ſetting our ſelues to fall into a conſideration and an account of Gods fauours towards vs, that ſo wee may prouoke and call vpon our ſoules as DAVID did, [s] *My ſoule, praiſe thou the Lord, and forget not all his benefits*; as for any acts of obedience, and dutie, and reformation, and ſuch as may teſtifie our deſire to walke worthie of that God, from whom wee haue receyued ſo much kindneſſe, in theſe things we be faultie: and when we come to be examined and viewed, what we returne backe to God in theſe kinds, it will be found to be but a very poore meaſure. Learne we here then this leſſon, to accompanie our petitions to God, with vowes and promiſes of after-duties; not as if we would hire God, (for our well-doing cannot [t] *extend to him*;) but that we may make it appeare that our owne good, and eaſe, and benefit, is not the onely thing we ayme at; but that we deſire eſpecially to doe God ſeruice, and to promote his glorie. This which I perſwade, is the ſame in effect with that of the Apoſtle: [u] *Let our requeſts bee ſhewed vnto God in prayer and ſupplication, with giuing of thanks.* His meaning is, that thankfulneſſe muſt ſeaſon all our ſuites: firſt, thankfulneſſe in performance, for former fauours: ſecondly thankfulneſſe in promiſe, for ſuch good things as we deſire to inioy. This is the effect of the generall obſeruation which this place affords. And it is a matter which we haue occaſion to put in practice euery day. Euery day we eyther doe, or ought to preſent our ſelues before the Throne of grace, to craue mercies of him who is the Father of mercies: be we ſure that in ſuing we leaue not out this ſeruice: let our promiſes be as frequent as our deſires. Euery day againe we haue matter of thankfulneſſe in abundance; reſt, peace, health, food, libertie; whereupon can wee looke, that ſhall not miniſter ſome occaſion to vs to ſay, *O Lord, how manifold are thy mercies? and what is man that thou art thus mindfull of him?* There be two things whereof a Chriſtian ſhould euen bind himſelfe to

[s] *Pſal.*103.

[t] *Pſal.*16.2.

[u] *Phil.*4.6.

keepe

keepe a Catalogue; his owne ſinnes, and Gods mercies; his owne ſins for humiliation, the mercies of God, that he may be thereby quickened vnto thankfulneſſe. It is a worthie and a neceſſarie taske for a man to tie himſelfe to a ſuruey of thoſe two euery day; What hath been his carriage to God? What hath been Gods mercie to him? The one of theſe will helpe to make the other worke the more effectually. When a man ſhall find in himſelfe many defects, and perceiue withall how God notwithſtanding lades him with many fauours; how muſt this needs cauſe his ſpirit within him to be full of anguiſh, that hath ſo badly requited ſo good a God? How can it doe otherwiſe againe then ſtirre him to thankfulneſſe out of this meditation; Haue I beene thus vndutifull, and yet hath the Lord beene thus bountifull? What ſhall I ſay? But I haſten to the promiſe it ſelfe in particular. In the meane time we ſee in the generall, wee muſt as well vow duetie to God, as expect mercie from him.

Touching the promiſe, we haue to obſerue therein; firſt a ſeruice [*ſing:*] ſecondly, the inſtrument wherewith, [*tongue:*] thirdly, the matter whereof [*righteouſneſſe:*] fourthly, the manner in which [*ioyfully:*] *My tongue ſhall ſing ioyfully of thy Righteouſneſſe.* Of the firſt, [*ſing.*] Concerning which this may be the Doctrine,

The ſecond Doctrine.

That the exerciſe and act of ſinging, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe. This I note from hence, in that DAVID purpoſing to ſhew himſelfe ſenſible of Gods mercie in forgiuing vnto him this ſinne, makes choyce of this peculiar kind of ſeruice, as a very fit and conuenient and comely meanes, for the manifeſtation of his inward thankfulneſſe. It was not ſo much out of his affection to muſique, (wherein indeed he did euen excell,) as out of his apprehenſion of the fitneſſe of the action for that duetie of prayſing Gods goodneſſe, which he had determined. Hereupon we find this particular kind of ſeruice to haue beene of very ancient vſe, for ſuch ends as this as DAVID aimed at. [x] *Then ſang* MOSES, *and the children of Iſrael.* [y] *Then Iſrael ſang this ſong.* [z] *Write this ſong for you, and teach it the children of Iſrael.* [a] *Then ſang* DEBORAH *and* BARAK. I need not inſiſt vpon particular places out of DAVIDS *Pſalmes*, by which to ſhew how much that holy man delighted himſelfe in that kind of ſeruice, and how he prouoked and quickned others thereunto. It was one of his ornaments, that he is ſtyled by the Spirit of God in the Storie, [b] *The ſweet Singer of Iſrael.* And that we might not conceiue of this duetie as of a ſeruice ceremoniall, and ſo ceaſing in Chriſt, who is the bodie of all ancient types; Saint *Paul* commended it to the practice of Chriſtians in the new Teſtament; perſwading them to [c] *Pſalmes, and Hymnes, and ſpirituall ſongs:* and it is Saint *Iames* his rule, that if any man haue a diſpoſition to diſcouer the inward reioycing of his heart, in the feeling of Gods mercies, he ſhould [d] *ſing.* It is an excellent meanes to quicken and enliue the dulneſſe of mans ſpirits. It is very effectuall both to diſcouer and ſtirre vp ioy. That cauſed

x *Exod.*15.1.
y *Num.*21.17
z *Deut.*31.19.
a *Iudg.* 5.1.
b 2.*Sam.* 23.1.
c *Col.*3.16.
d *Iam.*5.13.

caused *Paul* and *Silas* to vse it in [c] prison, both to shew how they reioyced in their sufferings, and to preuent that lumpishnesse and heauinesse, which through naturall infirmitie might ouertake them, by reason of their straitnesse of imprisonment. I will not striue to inlarge this poynt. This little may suffice to make the matter plaine; and withall in my first Sermon vpon this *Psalme*, I spake of this matter vpon occasion of that in the *Title*, concerning DAVIDS committing this *Psalme* to a *chiefe Musician*: where I treated vpon this poynt more at large.

c *Act.16.25.*

This is to let vs know, that singing, whether it be to declare, or to prouoke thankefulnesse vnto God, is no arbitrary or superfluous dutie, but a duetie of a great behoofe amongst Christians; and such as indeed we are bound not to omit. We cannot but commend it in DAVID, that he bound himselfe to it. In commending it in him, we lay a necessitie of it vpon our selues: for [f] *whatsoeuer things are honest, and of good report, if there bee any praise, thinke on these things: doe, and the God of peace shall bee with you,* saith the Apostle. It is an argument of a dull and a dead heart, when there is no life nor contentment shewed in this seruice. It was a matter by which the Christians were knowne of old in the dayes of persecution; they were wont to vse (*ante lucanos Hymnos*:) Early in the morning before day, they were wont to sound out the prayses of God by godly songs. It is lamentable, that in a Land professing the Gospel, and after the continuance thereof so many yeeres, it should be euen a matter of scorne, in the seeming of some, if this kind of dutie be ordinarily made vse of in a priuate Family. Whereupon he that in euenings passeth along by our houses, shall sooner heare the noyse of gaming, reuelling, and *of that madde mirth*, which SALOMON speaks [g] of, and of that *laughter of fooles* mentioned by him in the same [h] Booke; then this godly melody, by which God may be glorified, and our duetie to him declared. Let this place win our respectiue affections to this kind of exercise. *Dauid*, we see, accounted it one of the best acts by which he could giue euidence of his thankefulnesse to God, in case hee should be pleased to afford him that mercie for which he sued in this *Psalme*; namely, forgiuenesse of sinne, and the restitution of that peace and comfort, in the assurance of Gods fauour towards him, which he was wont to enioy. There may be, I confesse, much vanitie and hypocrisie in this dutie; and so Satan thrusts in corruption into the best seruices, but yet the dutie it selfe is necessary notwithstanding. And though some doe it idlely and foolishly, and more for time then matter, yet the children of God will seeke to vse it as they ought.

The Vse.

f *Phil.4.8.*

g *Eccl 2.2.*

h *Chap.7.8.*

Next is the instrument, [*My tongue.*] The Doctrine here is, *That the tongue and voyce of man, ought to be vsed by him, for the declaring of Gods prayses.* DAVID held it a matter of dutie, to imploy his tongue in this businesse, and not to content himselfe with a pretence of praysing God in his heart; he held it necessarie, that out of the abundance of his heart, his mouth should speake. This is a promise which he made often: [i] *My tongue shall vtter thy righteousnesse, and thy prayse euerie day:*

The third Doctrine.

i *Psal.35.28.*

[k] *My*

k Pſal.45.2. [k] *My tongue is as the pen of a readie writer.* [l] *I called vnto God with my mouth, and he was exalted with my tongue.* [m] *My tongue ſhall talke of thy righteouſneſſe daily.* [n] *My tongue ſhall intreat of thy word.* [o] *My mouth ſhall praiſe thee with ioyfull lips.* [p] *My lips ſhall ſpeake praiſe.* This is that *wiſdome* which SALOMON ſaith [q] *is found in the lips of him that hath vnderſtanding:* This is that [r] *fruitfulneſſe of his mouth:* [s] *The mouth of the Righteous will ſpeake of wiſdome, and his tongue will talke of iudgement:* [t] *My lips ſurely ſhall ſpeake no wickedneſſe*, ſaith IOB. PAVL makes the confeſſion of the mouth, a ſpeciall part of [u] Religion. What is the reaſon that ſome euill ſpirits, by which ſome were poſſeſſed in the dayes of our Sauiour, tooke away from thoſe in whom they were, the vſe of their [x] tongue; but becauſe in very ſpight the Deuil ſought to rob God of that honour which he ought to haue, and which is due vnto him out of the tongue of man? Aſſoone as *Zacharie* the father of *Iohn Baptiſt* was reſtored to the vſe of his tongue, the firſt thing he did, was to ſound out the prayſe of God, as knowing his tongue to be eſpecially giuen him for that end: [y] *Hee ſpake, and prayſed God.* It was the firſt ſeruice wherein hee imployed his tongue. In the Pſalmes, the [z] *Tongue* of man is called *his glorie:* [a] *Awake, my glorie.* It is called a mans glorie, both becauſe it was one of the excellencies and prerogatiues of man ouer other creatures, that he is enabled to vſe his *Tongue* to the expreſſing of his mind; and becauſe it is the inſtrument ordained to the ſetting forth of Gods glorie, in the aduancement whereof, the glorie of man, as Gods principall creature doth conſiſt. The ſpeciall matter of prayſing God, is conuayed vnto vs by the *Tongue.* The knowledge of ſaluation through Chriſt, is the maine ground of glorifying God. And is it not the *Tongue* of man, which God hath conſecrated to the begetting of it within vs? [b] *God puts his words in the mouthes of men:* and, [c] *He ſpake to the world of old, by the mouth of his Prophets:* and, [d] *He creates the fruit of the lips to bee peace.* Now as God by the *Tongues* of thoſe whom he hath appoynted to be veſſels of bearing his name to the world, conuayeth the matter of his prayſe into our hearts; ſo by our *Tongues* he requires a teſtification thereof. By the Tongue we receiue good, by the Tongue wee ought to manifeſt that good wee haue receyued; neyther can there be a more fitting meanes for vs to be inſtruments of good to others, then the well vſing of our Tongues: thoſe dueties of admonition, exhortation, comfort, whereby one Chriſtian is bound to further the ſaluation of another, how ſhall they be ſo well performed as by the Tongue? That *Law of grace*, which is in the *Tongue* of Gods [e] children, is that which muſt miniſter *grace* vnto thoſe which heare vs, according to the Apoſtles [f] rule. There is a certaine holy ſalt in the *Tongue* of a godly [g] man, by which others may be ſeaſoned; whereupon it is ſaid, that [h] *the lips of a righteous man doe feed many:* many doe receiue refreſhing and comfort by his talke. Then againe, whether is it not a matter of equitie, that the Tongue ſhould be imployed for his honour, by whom it is indued with that facultie with which

l Pſal.66.17.
m Pſal.71.24.
n Pſal.119. 171.
o Pſal.63.5.
p Pſal.119. 117
q Pro.10.13.
r Verſ.31.
s Pſal.37.30.
t Chap.27.4.
u Rom.10.9, 10.
x Luk.11.14.
y Luk.1.64.
z Pſal.108.1.
a Pſal.30.12. & 57.9.
b Ier.1.9.
c Luk.1.70.
d Iſa.57.19.
e Pro.31.26.
f Eph.4.29.
g Col.4.6.
h Pro.10.21.

which it is accompliſhed? What ſaid God once to MOSES? i *Who hath giuen the mouth to man?* Hath God beſtowed the Tongue, and ſhall he not be honoured with the vſe of the Tongue? k *Who feedeth a flocke*, ſaith the Apoſtle, *and eateth not of the milke of the flocke?* meaning, that euery man expects the returne of ſome benefit, where he hath beſtowed a charge. If God haue beſtowed a Tongue, ſhall he not haue honour and glorie by his owne gift? Then beſides, there is a reaſon out of the right of a mans Conuerſion from the ſtate of nature for this. Naturally there is a certaine poyſon vnder a l *mans lips: Curſing and bitterneſſe* are things to which he is verie m inclinable. Now, what ſaith the Apoſtle to them that are conuerted through grace? n *As you haue giuen your members ſeruants to vncleanneneſſe, and to iniquitie, &c. ſo now giue your members ſeruants vnto righteouſneße in holineſſe.* This generall rule is to be applyed to the Tongue in particular. As that is naturally an inſtrument of euill, and of diſhonouring God; ſo ought it to be an inſtrument of good, and of glorifying God. Thus euery way it appeareth, that this is a true Doctrine, that *the tongue of man ought to be vſed to Gods prayſe.* DAVIDS heart being well diſpoſed, his Tongue ſhall diſcouer it.

i *Exod.4.11.*
k *1.Cor.9.7.*
l *Rom 3.13.*
m *Verſ. 19.*
n *Rom.6.19.*

Here I haue a large field to enter into, and a doore is opened to me to a great deale of matter. For if it be true which S. IAMES ſaith, That o *an euill tongue is euen a world of wickedneſſe*; haue I not a wide ſcope, when I ſhall goe about as I muſt (in part by occaſion of this Doctrine,) to diſcouer the generall defect in regard of this poynt of vſing the *Tongue* to Gods glorie? I will abridge this plentie as much as I may. Firſt, conſider how few tongues are vſed to good and holy purpoſes. Secondly, note how many are imployed to the contrarie, to the diſhonour of God in a high degree. Little ſpeaking there is amongſt men, which may ſauour of the conſcience of that dutie to which *Dauid* here tied himſelfe. Let a man *hearken* with p IEREMIE, How ſmall is the religion and grace which is to be found in moſt mens conferences? thoſe duties of admonition and prouocation vnto good, which are the ſpeciall euidences of that communion of Saints, which ought to be among the faithfull; alas, how rare they be? How little is ſpoken when men meet together, whereby as *yron by yron* (according to q *Salomons* ſimilitude,) ſo one man by another might be ſharpened, or (as the Apoſtles word is) r *prouoked vnto godlineſſe?* Indeed there is ſuch a generall barrenneſſe in mens hearts, and there are ſo few *Elihu's*, who are full s *of matter*, that they know not what to ſay vpon ſuch occaſions. The Store-houſe of the heart being emptie, the Tongue muſt needs be ſilent. Alas, how vnſauourily doe many ſpeake in theſe things, which yet in other ſubiects are of good ſpeech, and can diſcourſe at large aptly and fitly, and as the caſe requires which is on foot? If they come to ſpeake of any matter of pietie, how harſh are their words? how broken are their ſpeeches? and how imperfect, as if a man ſpake in a ſtrange language, who were but a learner therein; or as if one were treating of a matter quite out of his Element?

The Vſe.
o *Chap.3.6.*
p *chap.8.6.*
q *Prou.17.15.*
r *Heb.10.24.*
s *Iob 31.18.*

Element? Then, ſuch as haue ſome better vnderſtanding in Religion, yet as they are ſparing and ſeldome this way, ſo how dull generally, as if it were ſome vnpleaſing taske to which they are forced, rather then any delightfull ſeruice in which they take contentment? Thus he who made all Tongues, hath yet but a few Tongues by which he is in any meaſure honoured as he ought. Eyther men haue not in them whereof to ſpeak, ſo ſlender is their knowledge; or knowing ſomewhat, they care not how little they ſpeake, ſo ſmall is their conſcience. But now for the Tongues which are imployed to Gods diſhonour politiuely and apparantly, how infinite are they and without number? Such are thoſe Tongues, which ſend forth that which the Apoſtle calleth [t] *Rotten communication*, in whom filthineſſe and ſcurrilitie is their chiefeſt eloquence; Such are thoſe blaſpemous Tongues, which abuſe and euen pierce thorow Gods glorious and fearefull name by common ſwearing, which whoſo goeth abroad in the world, ſhall be forced to heare on euery ſide to the vexing of his ſoule euery day; Such are thoſe rayling and ſlanderous Tongues which [u] *cut as a Raſor*, and are [x] *whetted like a ſword*; Such are theſe inſolent Tongues, in which there is a kind of [y] *rodde of pride*, [z] *who brag in their talke*, and [a] *ſpeake wickedly of their oppreſsions*, and thinke themſelues at libertie to ſpeake what they luſt: [b] *Our lips are our owne, Who is Lord ouer vs?* Such are thoſe Tongues which are vſed now as of old, to the *ſmiting* of Gods [c] Miniſters, and thoſe who [d] *cruelly, proudly, and diſdainfully ſpeake againſt the righteous*, and *ſay all manner of euill* againſt thoſe which follow goodneſſe, and refuſe to [e] *runne with them to the ſame exceſſe*. DAVID ſpeaketh of a *cutting out* which is prepared for ſuch [f] *Tongues*: which iudgement if the Lord ſhould preſently execute, verily more then the third part of the world would become dumme. If it be but in reſpect of the common curſing and ſwearing which is amongſt men, and in regard of the poyſon and venome which is caſt out againſt holineſſe, againſt profeſſion, againſt Gods ordinance, I am perſwaded there is no one part of the bodie of man, by which God is more diſhonoured. Oh that men could learne to feare that *flying booke of Gods curſe*, which ZACHARIAH ſaw in a [g] viſion againſt theſe foule abuſes; and that they could think vpon the wofulneſſe of that time, in which for the abuſe of the Tongue, they ſhall lye boyling in eternall flames like DIVES, and begging for a drop of water to refreſh their Tongues, but ſhall not inioy it. Let vs all (while it is called to day) take warning, and ſet our ſelues to learne Chriſt better. Neyther let vs thinke this to be but a pettie matter, becauſe words are but wind, neyther let vs imagine when we tranſgreſſe in our Tongues, that a little formalitie of ſmiting our breſts, with *God forgiue mee*, ſhall make amends. Remember we what S. IAMES ſaith, [h] *If any man ſeeme religious, and refraineth not his tongue, he doth but beguile his owne ſoule, and all his Religion is but vanitie*; if he keepe not his mouth as with a bridle that he may not treſpaſſe with his Tongue. [i] *If any man*, ſaith the ſame IAMES, *ſinne not in word, he is a perfect man, and able to bridle all*

t *Eph.4.29.*
u *Pſal.52.2.*
x *Pſal.64.3.*
y *Pro.14.3.*
z *Pſal 59.7.*
a *Pſal.73.8.*
b *Pſal.12.4.*
c *Ier.18.18.*
d *Pſal.31.18.*
e *1.Pet.4.4.*
f *Pſal.12.3.*
g *Chap.5.2,3.*
h *Chap.1.26.*
i *Chap.3.1.*

all the bodie. The well managing of the Tongue, is a ſpeciall teſtimonie of godlineſſe, and an euidence of a mans ableneſſe, to guide himſelfe thorow-out as becomes a Chriſtian. It is the Sterne or *Rudder* of the whole [k] man: he hath loſt the command of all, that hath not power ouer that. [l] *By thy words thou ſhalt be iuſtified, by thy words condemned,* ſaith our Sauiour. Now if we do indeed deſire (being conuicted and wrought vpon by this Doctrine) to vſe our Tongues hereafter to Gods glorie, according to *Dauids* promiſe touching himſelfe here in this place, I pray be pleaſed to obſerue this courſe.

k *Chap.3.4.*
l *Math.12.37.*

Firſt, Labour we to be inwardly ſtored with ſuch matter, as is neceſſary for this ſeruice. There muſt be inward abundance, out of which the mouth muſt thus ſpeake to Gods glorie. Note with me a couple of places very obſeruable for this purpoſe: one thus, [m] *The mouth of the Righteous will ſpeake of wiſdome, and his tongue will talke of iudgement: For the Law of God is in his heart.* His heart is well ſeaſoned, and thence commeth it that his Tongue is ſo well imployed. The other place is, [n] *The tongue of the iuſt man is as fined ſiluer, but the heart of the wicked is little worth.* That is giuen as a ſecret reaſon, why there is a great difference betwixt the tongue of a good man, and the tongue of an euill man. The tongue of an euill man is not as the others tongue, becauſe *his heart is worth nothing.* The other [o] *layeth vp knowledge*, and that maketh his *mouth to bee* (as is ſaid) [p] *like a Wel-ſpring of life*: ſo in another place, SALOMON makes the diſ-proportion betwixt the Righteous and the Wicked, in reſpect of not [q] *ſpreading abroad knowledge with the lips*, to proceed from the heart: their hearts in regard of holy knowledge are not like; therefore their vſing of the Tongue is different. So then, wouldeſt thou glorifie God with thy tongue? looke to this then, that *the Law of God bee in thy heart*: and conſider what is ſaid, *The Law is in his heart.* It is not enough that it is in his braine, and that a man be furniſhed with a kind of contemplatiue knowledge ſwimming in his head; ſuch a kind of vnderſtanding in matters of Religion many haue, by whoſe tongues notwithſtanding God receiues no glorie. But the *heart* is the ſeat of the affections, that is it, [r] *out of which commeth life*, and which [ſ] *God requires to be giuen him*: looke to it then that the Word of God be a matter, the good, and ſweetneſſe, and power whereof thou feeleſt in thy heart, and then thou ſhalt be fit with thy tongue to glorifie God. Thou canſt neuer want matter for this good ſeruice of thy tongue, when thy heart is thus diſpoſed. Nay, thy tongue will not be commanded ſilence [t] when it is thus; there will be a certaine *ſpirit, within thee to compell thee.* This which is in thy heart, will be as *Ieremiah* ſaid in a caſe very like, (if not the ſame,) *like a burning fire ſhut vp in thy bones*: it will be euen a payne to thee *to forbeare*; [u] thou canſt *not ſtay*: and if thou doſt at any time [x] *keepe ſilence from good, thy ſorrow will be the more ſtirred.* This is the firſt thing, if thou wouldeſt that God ſhould receiue glorie from thy tongue, labor that *the Law of God may be in the heart.*

Direction for well vſing the Tongue.

m *Pſal.37.30,31.*
n *Pro.10.20.*
o *Verſ.14.*
p *Verſ.11.*
q *Pro.15.7.*

Note.

r *Pro.4.33.*
ſ *Pro.23.26.*
t *Iob 32.18.*
u *Ier.20.9.*
x *Pſal.39.2.*

Secondly, Beware thou doe not vſe to defile thy Tongue with vnſauoury ſpeech. Saint *Iames* (as to mee ſeemeth) compares the *Mouth* of man vnto a [y] *Fountaine*: the vſing of euill ſpeech hee likeneth to the imbittering or poyſoning of the Fountaine: which accident, when it hath befalne the Fountaine, it cannot *ſend forth at one and the ſame place ſweet water and bitter*. Now the accuſtoming of the Tongue to euill ſpeech, is like the poyſoning of the Well; the Mouth and Tongue are thereby quite diſabled to ſpeake to Gods Glory. Can good and euill, bleſſing and curſing, come out of one and the ſame mouth? euen words of bleſſing are accurſed, when they are vttered by a Tongue inured to euill. God will not be honoured by ſuch a Tongue. The Tongue muſt be vſed but one way. A man muſt binde himſelfe to an abſolute forbearance of all corrupt ſpeech, that intends by his Tongue to glorifie God. God doth not reckon himſelfe glorified by that Tongue, which is applied to two ſuch contrary purpoſes: now it curſeth man, talkes viciouſly, ſpeaks ſwearingly; ſuddenly it is framing ſome words of holineſſe and deuotion: this is a mocking of God, this is no honouring of God. And thus haue I made this vſe as ſhort as I conueniently could, touching the Doctrine raiſed out of the conſideration of the inſtrument, which *Dauid* profeſſed to imploy in the ſeruice. Hee had abuſed his tongue in perſwading *Bathſheba*, and in flattering and falſe ſpeeches to *Vriah*: his meaning therefore is to manifeſt his repentance therein by the imployment of his Tongue to better purpoſes.

y *Iam.3.11.*

The third point, is the matter whereof DAVIDS *Tongue ſhall ſing, (Thy Righteouſneſſe.)* Here might I take occaſion to ſpeake concerning that which ought to be the chiefe and principall ſubiect of our ſinging. Not matter of wantonneſſe and vanity, but matters of holineſſe and of piety. But this in a manner was included within the compaſſe of the former Doctrine: for inaſmuch as the Tongue muſt bee made vſe of to ſet out Gods glory, and to aduance his praiſe, it muſt neceſſarily follow, that there is no roome for idle and laſciuious Sonnets, which indeede doe tend rather to the diſhonor of God then otherwiſe; all ſuch appertaine to that Rule of the Apoſtles, [z] *Let them not be once named amongſt you.* I will only therefore handle one point which is deriuable out of the true meaning of the word *Righteouſneſſe* in this place; which is,

z *Epheſ.5.3.*

The fourth Doctrine.

That it is a matter agreeable euen to iuſtice with God, that he ſhould bee gracious and mercifull vnto thoſe who doe truly repent them of their ſinnes. This is that which *Dauid* here intends by the word *(Righteouſneſſe.)* The thing which hee hath eſpecially beene a ſuiter for hitherto in this *Pſalme*, is the forgiueneſſe of his ſinnes: he promiſeth God, that if hee ſhall pleaſe to afford him this, he will ſet himſelfe to bee a publiſher and a celebrater of his *Righteouſneſſe*: what is that hee *will ſet* out? *his faithfulneſſe in the performance of his gracious promiſes towards and touching thoſe, that are truely humbled for their ſinnes, and ſeeke vnto him for pardon for the ſame.* And thus is the word *Righteouſneſſe* vſed two times [a] together, where the Apoſtle ſaith directly, that God in orday-

a *Rom.3.25,26.*

ordayning and *ſetting forth Chriſt to be a reconciliation through faith in his bloud, doth declare his Righteouſneſſe*, and hath taken that courſe that he may bee iuſt; which as it intends thus much, that God appointed ſuch a meanes as the death of his Sonne for mans reconcilement, that thereby the world might ſee that hee will haue his iuſtice ſatisfied: in regard whereof hee would not ſpare, no, not his owne Sonne, being found as a ſinner by the ingagement of himſelfe for others: ſo this alſo, that hee might thereby manifeſt that which hee had alwayes teſtified touching himſelfe, that hee did not deſire the death of him that dyeth, but would be euer ready to receiue him to grace vpon his returne. According as alſo the ſame Apoſtle elſe-where makes the comfort of them that are ſaued, to proceed from the *Righteouſneſſe of God*; as [b] well as the vengeance to be ſhewed vpon the vngodly: not becauſe there is any deſert in thoſe whom he ſaues, or becauſe their preſſures here for godlineſſe ſake are meritorious: [c] *(for the ſufferings of this life cannot be worthy of the glory which ſhall be ſhewed hereafter,)* but becauſe God hath promiſed a recompence of bliſſe to thoſe that ſuffer for the Name of Chriſt: and it is iuſtice in God, to make good all his promiſes to the vtmoſt. Vpon this ground *Paul* termes that which God will beſtow at the day of account vpon his Elect, a *Crowne* of righteouſneſſe, and ſuch as ſhall bee conferred by him as a righteous [d] *Iudge*: not becauſe (as the gloſſe of the Papiſts vpon the place is) workes done after that (which they call the firſt iuſtification) are properly meritorious, and fully worthy of euerlaſting life, reſpectiuely to which workes heauen is a due and a iuſt ſtipend which God by iuſtice oweth; but becauſe God promiſed thus and thus to deale by Chriſt with repentant ſinners: and hauing made himſelfe a debter by promiſe, (as *Auſtine* calleth God) it is agreeing to iuſtice, that hee ſhould performe that which hee hath promiſed.

b 2.*Theſ.*1.6,7.

c *Rom.*8.18.

d 2.*Tim.*4.8.

The Vſe.

This is a point of ſingular comfort to all repentant ſinners. Is thy heart pricked and wounded with a remorſe of ſinne? haſt thou godly ſorrow for offending God? is thy ſoule deepely and effectually grieued for thy manifold corruptions? doth thy ſpirit droope and grone for thy tranſgreſſions? Behold, thy caſe being thus, God cannot, no, not by the rule of iuſtice with-hold forgiueneſſe from thee; thou mayſt in a kinde of holy boldneſſe euen challenge God in this caſe, and vrge him not with the price and worth of thy repentance, but with the ſtrength of his owne promiſe, with which he hath tyed himſelfe, and which, it cannot ſtand with the honour of his iuſtice, not to performe: [e] *Hee cannot denie himſelfe.* It is an excellent ſpeech of *Auſtines* vpon *Pſalme* 83. *Bee out of feare*, ſaith hee, *hold God as a debter, if thou beleeueſt in him as a promiſer.* God ſhould not be iuſt in his promiſes, if hee ſhould not giue pardon to repentant ſinners. This briefely from the meaning of the word *Righteouſneſſe.* It is no point of liberty; for it miniſtreth hope to none but to the penitent: and for them it is a Doctrine of no ſmall refreſhing. It is euen againſt iuſtice, that God ſhould caſt them off, when

e 2.*Tim.*2.13.

they repent. Remember this withall, that it is alſo a piece of his iuſtice to giue them hearts which cannot repent, who are not mooued to make haſte by the riches of his patience to repent. Thus in a word touching the matter of *Dauids* ſinging.

The laſt is the manner, [*Ioyfully.*] Here we are taught,

The fift Doctrine. *That all ſeruices tending to the teſtification of our duty and thankfulneſſe vnto God, ought to bee performed with cheerefulneſſe.* DAVID *will ſing, and he will ſing ioyfully:* hee will doe it with a kinde of inward content and with liuelineſſe of ſpirit, being glad that hee hath occaſion ſo to doe. So otherwhere, [f] *My mouth ſhall praiſe thee with ioyfull lips:* [g] *my lips will reioyce when I ſing vnto thee:* [h] *my heart ſhall reioyce, and with my ſong will I prayſe him:* note the coupling the reioycing of the heart, with the prayſing of God by a ſong. Hee prouoketh others to the like, [i] *Come let vs reioyce vnto the Lord:* [k] *Serue the Lord with gladneſſe, come before him with ioyfulneſſe; enter into his Courts with reioycing:* [l] *Sing vnto him with a ioyfull voyce.* This diſpoſition was in the Virgin *Mary*, when ſhe ſaid [m] *her Spirit reioyced in God her Sauiour.* There is no man, but he would rather haue his buſineſſe not done, then not done with cheerefulneſſe. Whereupon *Salomon* ſaith, that a [n] *ſluggiſh or dull agent or meſſenger, is as Vineger to the teeth, or as ſmoke to the eyes:* it is a matter of vexation and trouble. God himſelfe is all ſpirit, and hee will be ſerued in ſpirit, hee can indure none but cheerefull ſeruitors. In the time of ceremonies, when as God had appointed, that the firſt borne of a mans beaſts ſhould be ſet apart to him, it was with this exception: if it were the firſt Foale of an Aſſe, it ſhould be redeemed with a Lambe; if it were not redeemed, the necke of it was to bee broken; God would not haue that to be ſacrificed vnto * him. Now ſome not vnaptly, in my opinion, make this to be meant by it, that God ſo appointed, as an euidence of his deteſtation of dulneſſe and want of life and cheerefulneſſe in good things, an Aſſe being one of the dulleſt creatures: (Sloth is wont to bee pictured riding on an Aſſe:) God would not bee honoured by the ſacrifice of ſuch a beaſt. It is the badge of Chriſts *people*, [p] *they come willingly at the time of aſſembling. I reioyced when they ſaid vnto me,* [q] *We will goe into the Houſe of the Lord.* Much more may be ſaid hereof, but this may ſerue.

The Vſe. It is a checke to our common lumpiſhneſſe and vncheerefulneſſe, to that deadneſſe of ſpirit which doth generally diſcouer it ſelfe in mens performance of Religious duties: men many times looke when they be hearing, or otherwiſe attending vpon the other ſeruices of Gods Houſe, as if they had no heart; as if, were it not for very ſhame, they would ſay with thoſe in plaine termes, [r] *Behold, it is a wearineſſe.* The thoughts of many are euen tyred and ſpent before a matter beginnes. Let euery one of vs looke to our owne affections. In all matters which man tenders vnto him, God ſtill loues a cheerefull giuer. Hee would haue nothing taken of any towards the erecting of the Tabernacle, vnleſſe it were of him that [f] *had a willing heart.* Let vs ſtriue againſt our owne ſluggiſhneſſe,

f *Pſal.*63.5.
g *Pſal.*71.23.
h *Pſal.*28.7.
i *Pſal.*95.1.
k *Pſal.*100.2,4.
l *Pſal.*47.1.
m *Luk.*1.47.
n *Pro.*10.26.
o *Exod.*13.12, 13.
p *Pſal.*110.3.
q *Pſal.*122.1.
r *Mal.*1.13.
f *Exod.*35.5.

gilhneſſe, and when wee feele a kinde of wearineſſe to creepe vpon vs, let vs checke our ſelues for it, and blame our ſelues, who in other things can bee ſo iocund and freſh, and yet bee ſo dull, and like Men ſtrooken on the head, when matters appertayning to the Seruice of God come in hand: *Remember* DAVIDS *ioyfulneſſe*. Thus farre of the promiſe.

The fiue and twentieth Lecture.

VERS. 15.

Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

DAVID hauing ingaged himſelfe by promiſe to be a Declarer of Gods *Righteouſneſſe with his tongue*, doth in this Verſe in a manner correct himſelfe, as that he had vndertaken more then by his owne ſtrength he was able to performe, and therefore hee here beginnes to intreate and pray for Gods inabling; as if he ſaid, *Truth it is, Lord, I ſhall haue iuſt cauſe to declare thy righteouſneſſe, when it ſhall once pleaſe thee to afford me that grace and mercy which I craue: but who am I, that I ſhould preſume vpon mine owne ſtrength, as if it lay in my power to accompliſh ſuch a duty? bee thou therefore pleaſed to prepare my heart, and to vnite my tongue, and then ſhall I become a meete inſtrument of thy praiſe.* This is the coherence and purpoſe of this Verſe. In further examining it, wee are to conſider two things: Firſt, The matter he deſired of God, *Open my lips*: Secondly, The effect that ſhall follow it when it is beſtowed. Touching the firſt, this it teacheth,

The firſt Doctrine.

That no man can performe the ſeruice of prayſing God, except God doe by his grace ſtrengthen him thereunto. DAVID flyeth here to God for inablement herein, being ſenſible of weakeneſſe and inſufficiencie in himſelfe; *I ſpeake, O Lord, of ſinging with my tongue touching thy righteouſneſſe; but (alas) when I come to the doing hereof, ſuch a deadneſſe ſhall I meete with in my heart, and ſuch a dumbeneſſe in my tongue, that vnleſſe thou worke it in me, I ſhall neuer be able to accompliſh it.* There is a ſaying of [a] *Dauids* which holds good agreement with this: *My lips ſhall ſpeake praiſe, when thou haſt taught mee thy Statutes.* DAVID acknowledgeth a neceſſitie of being taught by God, before he can be able to vtter ought, which ſhall truely tend to the declaration of Gods praiſe: *No man can ſay* (ſaith the Apoſtle) [b] *that Ieſus is the Lord, but by the holy Ghoſt.* No man can attaine to an effectuall acknowledgement of the condition and ſtate of Chriſts perſon, except the Spirit of God ſhall bee pleaſed to inlighten him. That praiſe of God which a man intends to diſcouer with his

a *Pſal.*119.172.

b 1. *Cor.*12.3.

his mouth, in all reaſon he muſt firſt contriue and faſhion it in his heart. Now how ihal the heart yeeld out of it ſelfe any thing tending hereunto, ſith *the imagination of the thoughts thereof,* in regard of the naturall diſpoſition thereof, [c] *are only euill, and that continually?* There is naturally a kinde of *pollutedneſſe in the lips of man,* whereof *Iſaiah* [d] complayned, acertaine [e] *vncircumciſedneſſe*, which, vntill it is reformed and taken away, no ſuch thing can come through them, by which God may bee glorified. [f] *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues,* ſaith the Apoſtle: and, [g] *Without me ye can doe nothing,* ſaith our Sauiour. [h] *It is God who is the worker in his, of all that which is pleaſing in his owne ſight.* The apprehenſion of this natiue vnableneſſe, made *Dauid* to commend vnto God this requeſt: and then there was another, a more particular reaſon, which mooued *Dauid* to ſay thus; and that was the effect which he felt in himſelfe of his great ſinne. We haue had often occaſion in this *Pſalme*, to note the hauocke of the graces of God in him, made by this noyſome treſpaſſe. Hee felt himſelfe much diſabled by it euery way. There was both a decay of thoſe gifts of conceiuing and vttering, which appertayned to this ſeruice; and beſides, hee was as it were a man out of heart, hauing no ſuch feeling of Gods fauour, no ſuch ioy of ſaluation as hee was wont to ioioy, hee could not to any purpoſe doe that which hee aymed at herein. Neuer indeede can a man praiſe God aright, vntill he hath matter for it miniſtred to him out of his owne experience: when *his ſoule is ſatisfied with marrow and fatneſſe*, which proceedeth from the loue of God ſhed abroade into the heart: then [i] *ſhall his mouth ſound out prayſe with ioyfull lips.* It is but a cold, barren, and ſuperficiall ſeruice, whatſoeuer a man doth herein, if he bee not furniſhed with matter for it, out of the Store-houſe of his owne heart. If one haue not within, that *Ioy* which *Dauid* termes [k] *Ioy of heart*; and PAVL, [l] *Ioy in the holy Ghoſt:* (it is in another place termed the [m] *Ioy of Gods people:*) hee can neuer ſhew forth the praiſe of God to any purpoſe. It is the inward feeling which muſt giue life and being to this buſineſſe. Thus there is a double reaſon by which this point is prooued, that no man can be an vtterer of Gods praiſe, vnleſſe God inable him: the firſt reaſon is drawne from the conſideration of the generall inſufficiencie which is naturally in man for good performances: the ſecond, from the nature of this act of praiſing God; which is ſuch as can neuer bee well diſcharged, vnleſſe a mans ſpirit within doe reioyce in God, and haue ſweet peace ſealed vp vnto it in the aſſurance of Gods fauour. Now this is naturall to no man, it is Gods only free and gracious gift, and vntill the Lord bee pleaſed to afford comfort to a mans ſoule, by ſome good teſtimonie to him that his ſinnes are pardoned; all his attempts and vndertakings to be a prayſer of God, are vtterly in vaine. Let mee haue matter of praiſe from thee (ſaith *Dauid,*) by ſome gracious euidence that my ſinnes are pardoned, and then ſhall I be a Trumpet of thy glorie. So of the Doctrine.

c *Gen.6.5.*
d *Chap.6.5.*
e *Exod.6.12.*
f *2.Cor.3.5.*
g *Ioh.15.5.*
h *Heb.13.2,1.*
i *Pſal.63.5.*
k *Pſal.4.7.*
l *Rom.14.17.*
m *Pſal.63.5.*

1. *Vſe* Firſt, For all Chriſtians generally: Secondly, For ſome more ſpecially.

Firſt,

Firſt, For all here is a direction for vs, what we muſt doe, if wee reſolue as we ought, vpon that duty of praiſing God, to which by occaſion of *Dauids* purpoſe here, we were exhorted in the former Sermon. Deſireſt thou to bee an inſtrument of Gods praiſes, and to vtter out that which may bee to his glorie, whether it bee in priuate, when thou art to powre out thy ſoule before him for thine owne ſpeciall occaſions; or in publique in thy family, by praying with them, or by inſtructing them; or whether it be in company with others abroade, as in admoniſhing, viſiting the ſicke, comforting the afflicted, or ſuch like? Thou art here taught, to direct thy thoughts to God, without whoſe opening, all that euer thou takeſt vpon thee to ſpeake in ſuch caſes, is but iangling. If thou finde at any time an vnaptneſſe, a dulneſſe, a barrenneſſe in thy ſelfe, in the diſcharge of ſuch duties as theſe be, thou haſt no other thing to impute it to, but thine owne ſlackneſſe in preparing thy ſelfe to ſuch holy buſineſſe, by being a ſuiter vnto him, without whoſe inabling, all thy vndertakings in this kinde ſhall be vnprofitable. A man ſhall heare ſome excuſe themſelues, ſomtimes for their neglect in theſe things. If you ſay to them, Why doe you not vſe to pray with your ſelfe? or if you doe, why doe you neuer labour to ſpeake otherwiſe then you are directed by a booke, or haue learned by roate? why doſt not thou which art a maſter of a Family, vſe to be the mouth of thy Family in prayer vnto God? why doeſt thou not inſtruct, catechize, &c? Why doe you not in your meetings prouoke and ſtirre vp one another to godlineſſe, admoniſh the vnruly, comfort the feeble-minded? The excuſe (I ſay) herein ſtrait, this it is; *Oh, alas, I would I could, but I cannot: would I had the gift that ſome haue, but God hath not pleaſed to afford it me.* After ſuch a faſhion as this, men thinke to excuſe their backwardneſſe, and deadneſſe, and neglect in ſuch important duties. But I demand of thee, how is it that thou canſt not doe theſe things as thou oughteſt, whoſe fault is it? Is not God able to make thee ſufficient herein? I am ſure thou wilt acknowledge. And hath he not promiſed to ſupply thee in this as in other wants, and to make all grace to abound towards thee? Thou canſt not deny it: where is the want then? Sure in this. When didſt thou, being moued with the conſcience of performing this duty herein, and being humbled with the feeling of thy owne inſufficiencie, lift vp thy ſoule to God, deſiring him to open thy heart, and to vntie the ſtrings of thy tongue, and take away the vncircumciſion of thy lips, and to furniſh thee with matter that thou mayeſt in thy place, and according as iuſt occaſion ſhall bee offered to thee, be a declarer of his praiſe? May we haue this mercy for the asking, and is it worthy the asking, and can wee imagine to finde for our ſelues any colour of excuſe if wee doe not aske? Thou makeſt a ſhew thou wouldſt doe this and that, if thou hadſt abilitie; who but God can inable thee? Be a ſuiter to him like *Dauid* in this place: he giues to all men liberally, and hee will not ſend thee away emptie. Forget wee not this then. It is a neceſſary matter. I will bee bold to ſay, that there is no Child of God, but hee ſhall ſometimes perceiue a kinde of heauineſſe and

and dulneſſe to be vpon him, reſpectiuely to theſe duties of prayer, and ſuch like: now here is a mans beſt helpe in ſuch caſes, to deſire opening from the Lord. And then let him who hath experience of Gods mercie, in being at any time enabled by him this way, beware of falling into any noted ſinne. The preuayling thereof will robbe a man of that inward peace, and ſweet feeling of Gods loue, without which no man can haue any heart for the performance of ſuch ſeruices: ſo long as the guilt thereof lyeth vpon a mans ſoule, it will euen ſtop vp his mouth, and ſo fill him with a kind of confuſion, that ſuch actions will be euen irkſome to him: he can haue no ioy nor comfort in attempting them.

2. *Vſe.* Beſides this generall vſe for all Chriſtians, there is another more particular and ſpeciall, for vs that are Miniſters: we are by office more ſpecially deputed to the ſhewing forth of Gods prayſes, and to the declaring of his righteouſneſſe in the great Congregation. Now by how much the more weightie and important our ſeruice herein is aboue others, by ſo much the more earneſt and frequent had we need to be in this requeſt. We are lyable to the ſame naturall inſufficiencie for holy duties, that other men be. It is no more ſafe for vs to aduenture out of a preſuming vpon our owne ſtrength, then it is for others; vntill the Lord ſhall purge our polluted lips with a touch of ſome coale from the Altar, how ſhall we haue that law of grace in our lips, by which wee ſhould be able to miniſter grace vnto our hearers? If *God ſhall bee with our mouth,* according to the tenour of his promiſe vnto [n] *Moſes*, then ſhall our [o] *tongue be as fined Siluer:* then [p] *will bee health in it,* and euen our hearers ſhall haue cauſe to ſay, that God is in vs indeed. I will not take on me to charge any with the neglect of this dutie; I am not priuie to what men doe in priuate to this end; onely as my dutie is (my text giuing me ſo iuſt occaſion) I labour to teach what we ought to doe. This I am ſure, that when we looke vpon that great worke to which the Lord hath called vs, we may iuſtly ſay with the Apoſtle, [q] *Who is ſufficient for theſe things?* and when we enter into the ſeruice of the Church, there is none of vs all but hath cauſe to cry out with IEREMIAH, [r] *O Lord God, behold, I cannot ſpeake:* ſo that if we enter not in with a kind of trembling, yet if euerie time we addreſſe our ſelues to any ſpeciall ſeruice of our calling, we doe not out of an apprehenſion of our owne vnableneſſe ſeeke the Lord, deſiring him that he would doe to vs euen as he did to IEREMIE, [f] *ſtretch out his hand, and touch our mouth, and put his words into it:* There is ſmall hope that our tongues ſhould be as the Pen of a readie Writer, ſo to ſet out thoſe [t] *wonderfull workes of God,* [u] *and thoſe great things of the Law,* as that the ſoules of the people ſhall haue cauſe to bleſſe God for vs that euer they did heare vs. Theſe be the two ſpeciall vſes of this Doctrine.

n *Exod.*4 12.
o *Pro.*10.20.
p *Pro.*12.18.
q 2.*Cor.*2.6.
r *Ier.* 1.6.
f *Chap.*1.9.
t *Act.* 2.11.
u *Hoſ.*8.12.

I know I might here confute by this place, that opinion of Poperie expreſſed by BELLARMINE; *That euen by the ſtrength of nature, ſome good workes may be done.* How ſhall this be accounted true, when *Dauid* diſclaymeth here all ableneſſe, ſo much as to ſpeake a word of Gods prayſe,

prayse, vnlesse the Lord shall strengthen him; surely small likelihood that man should be able to direct his heart to please God, that cannot so much as open his mouth to prayse God. Truely, said AVGVSTINE, *Whatsoeuer thou hast wherewith God is pleased, from him thou hast it:* Whatsoeuer proceeds from me by which God hath glorie, is nothing but the effect of some worke of grace in me. It is but the reflection of those beames of his fauour, which it hath pleased him to make shine vpon my soule. [x] *Who hath giuen to the Lord first?* This poynt might be also noted here, as an vse of this Doctrine not vnworthily. I giue therefore a touch of it by the way, though I principally presse this Doctrine to these two ends: first, to direct vs all in generall, to whom we should looke, that we may haue mouthes fit for holy seruices: and then secondly, to prouoke vs that are Ministers in particular, to expect a supply from his hand; which if it shall be once opened to vs, we shall gather and be stored in abundance, for the filling and refreshing of those soules which depend vpon vs for a blessing. And thus farre of the first thing in this Verse: the thing craued, *the opening of the lips.* No man can speake the language of *Canaan*, vntill the Lord haue *taught* it him.

x *Rom.* 11. 35.

The second Doctrine.

Now followeth the effect, *My mouth shall shew forth thy praise.* This *shewing forth the prayse of God*, is the same thing in effect, which *Dauid* in the precedent Verse called, *Singing of Gods righteousnesse.* Touching this dutie it selfe, I shall need to say nothing now, hauing spoken thereof in the handling of that which went before. Therefore forbearing to say ought concerning that generall dutie, I will limit my selfe in treating vpon this clause; onely two things,

Firstly That when God is pleased to enable, there neuer wants sufficiencie. Open thou my lips, saith DAVID, *and then my mouth shall shew forth thy prayse. I am now insufficient for this dutie, but if thou shalt please to giue strength, then I shall be able abundantly so to accomplish it as is fit.* In the daies of his flesh there was one presented to our Sauiour, that stammered in his speech: [y] *When he had touched his tongue, and said, Ephatha*, which is, *Be opened, the string of his tongue was loosed, and he spake plaine.* Thus is it in regard of spirituall speaking: When the Lord shall please to giue power to the Tongue, it cannot but speake so, as that thereby the glorie of him that gaue abilitie to speake, shall be made apparant. *Moses* complayned much of himselfe, [z] *O Lord, I am not eloquent, but I am heauie of speech, and slow of toung.* But when God made good his promise vnto him of [a] *being with his mouth, and of teaching him what to say*, doe wee read of any defect in MOSES after, eyther when he had occasion to speake to PHARAOH, or when he was to be the instructor of the people? [b] *Woe is mee* (said ISAIAH) at the first, *becauſe I am a man of polluted lips*; but when his [c] *lips were touched*, had he not *the tongue of the learned, fit to minister a word in time to him that was wearie?* The complaint of IEREMIAH was not much vnlike: [d] *I am a Child*, (said he) *I cannot speake.* But when God had vndertaken to supply him, [e] *Gods words were in his mouth as fire.* There was no great matter of art in the Apostles, before their

y *Mar.* 7. 34, 35.

z *Exod.* 4 10.

a *Vers.* 12.

b *Isa* 6. 5.

c *Isa.* 50. 4.

d *Chap.* 1. 6.

e *Chap.* 5. 14.

their calling to attend on Christ, but it *beeing giuen to them what they*
f *Mat.*10.19. *should say* according to the f promise, did they not speake to the amaze-
g *Act.*2.12. ment of the g hearers, yea and to the astonishment of those great per-
h *Act.*4.13. sons before whom they were h conuented? APOLLOS *being* a man *in-*
i *Act.*18.25. *structed in the way of the Lord* (there was an inward ableneſſe, i *he ſpake*
feruently in the ſpirit, and taught diligently the things of the Lord: (there
k 2.*Cor.*9.8. was his outward ſufficiencie.) k *God makes all grace to abound towards*
his, ſo that they haue alwayes all ſufficiencie in all things. It is ſtrange that
which is to be noted in common experience, what ableneſſe to pray, to
diſcourſe, to ſpeake plentifully of heauenly things for the comfort and
good of others, is to be ſeene in many, who yet haue ſmall helps of art or
learning: onely they haue that within them which ELIHV in IOB cal-
l *Chap.*32.8. leth l *The inſpiration of the Almightie, which giueth vnderſtanding.*
Indeed how ſhould we imagine any defect where God is pleaſed to ſup-
m *Eph.*3.20. ply? There wants no power in him; m *he is able to doe exceeding abun-*
dantly: neyther is there any backwardneſſe in him, or ſparingneſſe in
n *Phil.*4.19. him towards thoſe that are his, n *he fulfilleth all their neceſities through*
o *Pſal.*81.10. *his riches.* o *Open thy mouth wide* (ſaith he) *and I will fill it.* I will not
pinch thee any way, but I will meaſure out good things to thee with a
liberall hand: and as in the miraculous increaſing of the oyle to the Pro-
p 2.*King.*4. phets widow, p *the oyle neuer ceaſed ſo long as there was any veſſell ready*
to receiue it: ſo if there be any defect, it is not becauſe the hand of the
Lord is ſhortned, but becauſe we are ſtraitned in our ſelues. The ſumme
is; wee ſhall neuer heare of any man of whom it is manifeſt that God
hath enabled him, but the ſame is found ſufficient for the diſcharge of
that to which he hath enabled him. If he once open, what ſhall hinder
but that euen a doore of vtterance ſhall follow for the manifeſtation of
q *Pſal.*8.2. his prayſe? q *Euen the mouthes of verie Babes and ſucklings* ſhall be inſtru-
r *Pſal.*68.11. ments of ſtrength in this caſe. r *The very women ſhall haue matter to tell,*
when it is his pleaſure to inſpire. *Your ſonnes and your daughters ſhall pro-*
pheſie, and on ſeruants and on hand-maids in thoſe dayes will I powre out my
Spirit. It was one of the Prophecies touching the abundance of grace,
to be powred out vpon the members of the Church of Chriſt vnder the
f *Ioel* 2. f Goſpel: t *The dumbe mans tongue ſhall ſing.* Who ſhall ſhut, when the
t *Iſa.*35.6. Lord will open? What debilitie of nature ſhall be able to hinder the
worke and efficacie of his grace? This for the manifeſtation of the truth
of this Doctrine. *I cannot,* thought DAVID, *ſing of thy righteouſneſſe,*
O Lord, without thy inabling mee: but if thou once open my mouth, I know
I ſhall be abundantly able to declare thy prayſe.

The Vſe. This followeth right vpon the former Doctrine: there we were all
perſwaded to depend vpon Gods inabling, here we are taught how to
iudge in this caſe whether God hath enabled vs yea or no. What ſuffici-
encie feele we in our ſelues. Certainely where this opening worke of
God goeth before, there this effect of ſufficiencie to ſhew forth the praiſe
of God, cannot but come after. Shall he be ſaid to be inabled by God,
who is able to doe nothing in this caſe? It is a ſtrange kind of inabling,
which

which giueth euidence of it ſelfe by no fruit. Well, to the end we may be able to iudge of this point of ſufficiency for good duties, which is a teſtification of Gods enabling, let vs vnderſtand that as the faculties of the ſoule and body are diuers, ſo this alſo ſheweth it ſelfe in ſundrie particulars.

Touching the ſufficiency for good ſeruices which God giues.

The firſt degree and branch of that ſufficiency, which ſtreameth out of that power for this dutie which God imparts, is ſufficiency in regard of knowledge. For (as I ſhewed the laſt day) if the Law of God bee not in the inward ſtore-houſe, it will be but a barren and an hungrie ſeruice which is outwardly performed. I remember how *Dauid* coupleth them together: [u] *My mouth ſhall ſpeake of wiſedome, and the meditation of mine heart is of knowledge*, ſo that God begins this worke in a man by furniſhing him with a competency of holy knowledge. Whereupon Saint *Paul* intending to perſwade the vſe of theſe holy ſeruices of prayſing of God *by Pſalmes, and Hymnes, and ſpirituall Songs*; firſt, commends this, that [x] *the Word of Chriſt ſhould dwell plenteouſly within.* Take this away, in all that a man vndertakes to performe, he is but as a ſounding Braſſe, or as a tinckling Cymball: hee is but as a bankerout ſhop-keeper, which makes a ſhew to the ſtreets ſide, but hath nothing elſe but emptineſſe within. Hence then it followeth, that where ignorance preuailes, where there is no meaſure of heauenly knowledge deriued out of the rich treaſurie of the Scriptures, there is no worke of God begun; there is not ſo much as a preparation to fitneſſe for this act of prayſing God.

u *Pſal.*49.3.

x *Col.*3.16.

The ſecond degree is in the affections. For, after God hath ſeaſoned a mans heart with knowledge, ſo that hee hath matter whereupon to worke, and out of which to raiſe that by which God may haue glorie, then he putteth a kind of life into the affections, ſo that there is a loue to this dutie, a reioycing in it, a making conſcience of it, cheerefulneſſe in performing it, a ſeeking of oportunities and occaſions for it. This *Dauid* calleth a [y] *being quickned in the righteouſneſſe of God*: and a little before, [z] *a being quickned in Gods way.* A mans heart is ſet and bent to a dutie; thereupon he bindes himſelfe to a ſettledneſſe and conſtancy in it.

y *Pſal.*119 40.

z *Verſ.*37.

The third degree is in the outward man, as when one is enabled to imploy his tongue and ſpeech for the diſcouerie and manifeſting of that which his heart hath framed, ſo as others may be edified. Not that euery Chriſtian is made able by God to talke eloquently and largely in matters of Diuinitie, but yet ſo that grace is ſo powred out vpon the lips of all who are the Lords, that they can make their tongues vpon iuſt occaſion, witneſſes of that good, by which through the mercy of God, their hearts are ſeaſoned. Whereupon *Salomon* deliuereth it for a generall rule without any limitation or exception, that in [a] *the very lips of him that hath vnderſtanding, there is wiſedome found*, ſo much at the leaſt as [b] *to giue a reaſon of the hope which is in him.* It is vtterly in vaine to pretend a good heart, when the tongue is able to vtter nothing to declare

a *Pro.*10.13.

b *1.Pet.*3.15.

it. What man of ſo ill ſpeech, but hee can make a ſhift to make his tongue the meſſenger of his thoughts? Nature hath taught vs to vſe our other parts, as Eye, Hand, and Foot, to be ſilent repreſentations of our inward intendments: (as I remember *Salomon* ſaith, that a [c] *naughtie man can make a ſigne with his eyes, can ſignifie with his feet, and inſtruct with his fingers.*) It is hardly to be thought that he hath any great meaſure of holineſſe in his heart, that knoweth not how in any meaſure to glorifie God with his tongue. See then whereto wee are now come; where God giues ſtrength to doe our dutie, there cannot chooſe but be ſufficiency. As this hath beene proued, ſo now we ſee what ſufficiency it is. It is threefold: firſt, A ſufficiency in vnderſtanding, to know what pertaynes to ſuch a dutie. Secondly, A ſufficiency in affection, to loue and delight in it, and to be conſtant in performing it. Thirdly, A ſufficiency in ſpeech, to diſpoſe of the tongue, ſo as that others may haue benefit. Now let vs ſet edge vpon all this by application; which application (that I may make my matter cohere together in a comely ſort) ſhalbe according to the vſe of the former Doctrine: firſt, to all Chriſtians generally, then to ſome in ſpeciall. For the application, which reacheth more largely vnto all. Wouldeſt thou know touching thy ſelfe, whether thou art partaker of this grace of God, to be enabled by him to ſuch duties, by which thou mayeſt be an inſtrument of his praiſe? inquire diligently for the effect which doth alwayes follow that enabling; and to that end inſiſt vpon ſome particular good dutie, and trie thy ſelfe therein. Let it be the dutie of prayer and inuocation.

c *Pro.6.13.*

Note.

Here firſt examine thy ſelfe for thy ſufficiency in knowledge: as what vnderſtanding thou haſt of the nature and excellency of prayer, of the Maieſtie of him to whom wee muſt pray, of the Commandement binding to pray, of the Promiſes incouraging to pray, of the Mediator by whom we muſt pray, of ſuch ſinnes of thine as ought to bee lamented when thou prayeſt, of ſuch graces and mercies as are meet to bee deſired, of ſuch kindneſſes for which it becommeth thee to bee thankefull. It is no hard matter to commune with thy ſelfe about theſe particulars: and let mee tell thee this, that if thou haſt ſmall vnderſtanding in theſe things, it is a ſhrewd ſuſpition thou art not yet a partaker of that *opening* for which *Dauid* was a ſuiter in this place. If theſe things bee hidden from thee, what ſhew ſoeuer thou makeſt of praying, and of deuotion, ſaying ouer this, and repeating ouer that, it is no acceptable ſeruice vnto God.

Secondly, See what ſufficiency in thy affections, what loue thou beareſt to this dutie, what comfort thou takeſt in thinking vpon the libertie thou haſt to come (when thou wilt) freely into Gods preſence, what conſtancy there is in thee touching it, what care to redeeme times for it: ſuſpect thy ſelfe of inſufficiency, if thou be alwayes dull this way; I ſay, alwayes: for euen the beſt haue at times their ſluggiſh fits. It is a poore teſtimonie of Gods enabling, when a man is ſeldome, ſlight, ſuperficiall in ſuch a dutie as this is.

Thirdly,

Thirdly, Conſider againe what ſufficiency is come into thy tongue. Haſt thou no power to doe thine owne errand, when thou art in priuate betwixt God and thine owne ſoule? put caſe the Booke thou vſeſt be taken from thee, or the vſe of that which thou haſt learned by heart be inhibited, canſt thou not tell what to ſay, or which way to begin, or how in any meaſure to make thy caſe knowne to God? ſurely it is an euill ſigne. My Text is plaine, *Let God open the lips, and the mouth ſhall ſhew forth his prayſe.* Be vare thou doe not cheriſh thy ſelfe in this kind of inſufficiencie. In thy firſt beginnings to be religious, in thy entrance into profeſſion, many things may be borne with in thee, while thou art yet but a meere learner; and thou which canſt not goe alone, maiſt be allowed to goe by truckles, or as thou art led by anothers hand; and lawfull it may be for thee to ſay after another, who canſt not yet ſpeake out plainely: but take heed of reſting here; let thy ayme be to this, that thou maiſt ſpeake to God out of thine owne feeling, not ſo much what another hath taught thee, as what thine owne ſoule being taught of God hath ſuggeſted to thee. I know there is a preſuming in ſome too farre this way; as in ſuch who before they are well exerciſed, are forward to be the mouth of others in this ſeruice, and ſo they many times eate the fruit of their owne raſhneſſe, and goe away without either comfort from God, or approbation from thoſe who haue ioyned with them: but if a man doe not labour in priuate, to make his tongue the meſſenger to God, of ſuch thoughts as his acquaintance with his owne eſtate hath ſupplyed to him, and rayſed vp in him, I cannot ſee how he can aſſure himſelfe, that he who hath the Key of *Dauid*, hath *opened his mouth* to be an inſtrument of his prayſe. There is with many, a kind of ſhrugging at this dutie, as if it were a matter beyond hope to attaine to it. They cry like *Salomons* ſluggard, There is a Lyon in the way, I ſhall be ſlaine in the ſtreet; and ſo fancie to themſelues a kind of vnvanquiſhable difficultie: but little it is knowne what ſucceſſe would follow vpon triall, and how the vnderſtanding of ſpirituall wants would furniſh with matter for this buſineſſe. What man of the Countrey ſo ignorant and ſo vnlettered, but is able to make his requeſt knowne vnto his Lord of whom he holds his tenements? Shall any man need to teach him what arguments he ſhall vſe to perſwade him by? doth he not know of himſelfe how to moue commiſeration and pittie, and what reaſons to alledge, why he ſhould not be vrged to an higher Fine then himſelfe offereth? The knowledge of the buſineſſe will make him copious and eloquent enough: and ſo labour thou to know thine owne heart; thou ſhalt ſoone be cured of thy pretended inſufficiencie in this caſe. Thus I haue taught thee how to apply this Doctrine: where God makes able, there cannot but bee ſome ſufficiencie. I ſay (ſome,) for I know the whole ſtate of a Chriſtian in this life, is a ſtate of imperfection and ſcantneſſe; yet where God hath a worke, ſome fruit will follow. The Tongue cannot remaine ſtill dumbe which God hath touched; nor the lips can continue mute, if by the hand of God the mouth be opened. I might further

ther vrge this to other duties, as admoniſhing, comforting, talking in the companie of others of matters of Religion; none can doe theſe, without God giue power: and where God giues power, there is this three-fold ſufficiencie: firſt, a man hath matter for the dutie: ſecondly, he hath affection to the dutie, and conſcience to performe it: thirdly, he hath the tongue fitted in ſome profitable meaſure, to be an inſtrument for it. This is that ſufficiencie which is of God.

Next, I promiſed to apply this to ſome Chriſtians more particularly, and that is (as before) vnto thoſe that ſerue God in his Church. Looke what ſufficiencie is in a Chriſtian for the duties of Chriſtianitie, the ſame is in a Miniſter inabled and ſent of God for the duties of his miniſtrie. Wouldeſt thou know whether God hath fitted thee ſo for the ſeruice of his Church, as may be for his glorie, for thy owne comfort, and for others benefit: conſider thy ſelfe for this treble, or three-branched ſufficiencie. Haſt thou that, which the Apoſtle calleth [d] *Vnderſtanding in the myſterie of Chriſt?* Art thou cunning in that which the ſame Apoſtle termes, [e] *The patterne of wholeſome words?* Knoweſt thou what thoſe things are which may further that godly edifying which is by faith? Art thou [f] *a Scribe taught vnto the Kingdome of Heauen*, who is *like a prouident Houſholder that bringeth forth of his Treaſure things both new and old?* Thou art in a good forwardneſſe for the ſeruice. Well then ſee next, Haſt thou *a readie mind to feed the flocke*, which eyther doth now, or by Gods prouidence ſhall depend vpon thee? Haſt thou a [h] *good will to deale vnto the people the Goſpel of God?* Is it a ioy to thee to doe the worke of the Lord, and doſt thou bind thy ſelfe conſcionably and conſtant to performe it, reſoluing like the Apoſtle vpon a good courſe, (This I will doe, if God [i] permit?) No paynes ſhall ſeeme too much to thee, ſo that thou [k] *maiſt fulfill thy courſe, and the miniſtration which thou haſt receyued of God to teſtifie his Goſpel.* This is a degree further. Inquire yet for a third thing. I named it ere-while vpon another occaſion; PAVL calleth it A [l] *Doore of vtterance*; that is, a mouth able to ſpeake and to expreſſe with ſome grace, and ſo as may be for the common edifying, that which he hath conceyued in his heart. The Prophet therefore ſaid well, That [m] *the lips of the Prieſt muſt preſerue knowledge.* He muſt not haue knowledge onely in his head, but it is fit he haue it in his mouth & his tongue alſo; and the Prophet giueth a good reaſon for it, (*He is the Meſſenger of the Lord of Hoſts:*) he is an *Ambaſſadour* from God to men. Is it not requiſite an *Ambaſſadour* ſhould be a man able to deliuer handſomely and in good ſort, that meſſage wherewith hee is intruſted? And this is that which is eſpecially intended in that [n] *aptneſſe to teach*; a gift of ſpeaking that which is in ones heart, ſo as that others may be inſtructed by it. This, as being a matter of very great neceſſitie, PAVL ſhewed himſelfe to affect much in that ſpeech: [o] *I ſpeake languages more then yee all: yet I had rather in the Church to ſpeake fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſand words in a ſtrange Tongue.* It was a gift for which he greatly deſired,

d *Eph.3.4.*
e *2.Tim.1.13.*
f *Math.13.52.*
g *1.Pet.5.2.*
h *1.Theſ.2.8.*
i *Heb.6.3.*
k *Act.20.24.*
l *Col.4.3.*
m *Mal.2.7.*
n *1.Tim.3.2.*
o *1.Cor.14.19.*

fired, that he might be able in publique to discourse, and to treat of heauenly things, so as thereby the hearers might bee taught, their soules might receiue furtherance in knowledge, and in grace by his paines. Where there is a concurrence of these three, there can be no doubt of Gods inabling; and how a man may aduenture or promise to himselfe that he is sent of God, being deficient in all, or any of these, for my owne part, I am yet to learne. Sure I am, there cannot be an instance of any one in all the Scripture, of whom it is apparant that God sent him, but the same was an vnderstanding conscionable Speaker; he had knowledge what to teach, he had conscience to teach, he had a tongue and speech fit to teach. Suppose a man haue a good competencie of knowledge in diuinitie, yet if withall he lacke eyther an honest disposition to imploy his knowledge, or else haue no gift of vtterance to conuey that knowledge from himselfe to others, to what end is his knowledge respectiuely to his calling? Be it againe, that a man haue some good honest affections, haply he is willing to doe good, and he hath also some commendable complement of voyce, and is of good speech; yet if he haue not vnderstanding and knowledge, so as to edifie the people in the right, and skill to deuide the Word as it ought to be deuided, that euerie one may in season haue his portion, what good shall the people get, eyther by his honest mind, or by his plausible deliuerie? so that to this necessarily wee must come; that sufficiencie, which must be a Seale and Pledge to thy soule, of thy deputation by God to the worke of the ministrie, must be in each of these three degrees, inasmuch as it cannot be reasonably thought, that God would imploy any, who in any one of these should be found vtterly defectiue: for how should we beleeue that God should allow of him as his Agent, hauing such a maime as by which he cannot otherwise chuse but be vnprofitable? Thus I haue laboured to apply this Doctrine the best I could? DAVIDS so confident speaking *(Doe thou open my lips, O Lord, and my mouth shall shew forth thy praise,)* doth absolutely confirme the generall ground, that Gods enabling to a businesse, breeds a sufficiencie to discharge it. This I haue made vse of, both generally for all that professe themselues to be the Lords, how they may iudge themselues whether the Spirit of God be working in them; and particularly for vs that are Ministers, how we may be assured that we are called by him to the seruice of his Church. Wee haue seene what manner of sufficiencie that is which may testifie the truth of Christianitie; and with that which may be a testimonie from heauen, of a mans being deputed by God to the worke of the ministrie. And this is that first thing which I said was to be obserued from this clause.

The second, is touching the nature of this seruice of praising God. Where the Doctrine is thus,

The third Doctrine.

That the praysing of God is no easie seruice. This I conclude and gather out of the word, *(shew forth:)* which apparantly declares, that to the praysing of God well, there is much required. This *shewing forth* betokeneth a laying out of a matter in some effectuall sort, so as thereby the same

sinne may be so presented vnto others view, as that they may be affected with it, and be moued and prouoked to admire it. Whereupon it necessarily followeth, that to prayse God, is a worke of some difficultie: a man must therein be as it were a blazer of that worth and excellencie which is in God, and must be able to set out the particulars of it in some such manner, as that the same may worke vpon the thoughts of those that shall behold it. A man had need to haue much knowledge of God, much vnderstanding of him according to the Scripture, much experience of his mercie and goodnesse in his own particular, before he can performe this dutie as he ought. I will make it knowne to the world, saith *Dauid*, what admirable riches of vnconceiueable excellencie is in thee; men shall be occasioned through me, to vnderstand more touching thee then they are aware of. This is to shew forth Gods prayse, to read a kind of Lecture (as it were) of such things as deserue admiration in God, and may be motiues to others, eyther to reuerence him, or to loue him, or to stand in awe of him, or to depend vpon him so much the more. Like as when a man, who hath trauelled into forraine parts, is able to make report of the commodities and pleasures of seuerall places, what the fashions of the people, and the state and magnificence of their Gouernours, in such sort as may affect them that heare it. Hereupon is it that *Dauid* ordinarily in the *Psalmes*, (especially to giue some instance, in *Psal.* 109. 116. 107.) prouoking and stirring vp others to prayse God, is verie exact in the recapitulation of diuers of Gods great workes, some of iustice, some of mercie, all of power; and all to make this good, that such kind of matter euery man must necessarily be furnished with, that hath a meaning so to prayse God as he ought. I may note you that especially in one Psalme, [p] *Prayse the Lord*; there is his beginning: Well, how is that? *Declare his workes, talke of his wondrous workes: Remember his marueilous workes that he hath done, his wonders, &c.* So that there is no right praysing God, vnlesse a man be well read (as it were) in those workes of God, wherein he hath beene pleased to declare himselfe: so, [q] *I will prayse the Lord with my whole heart*, (there is his purpose:) presently he falls into the consideration of his workes, [r] *The workes of the Lord are great, and ought to be sought out of all them that loue him: His workes are beautifull and glorious, &c.* All this still sheweth, that there is much belonging to the well and due performing of this dutie: a man can neuer doe it well, without a great deale of obseruation, and without an indeuour to vnderstand distinctly and in order, the things reported touching God, that so he may passe from poynt to poynt, and shew what be the things in him which are worthie admiration, and are euidences of his infinite goodnesse, wisdome, maiestie, and such like. Thus this may suffice in briefe to lay open this poynt.

p *Psal.* 105. 1, 2. &c.

q *Psal.* 111.

r *Vers.* 2.

The Vse. To keepe vs from deceyuing our selues, when wee shall at any time heare our selues vrged and pressed to this dutie of praysing God. Wee will be readie by and by to thinke that we doe it accordingly, because we doe haply now and then throw out a few customarie words, *Praysed be God,*

God, or God is a good God. This we thinke is as good a praysing God as we are bound vnto: and we pleaſe our ſelues in ſuch ſuperficiall and curſorie performances, as if we had done what became vs to the full. Remember we now, that there is more then ſo belongs to this dutie. To praiſe God, is *to ſhew forth his praiſe*: that is, to vnderſtand well what be the ſpecialties in God deſeruing prayſe, and ſo to be able to inſiſt vpon them (occaſion being ſo giuen) in particular: when thou haſt ſtore within thy heart of ſuch obſeruations, then ſhalt thou bee able to doe this ſeruice of praysing of God. So long as men are ignorant touching the things recorded in Scripture concerning God, and careleſſe to take notice of ſuch particulars, wherein euery day God is pleaſed to manifeſt himſelfe, they can neuer be fit inſtruments of his prayſe. Let me conclude with that of DAVID, [f] *O my God, I will extoll thee, and will bleſſe thy name for euer and euer: I will bleſſe thee daily, and prayſe thy name for euer and euer.* Note what followeth, [t] *I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes.* He will firſt ſeeke to digeſt the matter thereof by meditation in his heart, and then hee will fall to the actuall performance. That man that meanes to prayſe God, muſt be (as I may ſay) well acquainted with God. Till hee conceiues ſomewhat to the purpoſe of the worth and excellencie of God, he is vterly vnfit for this ſeruice. In reaſon it muſt needs be ſo; Thou ſayeſt thou wilt prayſe God: I will aske thee why? Perhaps thou ſayeſt, Becauſe he is good. If I demaund againe Wherein, or how, or in what particulars? thou art at a ſtand: muſt not thy praying of God now, be a verie poore and barren act?

[f] *Pſal.* 145. 1, 2.

[t] *Verſ.* 5.

The ſixe and twentieth Lecture.

VERS. 16. 17.

For thou deſireſt no Sacrifice, though I would giue it: Thou delighteſt not in burnt Offering.

The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.

THe Prophet being (as wee haue heard) reſolued by the exerciſe of praysing God, to declare his thankefulneſſe, doth now in theſe two Verſes ſhew what that is, which in the performance of ſeruices vnto him, God eſpecially reſpects. This matter he doth diſcharge two wayes: firſt, negatiuely, declaring what kind of ſeruice it is which the Lord doth not care for: ſecondly poſitiuely, naming that which he doth chiefly and aboue all others moſt accept. The former of thoſe is brought in, by way of a reaſon

son alledged, why DAVID vowed no other seruice to God then that of *Praise*: as if he had said, *The cause, O Lord, why I promise thee no other seruice then this of shewing forth thy praise, is, that I know well how little thou desirest Sacrifice, and how small content thou takest in burnt offerings: And shall I tender that vnto thee, wherein thou hast no delight?* Thus is the connexion.

Now for the words themselues, there is none among them all of any difficultie: for who is there but conceiues this sense vpon the first hearing, namely, *That neyther Sacrifices nor burnt offerings are pleasing vnto God?* yet albeit it is not hard to know what is meant by the words, touching the truth of that which is meant, there may iustly be some question: For how can it be truely said, that God careth neyther for *Sacrifices* nor for *burnt Offerings*, when as whoso knoweth any thing in the Scripture, can tell, that both the one and the other was Gods ordinance? How had *Abel* in the beginning of times, offered a *Sacrifice by Faith*, as is testified by the [a] Apostle, if God had not commanded such a seruice? It is not done in faith, which is not done in obedience to a precept: and how may we thinke that vpon *Noahs* offering burnt offerings vpon the Altar which he built, presently vpon his comming out of the Arke, the Lord could haue [b] *smelled a sauour of rest*, if such a course had not beene pleasing to him, as being of his owne prescribing? The Leuiticall Law is full of iniunctions touching these particulars; I need not say much herein: euen hee who saith here to God, *Thou desirest no Sacrifice, thou delightest not in burnt Offering*, mentioneth in the 19. *Verse*, Gods acceptance of the verie same, and speakes of *the offring of Calues vpon the Altars*. How then is this to be taken, *That God desires no Sacrifice, delighteth in no burnt Offering?* It is easily answered, *viz.* that the speech is not to be vnderstood simply and absolutely, but respectiuely; as thus, *God cares not so much for Sacrifice, as he doth for Prayses and Thanks-giuings presented to him with a broken heart*. And thus is the speech like that, [c] *I desired Mercie, and not Sacrifice*, said God; that is, mercie was more pleasing to mee then Sacrifice: or, I esteeme not Sacrifice where Mercie wants. Such a speech is that, [d] *Rent your hearts, and not your garments*, that is, your *hearts* rather then your *garments*: for the renting of the garments for the testification of inward humiliation, was not vniuersally disliked: or else it may thus be taken; God reckoneth not of Sacrifices being performed, as customarily they were among the Iewes, who rested in the deed done, as if they might please God with naked complements, and ioyned no repentance, nor reformation of life with their outward semblances of deuotion. For which cause God said, [e] *They brought Oblations in vaine, their Incense was an abomination to him, his soule hated their seruices, they were a burthen to him*: [f] *Killing of Bullocks was to him as manslaughter: Sacrificing of Sheepe, as the cutting off a Dogges necke*. Thus then vnderstand wee DAVID, *I know, O Lord, Sacrifices of Beasts, and burnt Offerings of Rammes and Bullocks, bee not the maine seruices thou delightest in: Thou art a Spirit, and canst not*

The place opened.

a *Heb.*11.4.

b *Gen.* 8.20, 21.

c *Hos.*6.6.

d *Ioel* 2.13.

e *Isa.*1.13, 14.

f *Isai.*66.3.

not bee pleased with base bodily performances: thou carest not for any matter of outward forme, when the heart within is not rightly disposed as it ought to bee. Thus, hope I, wee are fully satisfied touching *Davids* meaning in these words. Proceede wee next to matter of Doctrine: For I will not thriue to make any diuision of so intire a sentence. I will orderly, according to my plaine manner, acquaint you with such obseruations as God shall inable me to collect. This first,

That it is possible for a man to doe that very thing which God commands, and yet therein not to please God. Sacrifices and burnt offerings, things expressely in their time required by God; yet this speech of *Dauid* plainely sheweth, that they may bee so vsed, as that the Lord therein shall take no delight. In the dayes of sacrifice a man might present himselfe before God, with such a particular sacrifice as Gods owne mouth commanded, & yet therein not to be welcome vnto God. CAIN *brought an oblation to the Lord*, such as for the kinde thereof was instituted by God; yet to CAIN'S *and to his offering had God no regard*, saith the Text. The old *Israelites* in the Wildernesse were all baptized vnder *Moses* in the Cloud and in the Sea, did all eate the same spirituall meate, did all drinke the same spirituall drinke: these were things of Gods ordayning euery one of them, and yet saith PAVL, [h] *With many of them God was not pleased.* Prayer, a duty prescribed, and such to which God hath promised a speciall blessing; yet hee told some, that when they made prayers [i] *hee would not heare them.* Comming to heare, is an act so inioyned by God, that without it ordinarily there can bee no man saued; yet was not the Prophet charged to *cry aloud* against some that did *seeke the Lord daily* in the [k] meanes? Making an open profession of Religion, is that which by the Law of God wee are all bound to; yet may a man say, *Lord, Lord,* who shall neuer come into the Kingdome of [l] heauen. Giuing of almes, hath not God commanded it? and yet it is possible for a man to diuide his goods into portions, and to giue them out by parcels to the poore, and yet [m] *be nothing.* There is a Law for euery Minister to preach the Word, and to be instant in season, and out of season; yet shall some come at the last day, and say to Christ, *Lord, haue we not prophecied in thy Name?* who for all that shall bee dismissed with an heauy doome, [n] *Depart from me, I doe not know you.* IEHV was a diligent executer of Gods particular charges, touching the house of *Ahab*, and did therein according to all that was in the Lords [o] Heart; yet we know, *Iehu* was not a man good before God. *Herod* heard preaching gladly; a good seruice in it selfe: yet *Herod* a man in whom God tooke small delight. The reason for this is plaine. God regardeth the manner of an action, as well as the substance. How it is done, is more looked after by God, then what is done. If it be not done in knowledge, in conscience of obedience, in sincerity of heart to please God, the deede which is good in it selfe, (as being the matter of some one of Gods Commandements) loseth the grace in him that doth it, and is so far from being pleasing to God, that he doth abhor it, and will punish it. I must be briefe

The first Doctrine.

g *Gen.4.5.*

h *1.Cor.10.5.*

i *Isa.1.15.*

k *Isa.58.1,2.*

l *Matt.7.21.*

m *1.Cor.13.3.*

n *Mat.7.22,23.*

o *2.Kin.10.30.*

briefe in this Doctrine, because of the affinitie betwixt it and that which I shall next deliuer. This may suffice to make it plaine. God commanded Sacrifice, prescribed burnt offerings, and yet there might bee some respects, for which God could not away with Sacrifice, could not but lothe an offering. God is pleased with nothing, but only that which himselfe requires; and yet the matter may be so handled, as that he may take no delight in his owne requirings.

The Vse. The vse is properly this, to teach vs that it is not inough to make a man religious, that he performe commendable actions. The thing thou dost, may be simply and in it owne nature good, and yet thou naught in Gods account that dost it. *Sacrifice* may bee good, and yet thou that sacrificest, not *delighted* in. I doubt not but at the least as many shall be condemned at the last day, for the ill doing of good actions, as for the doing of the things which are directly naught. As many iudged for ill hearing, as for not hearing; for bad praying, as for not praying: for vnworthy communicating, as for not communicating: for vnconscionable preaching, as for seldome: for not giuing aright, as for absolute shutting vp their bowels towards those that want: for insincere professing Religion, as for being quite of no Religion. It is no sufficient plea for thy selfe to alledge; These and these things I doe, and they bee euery one such as God commands, if thou leauest out the manner of doing; this is an vndoing to thy doing. Thy seruice must be *Well*, as well as *Good*, or else in thee it is not *Good*. What if thou dost a good duty out of a glory, or in an opinion of merit, or being carryed with the streame of the times, or led by example, or otherwise induced by some by-respect; shall this be acceptable? It is possible thou maist make hard thy knees in priuate deuotions, waste away thy spirits by fasting, wither thy face with weeping, tyre out thy body with continuall trauaile to be a hearer, weare out the Threshold of Gods house by frequent repayring to it, consume away thy estate by large giuing, spend thy Lungs, and breake thy Sides by often preaching, and by these things get thy selfe a name among men, and yet the Lord say, I haue no delight in thee. *Tophet* was prepared of old for many that haue gone thus far. I doe not speake to disswade from those, no more then *Christ* spake against *tithing of Mint and Cummine:* when hee reprooued the *Pharises* concerning that, he said withall, ᵖ *These things ought yee to haue done.* So I wish these particulars were more ordinarie.

ᵖ *Matt.23.23.*

Note. But yet here is not all. The principall is yet behinde. Neither I say is this to be so vnderstood, as if there were no hope of the acceptance of our seruices with God, vnlesse we be absolute in the manner of performing them. God forbid any should so conclude. Better to heare in weakenesse, then not to heare: to pray with infirmitie, then not to pray; to communicate with some defect, then vtterly to forbeare; to giue almes with some tainture of a secret imperfection, then altogether to dry vp the Fountaine of liberality; to preach with some mayme, then altogether to hold ones peace. Better to limpe and creepe in the right way, then not to moone at all. It shall be well if we learne to make conscience

of

of the manner, though wee cannot reach to the abſoluteneſſe and compleatneſſe thereof. God will not caſt vs off. *Hezekiah* was not out of hope of thoſe that came to the Paſſeouer, q *though not euery way clenſed according to the purification of the Sanctuary.* If we forbeare good ſeruices vntill wee can performe them, ſo as there ſhall bee no defect in our carriage, we ſhall neuer doe them: ſo that here is the right vſe of this point, to teach vs that the goodneſſe of the action in hand, is not inough for vs. We muſt ſeeke for ſomewhat elſe. It may be a ſinne in thee that which in it ſelfe is good, ſome fault of thine may make God euen to lothe his owne Ordinances. Now what that is, which is as it were ſalt that muſt ſeaſon all thy ſeruices, ſhall be ſhewed in the next Verſe. In the meane time, this farre thou art prepared, to know that a dutie preſcribed by God, may yet be ſo done, as that his ſoule ſhall take no pleaſure therein. Good to be remembred euer, when wee ſet hand to any holy ſeruice. In ſome caſe God abhorres euen his owne appointments. *Sacrifice* becomes an abomination to him, *burnt offring* is lothſome. Hee deſires not the one, he delights not in the other. Thus is the firſt Doctrine. The next is like vnto this, but yet requires a diſtinct handling. It is thus.

q 2. Chron. 30.

The ſecond Doctrine.

That God requires no ſuch ſeruice in Religion, as hath no more in it then an outward forme. O Lord, ſaith DAVID, *it is not bare Sacrifice which thou deſireſt, burnt offrings thou delighteſt not in, when nothing doth accompanie it; theſe naked acts cannot be good in thy ſight. Theſe bee but the ſhels and ſhadowes of piety: the accoutrements, and appendances to Religion, ſomewhat elſe is expected by thee, or elſe all this complement how full of ſhew ſoeuer it be, is but an abomination to thee.* Thus is this Doctrine raiſed hence, euen from the reaſon for which *Dauid* denieth God to deſire *Sacrifices*, hauing reference to the formalities of ſome, who though that if they preſented the Lord with ſuch oblations and offrings, as were according to the preſcript and letter of the Law, it was ſufficient. Full to this purpoſe is that, r *Is this the faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and bowe downe his head as a Bulruſh, and lie downe in ſack-cloth and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?* as if he had ſaid; This is not the thing which I am pleaſed with, that a man ſhould doe no more then vpon ſome certaine day puniſh his carcaſſe by the withdrawing of his meate; or hang downe his head in ſome deiected manner, like ſome bulruſh that is ouerbent with the ſtrength and violence of a ſtorme, and lie downe and tumble and wallow in the duſt. This is all that is in your faſt: neuer did I chooſe any ſuch. This is but a meere forme; I am not wont to preſcribe ſuch frothy ſeruices. This directly confirmes this Doctrine, and ſhewes that theſe faſhions in Religion, which haue nothing in them but ſhew, are none of Gods ordayning. His ayme in all his requirings is at ſome further matter. To the further manifeſtation of this point, we may take notice of that ſpeech of Gods; * *I ſpake not to your Fathers, nor commanded them, &c. concerning burnt offrings*

r *Iſ.* 58. 5.

* *Ier.* 7. 22, 23.

offrings and Sacrifices. What shall wee say? did not God giue order touching Sacrifices? was it not his will there should bee offrings? yes certainely: what is it then that God saith, *hee spake not nor commanded concerning burnt offrings, &c.* surely this, that he neuer prescribed any such manner of Religion, which should haue no more in it then such outward complements: there was another more speciall matter intended by him aboue all Sacrifices. He neuer gaue any cause to make men thinke that he would be pleased and satisfied with outward shewes. In the Prophet *Haggai* there is a place of note for this [t] purpose. Vnderstand we it thus, The people of the Iewes after their returne from the captiuitie, were very backeward in the reedifying of the Temple, and euery man was more busie about his owne dwelling house, then about the place where Gods Name should bee called vpon. This fault that Prophet was very sharpe against: well, when at the last by his importunitie they had reformed this, and had brought matters to some good outward fashion, because they were apt to content themselues with shewes, and to thinke there was no more to bee done, now they had restored the ancient outward beauty of the Temple, and had reestablished the old course of Sacrifices, and such like then in vse: The Lord willeth them to consider of a case which he would put vnto them, and for their better resolution to aske their Priests. It was this; whether if a man should take a piece of holy flesh (suppose it were a piece of a Sacrifice) in the lap of his coate, the touch thereof was able to make him holy? and againe, whether if a man polluted after the manner of the legall pollutions, should chance to touch any of those holy things which were vsed at the Altar, the same should not thereby become defiled? and wherefore was all this, but to teach that the holinesse of the Temple, and of the things belonging to it, could not doe them any good which repayred to it, and worshipped in it, if that were all they did? and they were such as liued still in their wonted sinnes: nay, their sinnes in which they liued vnreformed, should be able to make all that which they did, or wherewith they had to doe, be abominable. An excellent place to make it to appeare, that God lookes for more at our hands, then a kinde of outward holinesse. Thinkest thou, saith God, that I will eate Bulls flesh, or drinke the bloud of Goats? It was spoken of those who thought they had done enough by outward ceremonies. [u] *Bodily exercise profiteth nothing*, saith the Apostle, touching naked vsages: and [x] *the Kingdome of heauen is not meate and drinke, &c.* Religion doth require somewhat more then bare formalities. It is our Sauiours Maxime, [y] *God is a Spirit, and must bee worshipped in spirit*: that worship which must please him, must be sutable to his owne nature. He is a spirit, and therefore it is a thing vnpossible that he should be pleased with carnall rites. I wish euery carefull reader of the Scripture, to obserue it in the perusing of the Prophets especially: euer he shall find how the Lord fell roundly vpon them, that had a conceit of pleasing him with pompe; and how there is still an vrging of men to some further du-

t *Chap.* 2. 11, *&c.*

u 1. *Tim.* 4. 8.
x *Rom.* 14. 17.
y *Ioh* 4 24.

tie

tie then their outward deuotion. If God might haue beene thus pleased, the Hypocrites of old would haue fitted him exceedingly well. They abounded aboue others this way: they would not onely reach as farre in bodily performances as the Law commanded; but they would adde ouer and aboue out of their owne voluntary. Hence came the improuements of washings, and the like Ceremonies, which our Sauiour met with in his time, and which went vnder the name of the traditions of the Elders. They would supererrogate, and doe more then the Law bound them to. In this particular of outward forme, superstition hath still had the aduantage of true Religion: and as Strumpets ordinarily are more garishly set forth then modest women, so false Religion hath alwayes beene found more outwardly glorious then the true. There was one *Celsus* a great aduersary to Christian Religion in the dayes of the learned *Origen*, and among other his exceptions, with which hee fought the disgrace thereof, this was one, the meane shew which their manner of worshipping God did make: *They were much behinde the Heathen in the beautie of their Temples, in the array of their Priests: for gesture and significant representations in their deuotions, betwixt the one and the other, there was no comparison.* Thus he thought to put downe and disgrace those that professed Christianitie: and indeede therein the Heathen might well contest with the Christians, as outstripping them much in these things. The reformed Religion at this day cannot herein compare with Poperie. If the triall of the title of truth betwixt the one and the other lay in that point, surely Poperie would haue the day: so that this may seeme as a further proofe of this Doctrine, namely, that forme in seruing God, superstition goeth beyond true Religion, and hypocrisie puts downe sinceritie; so that it must needs bee, that God requires more then it in matters betwixt man and him.

The Vse.

This is a needfull point to bee taught: in asmuch as generally we doe no more then make cleane the outside of the dish, in which wee present our seruice vnto God: we partake too much with that Popish conceit of pleasing God with *the deede done*, as though God might be satisfied and serued with bare acts. A *Sacrifice* or a *burnt offring* cannot bee welcome vnto God, when it commeth before him single. Be it that one come often and early to the House of God, and there obserue the full forme of euery publike dutie then performed, kneele to prayer, attend in good deuout and respectiue manner to the reading and opening of the Word; stretch out his voyce to the singing of a *Psalme*, present himselfe to the Lords board in some such fashion, as the eye of no beholder can iustly blame him; here is not all that God expects. This is but the shaddow of that worship which he commands; nay, though euery of these specialties be such as he lookes for and requires. yet when there is a resting in these, they lose their grace, yea they become hatefull to him, yea and because they are done, he will punish for them much more, then for professt prophaneneese. The life of all yet wants, and that is the labour of the heart, while we are busied in the outward seruices, and the re-

formation of the life after we haue ended them. That which God said to those in *Esay* in the case of outward abstinence, the same will hee say to vs in the case of hearing, praying, singing, communicating: *Is this the hearing that I haue chosen,* that a man should tie himselfe to attendance for an houre, and looke earnestly in the face of a Preacher? is this all that I expect? Is this the praying that I delight in, that a man should cast himselfe on his knees, and lift vp his eyes and hands, and say ouer many words? Or is this the singing which I am pleased with, that a man should enforce his voyce to the common tune? or the communicating which I accept, that one should in an outward humble fashion receiue the Bread and Wine which is offered to him by the hand of the Minister? Can I bee pleased with such lame and vnperfect Sacrifices? Bee wee sure that God expects besides this some further thing: and looke wee to it, that wee can betwixt God and our owne soules, shew (in the witnesse of a good Conscience) some other matter which we haue made to accompanie those seruices, or else (that I may vse the words of *Moses,*) *I call heauen and earth to record this day, that you shall surely perish.* God will not be dallyed with, this outward varnish cannot bleare his his eyes; and by how much the more formall we haue beene in our outward deportment, by so much the heauier shall our iudgement be in the day of account. I cannot but obserue it in the Sermons of the Prophets, how disdainefully the Spirit of God speaketh, taking it (as it were) in a kind of scorne, that it should bee thought, that the Lord would so much as cast an eye of respect vpon such lame deuotions, vpon such scraps and parings of Religion; as especially [z] that before noted, *Is this the fasting that I haue chosen &c.* Thinke you that I can beare it, to bee shifted off in such an emptie fashion as this is; what, with a little *sowre looking for a day*; when as euery one returnes backe to his race, as the horse rusheth to the battell; and so, will you dare to offer to me such an hearing of my Word, which hath nothing in it, but a sitting in a seate for an houre, euery man in the ende breaking loose, and falling backe to his wont, as if there were no further matter to be looked to. Is this the course which I haue chosen, who required it at your hands to tread in my Courts vpon no other termes? I intreate your serious thinking vpon this. God looks for more, then the outward act performed. The very Soule of the Lord abhorres vs, if we goe no further. Looke to it that we doe goe further. Beware we be not like the *Bulrush*, to which the Prophet doth compare such Formalists, which how soeuer it bee easily bended with a storme, yet a faire day or two maketh it to stand vpright againe as it did before: so take heede, least when wee haue seemed to bee somewhat affected and inclined towards some good by the power of the Word, yet when we be gone, and haue taken the fresh ayre of the world, wee become as wee were: surely this rushie Religion (as I may terme it in allusion to that place of *Esay*) will but help to make more fuell for those eternal flames which are prepared for the vngodly. Fitly doth the holy Ghost compare this formality to the *bulrush:*

z *Is.* 58. 5.

bulruſh: the colour is freſh, the skin ſmooth, hee is very exact that can find a knot in a ruſh, but if you ſhall pill it, what is vnder it but a kind of ſpongious, vnſubſtantiall ſubſtance, of no vſe in the world worth the ſpeaking of; and ſuch are they who goe no further then a ſhew of godlineſſe: looke vpon them in the houſe of God; who more demure? ſurely, not ſhee whom *Salomon* ſpeaks of, [a] *Who wipeth her mouth and ſaith, I haue committed no iniquitie*; all the reſt not worth a ruſh, flat nothing, nay, worſe then nothing, [b] *full of hypocriſie and all iniquitie*. All this is ſpoken not to taxe all men of good ſhewes for hypocriſie, for, God forbid, that this liuing ſtreame of the Word which floweth from the Sanctuarie, ſhould breed nought elſe but *bulruſhes*; but it is to warne all that ſeeme good, not to reſt in ſeeming, but to ſtriue for being, and not to grow vp as [c] *ruſhes which grow beſt in the myre*; but as the [d] *Tree which doth neuer ceaſe from bearing* [e] *fruit*, but euen in [f] *age is fat and flouriſhing*. Thus haue wee two Doctrines hitherto out of this Verſe. Firſt, *A man may doe that which God commands, and yet therein not pleaſe God*. Secondly, *God requires more in the matter of his worſhip, then an outward forme*.

a *Pro.30.20.*
b *Matt.23.28.*
c *Iob 8.11.*
d *Pſal.1.3.*
e *Ier.17.8.*
f *Pſal.92.14.*

The third Doctrine.

The third Doctrine is thus: *That an outward dutie pertayning to the worſhip of God, may ſometime bee omitted without ſinne*. In the firſt wee ſaw, that a man may euen offend in doing that which is required: now here we are taught, that vpon occaſion, that may be left out which is required, and yet no fault. As for example; *Sacrifice and burnt offering* being ſuch things as were commanded, yet *Dauid* makes no doubt but the caſe may ſo bee in which hee may forbeare them. Thus there was a lawfulneſſe to omit the Sacrament of Circumciſion in the Church of *Iſrael* for fortie yeeres together, notwithſtanding the expreſſe Commandement, [g] *Euery male child amongſt you ſhall be circumciſed*: and yet it is manifeſt, that during the trauaile of the *Iſraelites* thorow the Wildernеſſe, it was vtterly [h] diſvſed, and that without ſinne: ſo if a man were in a iourney at the time when the Paſſeouer was adminiſtred, euen by Gods owne permiſſion, he might be diſpenſed [i] with, though the Law went in peremptorie words ([k] *all the Congregation of Iſrael ſhall obſerue it.*) Thus our *Sauiour* taught, that albeit the Law of the Sabbath forbad all manner of bodily worke, yet it might bee lawfull to omit that dutie of reſt, for the performance of a neceſſarie ſeruice, for the preſeruation of life, either of Man or [l] Beaſt. Thus *Elias* went fortie dayes together vpon occaſion of *Iezabels* ſeeking his life; within the compaſſe of which time there were diuers Sabbaths, and yet was [m] blameleſſe: and when Chriſt foretold the deſtruction of *Ieruſalem*, he bade them [n] *pray that their flight might not be on the Sabbath day*, becauſe it could not but grieue them that made conſcience of pleaſing God, to bee forced to forbeare thoſe ſeruices on that day which God required: yet he denyed not to them that freedome, that if it ſhould ſo fall out, they might euen then by flight endeuour to eſcape. It is a generall rule which Chriſt made vſe of to this purpoſe: *I will haue mercy*, ſaith God, *and not ſacrifice*, out of

g *Gen.17.10.*
h *Ioſh.5.5.*
i *Num.9.13.*
k *Exod.13.47.*
l *Luk.14.3,4,5.*
m *1.Kin.18.19.*
n *Matt.24.20.*

o *Chap.6.6.* o *Hoſea*: namely, that when the queſtion lyeth betwixt a dutie of mercy, and a ſeruice pertayning to Gods outward worſhip, the latter muſt bee laid by, that the former may be followed. Was not our Sauiours courſe iuſtifiable, in not making haſte to goe vp to *Ieruſalem* to the feaſt, notwithſtanding there was a Law for an p *holy conuocation to be on the firſt day thereof*; notwithſtanding he was vrged by his Kinsfolke to goe vp, yet he abode ſtill in *Galile*, and came not vp till halfe the feaſt was ended, as may be gathered out of Verſ. 14. he had a ſpeciall reaſon of forbearance, though then it became him (according to his owne words) to q *fulfill all righteouſneſſe*. Theſe few proofes make it to be plaine, that as *Dauid* might vpon a ſpeciall occaſion, omit the required ſeruice of *Sacrifice and burnt offrings*; ſo it may be lawfull to let paſſe ſome outward duties of Religion commanded by God in ſome certaine caſes.

p *Ioh.7.*

q *Matth.3.15.*

The Vſe. This is not ſpoken to embolden to any willing breach of any of Gods Ordinances, or to make it a matter arbitrarie, whether we will doe ſuch religious outward acts, as God preſcribes in his ſeruice. He that ſhould teach men ſo, ſhall be called the leaſt in the Kingdome of Heauen; but this is to ſettle and informe mens conſciences in ſome neceſſary particulars, wherein many times through ignorance and miſunderſtanding, they are much enſnared: as for exampie, how are many troubled about the dying of an Infant without Baptiſme, as if there were ſcarce any hope left in the mercy of God that it might be ſaued? how are many diſquieted about the hauing or not hauing the Sacramentall Bread and Wine when they bee ſicke? I confeſſe, Baptiſme and the Supper of the Lord are Gods appointments, and ſuch in the willing neglect whereof no man can be ſaued: yet not ſo, but that as *Sacrifices and burnt offring*, and circumciſion, and the Paſſeouer, (all commandements of God,) might in ſome caſes be omitted without ſinne, (according as I haue ſhewed) ſo theſe alſo may be lacked, as the caſe may be, and yet no tranſgreſſion: nay, there may be a greater fault committed in the eager preſſing for theſe, out of a ſuperſtitious conceit of grace conferred by the outward elements, then can be by omitting them, when with the keeping of *Pauls* rule concerning *comelineſſe and order*, they cannot be had: whereupon hath our Church well prouided, both inhibiting the Baptiſme by Women, which was bred by the opinion of abſolute neceſſitie, and in ordering (as appeareth by the booke,) that Miniſters ſhall diligently from time to time, exhort their Pariſhioners to the oft receiuing in the Church the holy Communion: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to bee vnquiet for lacke of the ſame; and withall to inſtruct the ſicke, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that *Ieſus Chriſt* hath ſuffered death vpon the Croſſe for him, &c. he doth eate and drinke the Body and Bloud of our Sauiour profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth. Thus I let you ſee vpon what occaſion ſuch a Doctrine as this is neceſſarie *viz.* to bee a ſtay to mens conſciences, in ſuch caſes wherin there is not either power or oportunity

to

to performe ſuch outward acts, as God commands to bee vſed in his worſhip. I haue knowne ſome troubled, becauſe they could not kneele in prayer through ſome naturall debilitie, or could not ſing, or the like. The Deuill may ſoone entangle weake conſciences, not rightly informed in this point. Euer this prouided, that notwithſtanding the omiſſion of the outward worſhip, yet wee binde our ſelues perpetually to that which is more inward and ſpirituall; for, that is indiſpenſable. *Dauid* might vpon occaſion not tender vnto God an outward ſacrifice of ſome Oxe or Sheep, but he might not at any time come before him, without the *ſacrifice of a broken heart*: a man may omit kneeling in prayer, but not humilitie: though he may bee diſpenſed with, in not ſpeaking with his tongue, yet his heart muſt crie; though hee want a fit voyce to ſing with the Congregation, yet his ſpirit muſt ioyne. Nay, by how much the more a man is ſtraitened in the one, by ſo much the more he muſt ſtriue that he may be ſtrong in the other. The leſſe *Dauid* was in *Sacrifice*, the more was he in contrition. When *Iohn* was driuen from the Brethren, and the ſocietie of the faithfull, by the cruelty of *Domitian*, that he could not keepe the Lords Day as he wonted with the reſt of the beleeuers, yet [r] *hee was raniſhed in ſpirit*: hee neglected not the ſpirituall part of the Sabbath-ſeruice, though hee was reſtrained from the outward *Epaphroditus* the Paſtor of *Philippi*, though by reaſon of ſickneſſe, he was diſabled to doe his duty of preaching, yet *Paul* teſtifieth of him, that he [f] *longed after them all*: his heart was to them, his eare was for them, hee commended them ſtill in his earneſt prayer vnto God. When *Ieremie* was ſhut vp that he could not goe into the Houſe of the Lord, yet his care to doe good was not reſtrained; hee cauſed *Baruch* to write ſomewhat from his mouth, and to goe and reade it in the audience of the [t] people: *Ieremie* knew that albeit hee ſinned not (the caſe being as it was) in forbearing the publike execution of his Miniſtrie, yet if his care to doe the beſt good he could had ſlacked, hereby hee had beene inexcuſeable. Theſe things ſhew, that what is wanting by iuſt and neceſſary occaſion in the outward ſeruice which wee owe to God, muſt be ſupplyed with the inward. If ſickneſſe hinder mee from the Congregation on the Sabbath, yet I muſt indeuour though I be abſent in the fleſh yet to be preſent in ſpirit, and to pant in ſoule after God, and to cry out, [u] *Oh, when ſhall I come and appeare before the preſence of God.* If in the duties of repentance, my bodily eyes cannot drop downe teares, yet with IEREMIE, [x] *my ſoule muſt weepe in ſecret*, and my [y] *heart muſt melt with* IOSIAH. If it fall out ſo that I cannot haue the Water of Baptiſme for my Infant in act, yet I muſt ſtriue by prayer vnto God, that he may haue the matter of Baptiſme, the regeneration of the Spirit. It puts mee in minde of *Ambroſe* his ſpeech touching *Valentinian* the Emperour, who died in the way as he was trauailing to be baptized, *that he was baptized in purpoſe*. That which cannot bee had in act, muſt bee had in deſire. If I cannot communicate with my mouth yet I muſt labour to feede on Chriſt by faith. And thus ſhall the ſeruice bee in Gods

Note.

r *Reuel.1.10.*

f *Phil.2.26.*

t *Ier.36,4,&c.*

u *Pſal.42.1,3.*

x *Ier.13.17.*
y *2.Kin.22.19.*

Voto baptizatus.

acceptance full, though for matter of outward performance there bee a maime. If *Dauid* sacrifice not Bulls nor Goates, yet offring vp the *Sacrifice of a broken heart*, the seruice is compleat. I hope wee now see the drift and Vse of this Doctrine; not to warrant the willling omission of any required dutie, for that cannot be without sinne; but to satisfie the conscience, which doubts how God may be answered, if any of his outward worship fall out to bee omitted. Wee see *Dauid* might for the declaration of his dissent in opinion, from those who thought to please God with outward complements, forbeare the exercise of sacrificing; yet would he not faile in the principall. Let vs euer looke to that aboue all: the outward may be sometimes let passe, the inward neuer.

The fourth Doctrine.

There remaineth yet another Doctrine to be collected hence. Thus it is: *That in worshipping God, wee must not so much looke what kinde of worship is pleasing to vs, as what it is which the Lord delighteth in.*

This is the ground of all *Dauids* purpose here; that he will performe such seruice vnto God, and no other, as hee doth vnderstand him to delight in. *This and this I will not offer; because they be not the things thou desirest: but a contrite and a broken heart thou likest well, and therefore that shall be my offring.* I haue here for the proofe of this point recourse againe to that place of *Isaiah*, Chapter 58. now already made vse of in this Sermon. The principall reason vsed by God against that kinde of fasting which was practiced by that hypocriticall and ceremonious people was this, because it was not [z] *such a fast as God had chosen.* It was not such as God approued of, that one thing was inough vtterly to disable it. If it cannot be said to be a course chosen of God, to that ende it cannot be termed an acceptable seruice to his Maiestie. In the iudgement of the best Diuines, the maine drift and intendment of the second Commandement is, to forbid all will-worship whatsoeuer, that is, all seruing of God after any other manner then himselfe pleaseth. Then it is an expresse peremptorie rule, a perpetuall Law touching the worship of God: [a] *You shall not doe as you doe here this day, euery man as seemeth good in his owne eye.* Man is absolutely restrained from the following of his owne conceits. It is not enough for the iustification of an vse in Gods Seruice to say, sure it liketh vs well, to our seeming it is very fit. All the matter is thus, what is good and right before God; *They bee things* said God of old by the Prophet, [b] *which I neuer commanded nor spake, neither did they come into my minde:* that was inough to reiect all, euen the most glorious seruices. That course which *Saul* and the people toke in reseruing the chiefe of the Cattell from the spoyle of the *Amalekits*, therewith to sacrifice vnto God, was very good and reasonable in their seeming; yet in asmuch as God desired it not, it was condemned to be as bad as [c] *Witchcraft and Idolatrie*; and *Samuells* speech in reproouing *Saul* is worthily to be obserued, as agreeing well to this present purpose: [d] *Hath the Lord as great pleasure in burnt offrings and Sacrifices, as when the voyce of the Lord is obeyed?* as if he had said; thou and the people, lead by thine example, haue taken your owne course, and pleased your selues;

z *Isa.58.5.*

a *Deut.12.8.*

b *Ier.19.5.*

c *1.Sam.15.23.*

d *1.Sam.15.22.*

ſelues; you ſhould haue conſidered what the Lord hath pleaſure in; will you tender any ſuch ſeruice vnto God, touching which you are not ſure that hee deſireth it? There can bee no more ſufficient argument to proue this Doctrine then this, that God generally in the Scripture binds in matters that concerne his worſhip to his preſcripts: profeſſing ſtill to diſtaſte all, whatſoeuer is preſented to him as a ſeruice which is not out of his owne appointing. *Who required* (ſaith he) [c] *theſe things at your hands?* It is very formall this that you doe, it makes a good ſhew, it is approoueable in your ſuppoſe, and ſeemeth to be a thing fit and conuenient to honour me by: but where is your warrant from me, what euidence haue you that theſe be things that I deſire? [f] *He hath ſhewed thee, O man, what is good, and what he requireth of thee*: that is good which God requires; and nothing can pleaſe him, but that which is required by him. Hence was it that *Moſes* was tyed by God in the framing of the Tabernacle, to keepe himſelfe to [g] *the patterne which was ſhewed him*. Hee might not adde ſo much as a welt ouer and aboue that which God had ſet downe, neither might he leaue out ſo much as an hemme of that which he receiued in charge. It was in vaine to attempt ought, touching which there was no aſſurance, that it was the Lords delight. Is not this a matter of equitie. I remember here the ſaying of the Prophet, whereby he went about to ſhame thoſe who offered lame and blinde Sacrifices to God [h] *Offer it now vnto thy Prince, will he be content with thee or accept thy perſon?* as if he had ſaid, wilt thou dare to vſe God worſe then thou doſt thy Lord in outward things? ſo may I ſay in this. Will any man preſent a gift to a great man whoſe fauour he deſires, vnleſſe he conceiue vpon ſome good ground that it is ſuch as hee delights in; and ſhall wee be careleſſe in our carriage towards God, and put vpon him what we will, and not what wee know and are ſure hee appoints? Thus for this.

c *Iſ.1.12.*

f *Mic.6.8.*

g *Exod.25.40.*

h *Mala.1.8.*

This checks the common Religion of the times, which is moſtly no other, then as *Paul* ſtileth it, [i] *a meere voluntarie Religion*: a kind of ſeruing of God of mens owne ſhaping: as if God were bound to accept from vs, whatſoeuer we thinke fit to preſent him with. The truth is, we doe ſeldome bind our ſelues to enquire in theſe caſes, what God likes of; but as *Dauid* ſaith of the vnreformed Hypocrite, [k] *We thinke God to be like vs*: that which we approue, wee imagine hee miſlikes not. If the moſt ſhould bee asked touching the particulars which they ordinarily practiſe in the worſhip of God; What? are you ſure that God likes of this you doe? Doth he deſire thoſe and thoſe things? Is he delighted and pleaſed with ſuch and ſuch performances? alas, they know not; the beſt reaſon they haue to thinke that God likes, is, becauſe they like; which is a poore argument: Gods approuement muſt be the rule of our liking, not our opinion the ſquare of his acceptance. If God needed our ſeruice, it were another matter, it were fit then hee ſhould take what we will beteeme him: as when a Begger commeth to our dore, we thinke it reaſon he ſhould be thankfull for what wee thinke good to giue him,

The Vſe.

i *Col.2.23.*

k *Pſal.50.21.*

him, what euer it be: but, worſhip from vs to God, is not a matter of almes, or curteſie, but a matter of homage and dutie: and therefore it muſt not be what we will, but what God delighteth in. Thus out of *Dauids* ground here, *This and this I will not tender to thee, for thou deſirest it not: but thus and thus ſhall my offering be; for that I know thou art well pleaſed with.* And ſo haue we, the particulars to bee obſerued, out of this firſt part; wherein *Dauid* declares negatiuely what God cares not for. Foure neceſſarie points appertayning to the worſhip of God wee haue here learned. Firſt, *We may doe the thing which God commands, and yet in doing it not pleaſe him.* Secondly, *God requires more in his ſeruice, then outward complement.* Thirdly, *Outward duties in his worſhip may ſometimes be omitted, vpon iuſt occaſion.* Fourthly, *In ſeruing him it muſt chiefly be regarded, what it is which he delights in.*

The ſeuen and twentieth Lecture.

VERS. 17.

The ſacrifices of God are a contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

WHat manner of ſeruice God eſteemeth not, hath beene ſhewed; it followeth now to conſider, what kind of one that is, which is pleaſing to him, and in which he moſt delights. The Doctrine of this place is eaſily gathered: I will ſet it downe, and in opening it will make all cleere which any way ſhall bee thought to appertayne to the well vnderſtanding of this Verſe. Thus then is the point:

The firſt Doctrine. *That of all other ſeruices to be preſented vnto God, a broken heart, and a contrite ſpirit, is in his account the principall.* This is the very ſumme and ſubſtance of this whole Verſe. The worth of this kind of ſeruice in Gods eſteeme is ſignified here, firſt, by the word [*Sacrifices,*] a word of the plurall number; intending this much, this one preſent of a *broken heart,* is of more value and repute with God, then all the other legall ſacrifices, how many or glorious ſoeuer, where this wants. This is no ſingle ſacrifice, (as the moſt of the other outward ſacrifices was no more:) it is a compoſition of ſundrie ſeuerall ſacrifices, a *broken heart* being made of many vertues.

Secondly, By that addition [*of God,*] which in the language of the Scripture, is a marke of ſome ſpeciall excellency; as that one place amongſt the reſt may ſhew, [a] *Thy righteouſneſſe is like the mighty Mountaynes:* in the ordinarie Margent it is noted that the Hebrew is, *The Mountaynes of God,* with this adioyned, (for whatſoeuer is excellent is thus called:) ſo, this kind of ſpeaking, [*the ſacrifices of God,*] doth im-

a *Pſal.36.6.*

ply

ply the moſt excellent *Sacrifices*: they are more eſpecially to be termed *Gods ſacrifices*, then any other whatſoeuer.

Thirdly, The laſt clauſe, *Thou wilt not deſpiſe*, is to be obſerued alſo, as being ſuch which in Scripture-ſpeaking betokeneth more then is expreſſed; when God is ſaid not to *deſpiſe* a thing, the contrarie to deſpiſing is included, as that hee doth highly account thereof: according as when we are bid, not to *deſpiſe propheeying*, the meaning is, that wee ſhould honour it by all meanes. Thus the manner of ſpeaking vſed in this, abundantly teſtifieth thus much, that this which is here called a *contrite Spirit, and a broken heart, is of all other ſeruices and ſacrifices vnto God the moſt acceptable*.

What a contrite ſpirit is.

Now what this *contrite Spirit*, this *broken Heart* is, which is here ſo much commended, it is our next taske to enquire. Touching the words, *Heart* and *Spirit*: by the former is not meant that fleſhy part which is in our breſts, which when the ſeuerall parts of the body are in order thought vpon [illegible]alled; but by it is here intended, that which the Scripture ſometimes termes the [b] *inner man*, ſometimes [c] *the hid man of the heart*, and that which wee ordinarily call *the Soule*, with all the powers and faculties appertayning thereunto: and the ſame is meant by *Spirit*; vnleſſe wee will, for diſtinctions ſake, conceiue thereby the ſtirrings and motions of the inner Man. They be words which I haue had occaſion to ſay ſomewhat of formerly, *viz.* in the opening of the tenth Verſe; they are here to bee taken euen as there. As for the termes of *Broken* and *Contrite*, though they properly and literally betoken as much as diſſolued, and ſtampt, and bruiſed into many ſmall pieces, as when Corne is groune in a Mill, or any harder and ſolide ſubſtance beaten into powder, or the like; yet here they are (as the other words) to be taken in a ſpirituall ſenſe: and being auouched touching the Soule and Spirit, thereby is ſignified, the humiliation and abaſement thereof, by the due apprehenſion of it owne eſtate through ſinne before God. There is naturally a certayne flintineſſe in mans heart, in reſpect whereof is that phraſe of a [d] *ſtony heart*, a fit terme to note out the ſtiffeneſſe, and ſturdineſſe, and vn-yeeldingneſſe thereof: it ſtands in it ſelfe in no awe of God, it is no more moued by either Gods Iudgements or Mercies, then a ſtocke or ſtone; it is ſecure, ſenſeleſſe, not at all affected with the conſideration of the caſe betwixt God and it. Now, when this naturall diſpoſition of the heart is changed, ſo that it is become more feeling, tender, tractable, ſubmiſſe, awfull towards God, deiected and abaſed in it ſelfe, more full of compunction and ſorrow, then it is termed *a broken heart*, then it is called *a contrite ſpirit*. The Scripture hath ſundrie termes to note out this eſtate of *the heart*: as, [e] *troubled*, [f] *molten*, [g] *afflicted*, [h] *anguiſhed*, [i] *perplexed*, [k] *wounded*, [l] *bruiſed*, [m] *rent*, [n] *poore*, [o] *pricked*. All theſe words the Scripture hath, to ſhew one and the ſame thing; ſo that now this is that to which wee are come; namely, that there is nothing which a man takes on him to offer vnto God, can pleaſe him better, or bee more acceptable vnto him, then a ſoule

b *Epheſ.*3.16.
c 1.*Pet.*3.4.
d *Ezec.*11.19.
e 1.*Sam.*1.5.
f 2.*Kin.*22.19.
g *Pſal.*34.18.
h *Pſal.*77.3.
i *Pſal.*143.4.
k *Pro* 18.14.
l *Iſ.*42.3.
m *Ioel* 2.13.
n *Matthe.*5 3.
o *Act.*2.37.

ſoule that is truely humbled, and is full of remorſe and ſorrow in it ſelfe, becauſe it is guiltie of vndutifull and ſinfull carriage towards God. This is the ſacrifice of ſacrifices; this alone will God accept; whereas the moſt glorious and pompous ſeruices without this, are euen an abomination vnto him, and ſuch as hee neither will nor can endure. Teſtimonies of Scripture are not wanting to declare the welcomneſſe of this ſeruice vnto God. [p] *The Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit:* [q] *He healeth thoſe that are broken in heart, and bindeth vp their ſores: Thus ſaith hee that is high and excellent, he that inhabiteth the Eternitie, &c.* [r] *With him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart:* [ſ] *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words:* [t] *The Spirit of the Lord is vpon me* (ſaith Chriſt) *and hee hath ſent mee to bind vp the broken hearted:* and, [u] *Bleſſed are the poore in ſpirit.* Theſe are manifeſt euidences of the ſpeciall and extraordinarie reſpect which the Lord caſts vpon a *broken heart*; the ſweeteſt of his fauours, the choiſeſt of his mercies, euen the very riches of his grace belongeth vnto it. It is an excellent ſpeech that of *Eſay* which I named out of *Chap.* 57. concerning that, that God promiſeth to *dwell with ſuch an heart*; [x] *Behold, the Heauen of Heauens are not able to contayne him:* yet, behold, how the Lord doth, euen as it were abaſe himſelfe, to honour the heart which is abaſed. Well may a poore ſinner ſay, Who am I, Lord? or, what is my heart? that thou, which art the Lord of glorie, ſhouldeſt come within the roofe thereof? but yet, that [y] *God who is the comforter of the abiect*, thither *he will come*, and according to that promiſe of Chriſt, [z] *there he will dwell.* How acceptable to God was *the troubled ſpirit of* HANNAH, SAMVELS Mother? Is not that an euidence, that God had a reſpect to her ſacrifice, when after her preſenting it to him, ſhee felt that plentie of inward refreſhing, that ſhee was able to ſay, [a] *My heart reioyceth in the Lord, my horne is exalted in the Lord, my mouth is enlarged.* Did not God looke graciouſly vpon the *melting heart* of *Ioſiah*, when he ſent him that comfortable meſſage: *Becauſe thy heart did melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake, and haſt rent thy clothes, and haſt wept before me; I haue alſo heard it, ſaid the Lord:* [b] *Behold, I will gather thee to thy Fathers, and thou ſhalt be put into thy graue in peace:* Did he not caſt a fauourable eye vpon the *humbled heart* of *Manaſſes*, when hee [c] *was entreated of him, and heard his prayer, and brought him againe to his Kingdome in Ieruſalem?* How welcome to him was the *perplexed ſoule* of *Dauid*, when [d] *he heard the voice of his weeping*, [e] *put his teares into a bottle, looſed his ſacke*, [f] *and girded him with gladneſſe?* Oh, how good in Gods ſight was the remorſefulneſſe of that poore ſoule, that ſometimes notoriouſly ſinfull Woman, which with many teares in her eyes, but with a much more plentifull meaſure of ſorrow in her heart, caſt her ſelfe downe at our Sauiours feet in the Phariſes houſe; what better euidence

of

p *Pſal.*34.18.
q *Pſal.*147.3.
r *Iſ.*57.15.
ſ *Iſ.*66.
t *Iſ.*61.1.
u *Matt.*5.3.
x 1.*King.*8.27.
y 2.*Cor.*7.6.
z *Ioh.*14.23.
a 1.*Sam.*2.1.
b 1.*King.*22. 19, 20.
c 2.*Chron.* 33. 12, 13.
d *Pſal.*6.8.
e *Pſal.*56.3.
f *Pſal.*30.11.

of an extraordinarie respect could bee shewed her then when *Iesus* said vnto her, [g] *thy sinnes bee forgiuen thee*? Those two Parables, the one [h] of the Prodigall sonne, the other [i] of the Publican, are both patternes to vs of that which is here called a *broken heart*, and of the truth of this Doctrine touching Gods accepting it. The *spirit* of them both was full of contrition: the Prodigall discouered his, by [k] *his comming to himselfe*, by his aduised and serious considering, and musing vpon his present miserie; *How many hired Seruants at my Fathers house haue bread inough, and I die for hunger?* by his resolution to returne to his Father with all submission, by his penitent acknowledgement of his miserie, when he came in to his fathers presence, by his pronouncing sentence against himselfe, as vnworthy the esteeme of a sonne, well for him if he might bee rancked among seruants. Here was a heart euen groune to powder, a man euen worse then nothing in his owne conceiuing, The *Publican* was not behinde him herein; he stood aloofe, as not meete to approch the place where God was wont to giue speciall euidence of his presence; his eyes were cast downe as one confounded in himselfe; who was he that hee should looke vpon heauen, that had deserued hell? He beate his brest, as a man vexed in soule for his former wayes, and euen angry with his owne heart, that it would not yeeld and stoope so effectually as it should; he cryed out, Oh, I am a sinner, euen a very lump of naughtinesse; O Lord, if thou be not mercifull vnto me, I shall eternally be plundged into the nethermost hell. Thus was their *Brokennesse*. Now see how pleasing it was, and how accepted. No sooner had the eye of the Father discried his approching sonne, but as one vnable to temper himselfe, in his relenting affection to him, he goeth out to meete him, he falleth on his necke and kisseth him, hee clothes him not ordinarily but honourably, hee feasts him and shewes himselfe euery way to take exceeding comfort in his returne; all to shaddow out the gratious readinesse of our compassionate God, to take into his armes *a broken heart*; his Bosome is so open to none as to him that is of a *contrite spirit*. As the Publican equaled the Prodigall in contrition, so his acceptance was proportionable: [l] *Hee departed to his house iustified*. He could not haue a greater fauour. For as of all things it is the most fearefull, to bee cast as guiltie in Gods high Court, so to be there acquited and discharged of sinne, is the greatest blessing. Thus haue I laboured the full opening of this point; I haue shewed both what a *broken heart* is, and haue made it to appeare both by expresse and pregnant testimonies of Scripture; and by direct examples, and by proper Parables, first propounded and framed to that very ende, how acceptable and pleasing it is to God aboue all other seruices whatsoeuer. This is the life of all other Sacrifices; all that killing and slaying which was in the Leuiticall Sacrifices, as it was a type of that expiatory Sacrifice of our Sauiours, and of that fullnesse of sorrowes which hee was to vndergoe for our sakes; so by them was also meant that inward breaking of the heart, and that bruising of the spirit, without which whatsoeuer a man presenteth vnto God becomes abominable The

g *Luk.*7.48.
h *Luk.*15.
i *Luk.*18.
k *Vers.*17.
l *Chap.*18.14.

The Vse.

The Vse is properly this. If wee desire to come so before God, as that our comming may be pleasing to him, and *he may accept vs*; we must labour, that wee may come before him with *contrite and broken hearts*. God cannot but abhorre and loth vs, if we be not so furnished. [m] *Man looketh on the outward appearance, but God beholds the heart*: when wee come into his presence the eye of the Lord is especially vpon the heart, and according to it hee measureth all that is tendered to him: and the heart must be disposed according to *Dauids* description in this place; or else, it is nothing. Oh, that there were an heart in vs, to haue care that wee might haue such hearts. To the end this Vse may bee the more effectuall, I will enlarge it by handling three points. First, Whence this *broken heart* is to bee expected. Secondly, How it may bee discerned. Thirdly, How it ought to be preserued when its once obtained. In these three points, I will labour somewhat: sith a *broken heart* is of that extraordinarie worth, it is worthy our learning to vnderstand, First, how we may get it: Secondly, how we may know it: Thirdly, how we may keepe it. Touching the first, there is no hope of hauing it out of nature. In it selfe, and in it owne naturall constitution, there is no worse thing then mans *Heart*. It is [n] *wicked aboue all things: whatsoeuer comes out of it, tendeth* vnto mans [o] *defilement*. There is a kinde of *vncircumcision* in [p] it, and for the inflexiblenesse of it, I shewed you erewhile out of *Ezek.* 11. 19. of what a *stony qualitie* it is; so that neither the heart in its naturall estate, is that *broken heart* here spoken of, neither can it yeeld out any such good fruit, as the breaking of it selfe. The stony heart hath no more power to make it selfe a fleshie heart, then the Blackmoore hath to change his skinne. *A stony heart* (saith AVGVSTINE) *signifieth a peruerse and stubborne will towards God*: of it selfe it can neuer yeeld. Therefore in that place of *Ezekiel*, God assumeth it to himselfe, as his owne peculiar, to *take away the stony heart, and to giue an heart of flesh*, and so [q] againe. We haue had formerly out of this *Psalme*, *Vers.* 10. how *Dauid* calleth this working of the heart, to a better condition, then that which is naturall to it, a *creating*, and seeks it from God, as not else-where, or from any other to bee looked for: and albeit in the same Prophet *Ezekiel*, wee reade an exhortation vsed to the people, [r] *Make you a new heart, and a new spirit*; yet that imports no power in man, to renue his owne heart: such kinde of speeches which are frequent in the Scripture doe rather shew, what mans dutie is to doe, then what is his ability to doe, *O Lord*, saith IEREMIE, [s] *I know that the way of man is not in himselfe, neither is it in man to walke, or to direct his steps*: so that thus farre we are come, that when we speake of a *broken heart*, we conceiue not thereby the heart of a man as it is in it selfe, neither doe we imagine any ability therein to alter it selfe; all it can doe, is to encrease its owne hardnesse, and to make it selfe still more and more inflexible. Hee who first made the heart, is the person alone that can mollifie the heart. To him our thoughts must be directed, if we affect that, which is commended here vnto vs, as the most approoued and

Touching a broken heart more at large.

How a broken heart may bee procured.

m 2. *Sam.* 16. 7.

n *Ier.* 17. 10.

o *Matt.* 15. 18.

p *Deut.* 10. 16.

q *Chap.* 36. 26.

r *Ezec.* 18. 31.

s *Ier.* 10. 23.

and welcome sacrifice. But now because (as wee often heare) God works by meanes, therefore we must inquire into the course and instrument by which God breaks the heart, and makes the spirit of a sinner to become contrite. The Scripture speaks of a certayne *Hammer*, which the Lord vseth in this seruice of milling and breaking the [t] heart. *Is not my Word like an hammer that breaketh the stone?* If the heart of man bee as stone, behold, here is a Hammer to bruise it into pieces. This was it that made [u] IOSIAS *heart to melt.* This wrought vpon the hearts of the people, after their returne from captiuitie, and wrung teares from their [x] eyes. This caused the heart of *Hezekiah* to [y] stoope. This stirred vp a kind of heate and burning in the hearts of the [z] Disciples: a pricking in theirs at *Ierusalem*, of whom three thousand were conuerted at one [a] Sermon. This is a thing [b] *mighty in operation.* It hath a certayne [c] *power.* Doth not the Doctrine of the Law beate like an hammer vpon the heart when it denounceth a curse vpon euery one, that continueth not in euery thing that is written therein; and when it layeth forth sinne in its true kind, and the terrour of the Lord who is a consuming fire in his wrath, and in whose presence no man can stand when hee is angrie? There is matter enough to make the stoutest heart to shake, and to tremble when it heareth it. It is enough to bring euen a kind of rottennesse into ones bones; and to cast one into such fits of astonishment as tooke the Disciples, when they heard what our Sauiour said touching the difficultie of a rich mans entrance into [d] heauen. Againe, hath not the Doctrine of the Gospell *power* to dissolue the heart; as when one shall heare out of it the mercies of God, the abundance of his grace, the multitude of his compassions, the sweetnesse of his promises, the riches of his glorious inheritance in the Saints, the excellency of the things which hee hath prepared for those that loue him; how can this but mollifie the hardest heart when it shall be made to vnderstand, how good a God he is against whom it hath sinned, whose grace it hath abused, whose goodnesse it hath despised: euen as the consideration of (his father,) and of his loue, and bountie, and kind affection towards him, made the heart of the prodigall in the Parable to relent more then any thing. No greater astonishment then that which takes the heart, when it thinks with it selfe what happinesse it was like to lose, and in what hazard it was by offending God: nothing afflicts the soule of the godly more, then when they remember the vndutifulnesse of their carriage, towards him who hath laded them with so many blessings, and [e] *whose mercies and compassions haue beene renewed euery morning.* Thus is the whole Doctrine of Gods Word, as an Hammer to bruise and breake the heart, whether it be that part which brings the knowledge of sinne, and declares that which [f] *Paul* calleth *the terror of the Lord:* or that which discouereth the exceeding riches of his grace, and that [g] *loue of Christ which passeth knowledge.* God doth further this worke of mollifying the heart by afflictions and crosses; as the tribulation of *Manasseh* auayled greatly to his [h] humiliation; and the many afflictions of *Dauid* did

t *Ier.*23.29.
u 2.*Kin.*22.19.
x *Neh.*8.9.
y 2.*Kin.*20.19.
z *Luk.*24.32.
a *Act.*2.37.
b *Heb.*4.12.
c 1.*Thes.*1.5.
d *Mark.*10.24, 26.
e *Lam.*3.23.
f 2.*Cor.*5.11.
g *Ephes.*3.19.
h 2.*Chr.*33.12.

euen plough vp his heart, which made him say, [i] *It is good for mee that I haue beene afflicted*: and that miserie into which the prodigall fell by his wastefull course, was a meanes to bring him to [k] himselfe. His being ready to be starued, furthered his resolution to returne in submission to his Father: when these crosses, such as losse, and sicknesse, and putting downe here in the world, are sanctified to a man, then they are very preuayling to the subduing of the heart; but yet still the Word is the mayne instrument. That concurring with these, makes vp the worke: so that here wee are taught, as to acknowledge the breaking of the heart to bee Gods sole and onely gift, and from him to expect it, and of him to craue it: so to conforme and submit our selues to the vse of the meanes which God hath sanctified to that end. There is no hope or possibilitie to haue our spirits made contrite, but by the power of the Word. It is the policy of the Deuill, by all meanes to alienate mens minds and affections from that, to the end hee may continue them in their natiue hardnesse; and the very resistance which is naturally in men to the working of Gods Word, when it is applyed to the beating vpon their hearts, and to the bruising of their soules, is an argument for it, that this is in the appointment of God the onely meanes. The breaking of a thing of that flinty stubbornnesse, of which the heart of man is, cannot bee without many strokes, and those many strokes cannot bee without some paine: and this makes men loth to submit to this course, as being impatient of that beating and hammering, by which the heart must bee dissolued. They be readie many times like an vnruly and distempered patient, who is euen about to flie into the face of him that puts them to some paine by searching of a wound, or by the setting of a bone, so (as Christ [l] saith) to *turne againe, and to rent them* which labour in this worke; and doe apply the appointed corsiues, for the eating out that dead flesh which is in their hearts, and for the paring off that brawne which is growne vpon them; when they perceiue it to come to the quicke, then they rage, and are like the *Sea*, spoken of by the Prophet, [m] *whose waters cast vp myre and durt*. Then they say, [n] *It is not possible to beare such words*. But if thou desirest indeed to haue a *broken heart*, determine to submit thy selfe to the stroke of this Hammer; and when thou feelest it to strike hard, and to cause some paine, and smart, and aking in thee, which to thy naturall disposition seemeth irkesome and vnpleasing, then remember that thy heart is in it selfe hard, and stubborne, and inflexible, and such as like an hard knotty piece of wood, requireth an hard wedge to cleaue it into pieces. It will be for the present time the more easie way of the two, to be let alone in thy wonted hardnesse, euen as it is to a wounded man, not to haue his sore with the Surgeons instrument searched to the bottome; but the end will be worse. For as (that I may allude to that of the Scripture, in calling the heart of man *stony*, or as a stone) in Masonry that stone which cannot bee wrought to that shape and fashion which is intended, that it may bee couched with the building, is throwne away in displeasure, and left to the high way to bee trodden vnder foot of men;

i *Psal.*119.71.

k *Luk.*15.16, 17.

l *Matth.*7.6.

m *Isa.*57.20.

n *Amos* 7.11.

so that heart which stands out against this spirituall workmanship, and refuseth the framing of the spirituall Hammer, shall neuer bee a part of that heauenly building, o *which being coupled together, groweth vnto an holy Temple in the Lord, and is ordayned to be an habitation of God by the Spirit.* Here is then the end of the first point, chosen out for the enlargement of this Verse: A *broken heart* must be had, or else our presenting our selues before God cannot be accepted. He that thinks to be able to breake his owne heart, or by his owne strength to worke contrition into his owne Spirit, may as well promise vnto himselfe to haue power when he will to adde a cubit to his stature. It is truely termed Gods sacrifice, aswell for the working thereof, as for the acceptance of it being wrought. Let thy prayer be; *O Lord, thou requirest in me a broken heart, O giue me that which thou requirest*; *Breake thou it, and it shall be broken*: and with this thy prayer ioyne a dependance vpon the meanes. God will not grant thy prayers in the neglect of that course which he hath sanctified. The word is the Hammer, and this hath God put into the hands of his spirituall Labourers, by whom hee fits and frames all those which are ordayned for the building.

o *Ephes.* 2. 21, 22.

The second point is, how this *broken heart* may bee discerned. Certayne marks there are by which it may bee knowne; which where they are, a *broken heart* is; where they want, there is nothing but that wofull hardnesse, which is the fore-runner of destruction. The speciall euidence of a *broken heart*, is a kind of inward tendernesse; the opposite to a p *stony heart*, is a *fleshie heart*: a heart full of feeling, full of sense. This tendernesse hath three seuerall branches: First, There is a tendernesse in a *broken heart*, in respect of that whereof it is sensible in it selfe. Secondly, There is a tendernesse in it in regard of that which it heares of God, and from God. Thirdly, There is a tendernesse in it in respect of others.

How a broken heart may be discerned.

p *Ezec.* 11. 19.

First, The tendernesse of it in regard of it selfe, or of that which it feeleth in it selfe, is that quicknesse of apprehension that it hath of the sinfulnesse thereof. It feeleth with *Paul*, that in it of it selfe q *there is no goodnesse*: that it is euen a very fardell of corruption, a mint of vncleannesse, vnholy, wicked, profane, vngodly motions, reprobate to euery good worke, prone euen to the worst, and vilest, and most sinfull wayes. It is aware of the many euils, which from thence breake forth into the outward man, it quickly stirres and checks if there bee but a little going awry in a mans course: a small offence is irkesome to it. This filleth it with much inward sorrow, and causeth it often to lament in secret, to be disquieted and vexed in it selfe. This casts it downe by an humble and base opinion of it selfe, it is bruised euen to nothing in it owne seeming. There can bee no greater torment to it, then to thinke and recount how many wayes it hath offended God; it would fayne, and so striues accordingly to sorrow more for that, then for any other thing in the world whatsoeuer. Thus tender is a *broken heart*, thus is the feeling and softnesse of a *bruised spirit*. It owne sinne is euen an hell, and a vexation to it.

q *Rom.* 7. 18.

it. It conceiues nothing in the world to bee ſo vile, and ſo vgly, and ſo abominable before God as it ſelfe is. This ſenſibleneſſe out of the ſight of ſinne, muſt needs bee in a *broken heart*. For, as an hard ſubſtance, when it is broken into many pieces, thereby is diſcouered what is within it, which the eye of man before was not able to diſcerne; ſo when the flinty heart of man is broken as it were into ſhiuers, then is much brought to light touching the eſtate thereof, which before, or till then was not thought vpon. I remember what the Scripture ſpeaketh of the
r *Iſa.59.5.* r *Cockatrice egge, when it is broken by treading vpon, there commeth out a Serpent*: there was no ſuch thing to be perceiued till the breaking: and ſo the heart of man, till it be broken, it is not ſuſpected that there is in it ſuch a deale of Adders poyſon as there is: ſo then the ſenſibleneſſe of ones owne ſinne, cauſing deteſtation, ſorrow, humiliation, deſire of reformation, is the firſt degree of tenderneſſe, which betokeneth brokenneſſe.

The ſecond degree of tenderneſſe, is in reſpect of that which is heard from God. That which is heard from God, is his Word: now, whatſoeuer is heard from God in his Word, may be reduced to theſe three particulars: Firſt, Threatnings: ſecondly, Promiſes: thirdly, Precepts. I will ſhew you how the *broken heart* is tenderly diſpoſed in regard of each of theſe: when it heares the Threatnings and menacings of Gods wrath and vengeance againſt ſinne, it hath a kind of inward quaking: this kind of tenderneſſe was in *Dauid*, when
f *Pſ.119.120.* f *his fleſh trembled for feare of God, and he was afraid of his iudgements*: in *Iob*, when
t *Iob 32.23.* t *Gods puniſhments were fearefull to him*: in *Habakkuk*, when his
u *Hab.3.16.* u *belly trembled, and his lips ſhooke.* This alſo was to be ſeene in thoſe of whom *Ezra* ſpeaks, who
x *Chap.9.4.* x *feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the Captiuitie.* They perceiued how much God was diſpleaſed with the euill of the people, in regard of their coupling themſelues with ſtrange wiues; they were ſtrooken with feare becauſe thereof. Thus is the *contrite ſpirit* affected when it heares of Gods iudgements: ſo as were the Diſciples exceedingly amazed, when they heard what Chriſt ſaid, touching the hardneſſe for a rich man to be
y *Matt.19.24, 25.* y ſaued. When it heares of Gods gracious promiſes in Chriſt, and of the abundant riches of his mercy towards them that beleeue, it is euen in a manner ouercome with a ſtrange mixture of diuers paſſions. There is an apprehenſion of the
z *Pſ.119.103.* excellency of them; (z *How ſweet are thy promiſes to my mouth:*) there is a *reioycing* in them, ſo as was in the *Samaritans*, when the Doctrine of
a *Act.8.8.* ſaluation by Chriſt was laid open to them by *Philips* a preaching; and in the *Eunuch*, when by the ſame mans miniſtrie hee came to the com-
b *Verſ.39.* fortable vnderſtanding of the ſame b point; and yet withall there is both feare and ſorrow. It is ſaid that the Women that had ſeene the vi-
c *Matt.28.8.* ſion of Angels at the Sepulchre, that c *they departed thence with feare and great trembling*: I note it, that you may not thinke it ſtrange that I ſay, that the hearing of Gods mercies and promiſes, begets in a *broken heart* both feare and ſorrow, and ioy, and exultation of ſpirit. There

may

may be you may see a composition of both these; you shall see that herein I speake not without booke: *Dauid* speaks of a *feare* that proceeds out of Gods [d] *Mercy*. Doth not *Paul* out of that gracious and comfortable Doctrine of Gods working in his, *both the Will and the Deede*, raise an exhortation of [e] *working out saluation with feare and trembling?* What kind of feare this is, it is more specially declared otherwhere, [f] *Let vs feare, lest at any time by forsaking the promise of entring into rest, any of you should seeme to be depriued.* Here is a good feare: one heares of the mercy of God, conceiues the sweetnesse of it, feeles some comfort in it, and hath thereupon a kind of fearing in himselfe, partly by thinking what a miserable case hee should bee in, if hee should misse that mercy, partly by considering how apt hee is in himselfe, to cut himselfe short of it. Me thinks I conceiue such an affection as this, to haue beene in that Woman which came behind our Sauiour, and was healed of her bloudy issue by the touch of him. Christ looked about, and began to aske, (as a man may imagine somewhat discontentedly,) [g] *Who is it that hath touched me? when shee saw* (saith the Text) *that shee could not bee hid, shee came trembling, &c.* Why did shee tremble? had shee not receiued a great deale of comfort, in receiuing such an euidence of Gods approuing her faith, by giuing a present end to that disease, which had held her twelue yeeres long; yet shee trembled: she thought she might (haply) haue miscarryed her selfe in this matter, for which she might receiue some checke, or might be depriued of that comfort which she had receiued: so her ioy in the cure was mixt with trembling. This kind of feare wrought by the mercies of God, causeth that *Care* [h] mentioned by *Paul*: it makes one to lay hold vpon euery word of comfort, as the messengers of the King of *Aram* catched at that word which fell from *Ahabs* mouth, when he called their Master *his brother* BENHADAB: it was a word that gaue them some hope of speeding in their suite for fauour; [i] *They made haste to take that word*: so this feare causeth a man to watch diligently for words of spirituall refreshing, and to make much of them, and as an hungrie body to picke vp euery crum thereof, and to lay it vp safe in the middest of the heart. If it were but that which fell from the Table, the broken-hearted *Cananite* valued it at an high [k] rate. The Spouse in the *Canticles* was glad when [l] *her Beloued did but looke out of a window vpon her, shewing himselfe to her thorow the grates.* Thus the ioy in Gods mercies begets a feare, that feare breeds care, and that care againe furnisheth more and more matter vnto ioy. As there is feare, so there is sorrow also in a *contrite spirit*, euen because of Gods goodnesse. Not sorrow, because he is good, but because his goodnesse hath beene so much abused, hath beene no more esteemed. This sorrow was in the prodigall sonne. It went to the very heart of him, to thinke vpon his Father, how kind he had beene, how louing, how tender; Oh that hee should wrong so good a Father: as it did put some hope in him, when he considered he was a Father, whom he was to returne vnto; so it added to his griefe, that hee had carryed himselfe so ill to such a Father. Wee

d *Psal.* 130. 4.
e *Phil.* 2. 12.
f *Heb.* 4. 1.
g *Luk.* 8. 47.
h 2. *Cor.* 7. 11.
i 1. *King.* 20. 25.
k *Matth.* 15.
l *Cant.* 2. 9.

haue seene in this [m] *Psalme*, how the thought of the person against whom *Dauid* transgressed, wounded his soule aboue all other circumstances: *Against thee, against thee I haue sinned*, euen against thee of whose goodnesse I haue still had so much experience, and whose fauour I wish euer to enioy. Now the third is, to declare how the man thus hearted, is disposed towards that part of the Word, wherein Precepts and Iniunctions are deliuered. Here the tender heart is sensible of the necessitie of obeying, it is flexible and inclineable, and easily to bee perswaded to that which is manifested to be Gods good pleasure. This is that which *Dauid* termes, [n] *A standing in awe of the Word*: the soule dares not but yeeld, where God requires obedience. I will [o] *harken what the Lord God will say*, said the *Psalmist*; there is the disposition of the inner man in this case. This yeeldingnesse was in *Cornelius*, testified by those words to *Peter*, at his comming to preach in his house: [p] *Wee are all here present before God, to heare all things that are commanded thee of God*. Thus the softned heart is ready to receiue any impression set in by diuine authoritie.

m *Vers.4.*
n *Ps.119.161.*
o *Psal.85.8.*
p *Act.10.33.*

The third degree of tenderneſſe euidencing a *broken heart*, is respectiuely to others. The heart that is thus disposed(as hath beene said) in regard of that it feeles in it selfe, and in respect of that which comes from God, is also full of compassion towards others; specially pitifull to and ouer those whose case is like its. Thus shall wee finde *Dauid*, a man well exercised with inward contrition, to haue had maruailous care for those, whose soules were so brought low as his was: speaking in one *Psalme* concerning the goodnesse of God towards him, in looking vpon his distressed estate; [q] *the humble shall heare of it*, (saith hee) *and be glad*: hereupon he calls on them to praise the Lord with him, and tells them what God had done for him, and how he had deliuered him out of all his feare, and tooke it as a blessing, that such should be able to take heart by his example, and to encourage themselues by saying, [r] *This poore man cryed, and the Lord heard him, and saued him out of all his troubles*. So *Dauid* hauing himselfe a *broken heart*, pitied those who were so affected, and was glad to bee a meanes and instrument of their comfort. What care had *Paul* for the *Incestuous person*, when he vnderstood of his repentance and humiliation, when he wrote earnestly to the *Corinthians*, [s] *to forgiue him, and comfort him, and to beware that he were not swallowed vp of ouermuch heauinesse*: hee would haue them [t] *to confirme their loue to him*. Hee being a man who had experience of a bruised spirit, could not but commiserate him, whose soule he conceiued to bee truely and effectually humbled for his sinne. So haue I with as much breuitie as I could, gone through a great deale of matter. I haue reduced the whole estate of a *broken heart* to this one terme of Tenderneſſe, which yet compriseth vnder it many specialties. All together is a worthy glasse for euery Christian to view himselfe in, who desires to haue comfort in the right vnderstanding of his owne estate. Consider thy selfe by these particulars, and as *Dauids* councell is, [u] *examine thy heart vpon thy bed*;

q *Psal.34.2.*
r *Vers.6.*
s *2.Cor.2.7.*
t *Vers.8.*

Note.
u *Psal.4.4.*

see

see how it is with thee in respect of these things. What feeling hast thou of thine owne manifold corruptions, what acquaintance with the exercise of humiliation, and sorrow before God, for sinning against his Maiestie; what aptnesse to be grieued vpon the sight and apprehension of thy daily slippes; what burthen is sinne vnto thee, how art thou vexed when thou art ouer-carryed with thy owne preuailing lusts, so that thou canst not so please God as thou shouldst? Then, how is thy heart wont to be affected, when thou heareſt of Gods iudgements, of the rigor and seuerity of his wrath against sinners, of that eternall weight of woe, which he hath prepared for the reprobate? how are thy Spirits enlined and quickned, when thou heareſt of Gods infinite mercies in Christ towards poore sinners; doth the mention thereof make thee long to enioy them, and feare lest thou shouldest bee depriued of them, and care to lay fast hold on them, and to be assured of them? Art thou willing to yeeld to that God commands, and glad when thou canst haue any speciall occasion to shew thy obedience; art thou ready to bemone their case, of whom thou heareſt that they are afflicted in spirit, distressed in conscience, grieued in soule, and so art mooued to pray for them, and to comfort them vpon occasion? these things being in any true measure in thee, manifestly shew thee to haue a *Broken heart*; and being thus, thou mayest goe boldly to the Throne of Grace vpon all occasions. I may now speake to thee with the words of SALOMON, [x] *Goe eate thy Bread with ioy, and drinke thy Wine with a cheereſull heart, for God accepteth thee.* Being in this case, thou mayest happily become the contempt of men, and mayest be put to rebuke with the world, and bee a very gazing stocke to many; but be of good comfort, God lookes vpon thee with an eye of speciall fauour, he will satisfie thee good things; he hath euen said of thy soule, as he sometimes said of his Church, *This is my rest for euer, here will I dwell, for I haue a delight therein.* What a large field haue I here to enter into, if I should apply this further to the discouery of the generall want which is of this kinde of heart. Alas, how few doe know what godly sorrow, what compunction of heart, what remorse of Conscience, what deiectednesse of spirit, what humiliation meanes: what little irksomenesse doe they feelle in sinne, what vnderstand they out of experience, what it is to bee weary of ones owne corruptions? How ordinarily doe men heare of Gods iudgements without trembling; nay, how doe some euen make a mocke of the counsell of the Lord; how little are they thereby awakened out of their securitie: in how small esteeme generally is the Doctine of the Gospell, touching that grace of God which brings saluation; poore is the content that the most doe take therein: what is more abused then that rich bountie and patience of God which should leade to repentance; how is this grace of our God turned into wantonnesse, and made the matter of licentiousnesse; what stiffenesse doe men shew, when they are dealt with in holy dueties prescribed by GOD; what a while before they can bee wrought to any measure of conformitie? what scorne is cast

x *Eccl.9.7.*

caſt vpon thoſe that doe ſhew the moſt fruits of an humble ſpirit, and thoſe extraordinary fits of diſtreſſedneſſe, with which God is pleaſed to exerciſe ſome of his, how are they cenſured, and taxed, and ſcorned, and wondred at. Theſe are euidences of hardneſſe of heart, of flintines of ſpirit; and yet this is the ſtate of the moſt mens hearts, inough to make a mans heart to melt within him to conſider it. Doe not cheriſh thy ſelfe in thy vnacquaintedneſſe with this *broken heart*, as thou haſt heard it now deſcribed: the want thereof diſtaſts all thy deuotions, makes God to loth both thee and all thy ſeruices; thou haſt neither part nor fellowſhip in the ſaluation of God by Ieſus Chriſt.

How a broken heart may bee preſerued.

One point remaines which I promiſed, how this brokenneſſe of heart being once had, may be preſerued. Much might bee ſaid herein, but I will draw it to a few briefe directions.

Firſt, Becauſe by the word in the powerfull diſpenſation thereof, the heart is firſt broken, therefore by the ſame meanes it muſt ſtill bee kept contrite. A ſecret hardneſſe and dulneſſe will ſoone creepe in againe, if that meanes be once diſuſed. A man had needs keepe his heart as it were ſtill on the Anuile, vnder the ſtroke of the hammer, if hee deſire it may be continued in that good eſtate: whatſoeuer prooues the neceſſitie of the word for the breaking of the heart, iuſtifieth the neceſſitie thereof, for the continuing and encreaſing of that happy breaking: and in hearing let a man ſtill ſtriue for that effect, which hath beene noted reſpectiuely to Gods either iudgements, or mercies, or commandements then deliuered.

Secondly, There muſt be frequencie and conſtancie in the priuate exerciſes of prayer, of humiliation, of labouring to increaſe the inward ſorrow and compunction of the heart. The more a man ſhall commune priuately with God, the diligenter hee ſhall be in the ſearch of his heart, in the examination of his courſe; the more he ſhall indeuour to worke griefe into his ſoule, the tenderer his heart of neceſſitie muſt needes bee; and the ſlacking or remiſſe following of theſe courſes, cannot but bring a kinde of cruſt of ſecuritie vpon the inward parts.

Thirdly, There muſt be a taking heede of being ouer-carryed to the committing of any ſpeciall ſinne. This in *Dauid* put his heart quite out of tune and faſhion; the broken pieces of his ſpirit, were, as it were, growne together againe, and there was neede of a kinde of new worke to be wrought in him: therefore fit in this caſe is the Apoſtles councell; y *Take heede leſt at any time there be in any of you an euill heart and vnfaithfull, to depart away from the liuing God: But exhort one another daily, &c. leſt any of you be hardned through the deceitfulneſſe of ſinne:* ſinne is full cunning, and may breede opinion in a mans thoughts, that it may bee yeelded to in ſome ſpeciall kinde, without any great hazard; but when it is once admitted, it takes away from a man his wonted feeling of good things, bedulleth the tendernes of his conſcience, bereaues him of his former feare to diſpleaſe God, and maketh boldneſſe and ſecurity in a ſtealing and dangerous manner to encreaſe. He that ſhall be carefull

y *Heb.* 3. 12, 13.

of

of these three duties; dependance vpon a powerfull ministrie, priuate exercises of humiliation and prayer, watchfulnesse ouer himselfe, that he be not entangled with any more grosse or noted euill, shall keepe his heart in that tender, and feeling, and contrite estate, wherein onely God delights.

The eight and twentieth Lecture.

VERS. 18.

Be fauourable vnto Zion for thy good pleasure: build the walls of Ierusalem.

THus farre hath beene *Dauids* prayer in this Psalme for himselfe, and for his owne particular. Now followeth that part of the Psalme in which *Dauid* is a suiter vnto God for the Church and State; where wee haue to note two things. First, The petition it selfe, *Vers.* 18. Secondly, The consequent, and the issue of this petition being granted. The petition is, as I before said, partly for the Church, partly for the ciuill state. In the petition for the Church, two things. First, The good craued; *Fauour for Zion.* Secondly, The ground of crauing it; *according to thy good pleasure.* Touching the first, *(Be fauourable to Zion, &c.)* *Zion* was the name of an Hill within *Ierusalem*, vpon which the Temple was (after *Dauids* time) built by *Salomon*: there, while *Dauid* liued stood the Tabernacle, that moueable frame which by *Moses* at Gods appointment was set vp for holy seruices. It was first placed in *Shilo*, about the seuenth yeere of *Iosuas* gouernement, when the people of *Israell* were become the Lords of [a] *Canaan*, and there it continued vntill after *Elies* death. For [b] then *God forsooke the habitation of Shilo*, [c] *and chose the Tribe of Iuda, and mount Sion which he loued.* This was the speciall place, deputed by God to put his name there. It is put in Scripture for the Church of God, the societie of Gods people, euen those whom *Iude* describes by the termes of *the called, and sanctified by God the Father, and reserued vnto Iesus Christ.* So is the terme of *mount Sion* vsed in the new [d] Testament. The enemies of Gods Church and people, are called [e] *the haters of Sion.* And nothing more ordinary in the old Testament, then to describe the beauty, and happinesse, and stableness of Gods Church, to discouer the respect of God to it, and the many promises and priuiledges of it vnder the name of *Sion.* So that in a point so plaine, I will not say much. It is well knowne it was the name of an Hill, and in reason wee might thinke that *Dauid* prayed not for it simply, as for a parcell of eminent ground, standing vp higher then the rest of the Towne, but he had respect therein vnto the Tabernacle placed thereon, and

a *Iosh.* 18. 1.
b *Psal* 78. 60.
c *Vers.* 6. 8.
d *Heb.* 12. 22.
e *Psal.* 129. 5.

and so to the state of Religion, and the worship of God, the welfare whereof (as the times then were) consisted much in the prosperity and safety of the Tabernacle. I will consider in this petition, First, The thing it selfe that *Dauid* prayed for, the Church: Secondly, The speciall reason of his being earnest in prayer for it at this time. Concerning the former, thus is the Doctrine.

The first Doctrine. *That the prosperity and happinesse of Gods Church, is a matter very deare and pretious vnto those that are Gods Children.* In *Dauid* wee may behold the true disposition of Gods Children, being all the Children of one Father, and guided by one and the same Spirit, they haue the same affections. Now *Dauid* hauing after many petitions for himselfe, and much conference (as it were) with God, gotten some comfort to himselfe, in the hope and assurance of the pardon of his great offence; the first request which he makes, is, that God would bee pleased to continue his grace and mercy to his Church. He puts not in this suite in the second place, as preferring his owne priuate good before the Churches: but as a man knowing, his prayers could not speede for others, till his owne person were accepted, and considering withall in how high a degree hee had offended God: therefore first he laboureth the making of his owne peace, that so he might haue the better assurance of successe in this particular. Testimonies of *Dauids* respect to the Church of God, we shall reade many in the Psalmes: Sometimes he prayeth for it: [f] *Oh giue saluation vnto Israel:* [g] *saue thy people, blesse thine inheritance*: sometimes he describes the beauty of it: *Mount Zion lying Northward is faire in situation, it is the ioy of the whole earth: In the palaces thereof God is known for a refuge.* [h] *Compasse about Zion, and goe round about and tell the towres thereof.* [i] *It is the perfection of beauty*: sometimes he declares the certainty of Gods care for it: [k] *God will saue Zion.* [l] *God loueth the gates of Zion more then all the habitations of* IACOB: [m] *The Lord is great in Zion*: sometimes he prophecieth vengeance to the enemies thereof: [n] *They that hate Zion shall bee all ashamed, and turned backward*: and much to this purpose in the *Psalmes*, euery such speech is an euidence of *Dauids* hearty and sincere affection to Gods Church. We shall find the like disposition to haue beene in others. Whosoeuer was the author of the *Psalme* 102. whether *Dauid*, or some other endued with the spirit of prophecie, liuing towards the end of the *Babylonian* captiuitie, about which time it is probably thought that *Psalme* was endited, sheweth himselfe to haue like tenderneſse of affection to Gods Church, that *Dauid* had. How importunate is he with God, to *arise and haue mercy vpon Zion*; how doth he put the Lord in mind of his promise to restore it? [o] *The time to haue mercy thereon, the time appointed is come*: how full of passion is that [p] speech, *O Lord, thy seruants delight in the stones thereof, and haue pity on the very dust thereof*: with this agreeth that [q] report, touching the affections of Gods people, respectiuely to the state of the Church when they were in *Babilon*: *We wept, when we remembred Zion*: so many thoughts of the distressed estate of the Church, so many teares. They vowed

f *Psal.53.6.*
g *Psal.28.9.*
h *Ps.48.2,3,12.*
i *Psal.50.2.*
k *Psal.69.35.*
l *Psal.87.2.*
m *Psal.99.2.*
n *Psal.129.5.*
o *Vers.13.*
p *Vers.14.*
q *Psal.137.*

vowed to haue no reſt in their deſires, and neuer to giue the Lord ouer in their prayers, till he ſhould be pleaſed to reſtore her. Was not *Moſes* reſpect ſtrong and earneſt to the Church of God, when for the ſake thereof, and for the continuance of Gods fauour to that people, which was then the ſole Church of God on earth, he was content to engage his owne ſoule, chooſing rather *that God would wipe his name out of the booke of Life*, then take away their being, and their name from vnder [r] heauen. Who can but admire that woman that wife of *Phineas*, vpon whom the tydings of the taking of the Arke brought the paines of trauaile, whom neither the birth of a man child, nor the kinde and comfortable ſpeeches of the women that aſſiſted her, could any whit content, or make to forget her lamentable note: *The Arke of God is taken, the glory is departed now from Iſraell*: ſhee was not without her naturall affections: no doubt the death of her Father in law, and her Husband grieued her not a little; but her ſpirituall affections preuailed: and therefore in the declaration of her ſorrow, that of her Father in law, and her Husband, is but once named, but twice it came in, *The glorie is departed, The glory, &c.* and her ſonnes name was giuen him by her, to beare the memory of that calamitie to his graue; ſhe named him *Ichabod*, as much as to ſay, [f] *where is the glorie.* Among others of Gods deare ſeruants, thus piouſly affected to the common cauſe of Religion, and the Churches ſtate. I cannot forget, eſpecially being conuerſant in this *Pſalme*, that worthy ſouldier and faithfull ſeruant of the Lord and of *Dauid*, *Vriah*; when *Dauid* had ſent for him home from the camp at *Rabbah*, with an intent by his accompanying with his Wife to hide his fault, he at his comming, being with a ſhew of pitty on him in regard of his trauaile, perſwaded by *Dauid* to refreſh himſelfe by the comfort of his owne houſe, and by lodging there refuſed vpon theſe termes; [t] *The Arke, and* ISRAEL, *and* IVDAH *dwell in Tents, and my Lord* IOAB, *and the ſeruants of my Lord abide in the open fields: ſhall I then goe into mine houſe to eate, and drinke, and lie with my wife? by thy life, and by the life of thy ſoule, I will not doe this thing*: as if hee had ſaid, Beſides that the Generall vnder whom I ſerue, and the reſt of my country-men now in armes, lodge abroad in the open fields; the Arke, the Teſtimony of Gods preſence, the liberty of our ſtate is in the campe, and ſo accordingly in ſome hazard; what ſhall become thereof to mee it is vncertaine; what a wound it were to the Kingdome, if now (as once before) by the *Philiſtines* it ſhould bee taken, I am ſure: this is no time for me to take mine eaſe, I will firſt ſee the iſſue of this ſeruice, before I afford any more then meerely neceſſary contentment vnto nature. A memorable ſpeech, an admirable reſolution; to be careleſſe of himſelfe till hee ſaw the ſtate of the Church (the proſperity whereof then depended vpon the preſeruation of the Arke) to be in ſafety. And is not *Nehemiah* worthy to be ranged in this catalogue. He being one of the Iewiſh nation in Captiuitie, came by the prouidence of God to a place of great reſpect, to bee Butler or Cup-bearer to him, that was then the greateſt Monarch vnder heauen:

r *Exod.* 32. 32.

f 1. *Sam.* 4. 20, 21.

t 2. *Sam.* 11. 11.

heauen: hee wanted no outward comfort, yet when hee heard by certaine men of *Iudah*, that came to the Emperours Palace in *Shushan*, how it fared with his poore countrey-men, how they were in great affliction, and in much reproch; the report did euen dissolue him into teares, [u] *he sate downe and wept, and mourned certaine dayes, and fasted, and prayed before the God of heauen:* after, his resolution was to aduenture all his hopes, and to engage all his fauour and honour with the Emperour, vpon this one point, to obtaine leaue to put an end to this misery, and to restore that decayed and torne estate vnto the ancient beauty; and how he laboured herein, and what hazards he ran, and what difficulties hee went through for the accomplishment of this worke, neuer ceasing till hee renued the wonted course of the assembling of the people to worship God, and had wrought the chiefe of them to set to their seales to a solemne Couenant, neuer to forsake the House of their God, the whole storie maketh mention. I will shut vp this enumeration of examples, with that one of *Paul*. What meanes it that [x] *he had the care of all the Churches*, but that the good of Gods Church in euery place, was respected by him: how did his *spirit reioyce in beholding the order, and the stedfast faith in Christ of the Congregations* where he [y] laboured? what comfort tooke he in this, *that Christ was preached*, euen then when [z] *he was in bonds?* the hope of the propagation of Gods Church by that meanes, made him to forget the paines and misery of imprisonment. Thus I hope, wee see how the Children of God are affected to the Church of God; the state of it is to them exceeding pretious. In the flourishing thereof they ioy, euen when themselues haue for their particular, no little cause of grieuing. In the pressures thereof they grieue, yea, though they themselues for their owne personall concernements are in peace: *Why should not my countenance be sad*, said that worthy [a] *Nehemiah*, when it is thus and thus among the people of my God. It is their zeale for God, that maketh the Children of God to bee thus disposed, and it is the comunion *of Saints*, which quickneth in them these affections. They know that by the enlargement and growth of the Church, God is glorified amongst men, and the soules of poore Christians are much comforted thereby; and therefore they cannot but wish all good to *Sion*, out of the prosperity whereof, commeth so much honour to God, and such a deale of refreshing to his seruants. And thus for the Doctrine.

u *Chap.*1.4.

x 2.*Cor.*11.28.

y *Col.*2 5.

z *Phil.*1.18.

a *Chap.*2.3.

The Vse. The Vse is, to apply this to our selues, as a marke of triall, by which wee may bee descerned what wee are, whether the Children of God or strangers. No surer signe of translating from death to life, then a sincere and faithfull respect to the good and prosperous estate of Gods Church: whereupon it is noted in a storie both as a worthy act, and as a testimonie of a religious heart, that of one *Terentius*, a Captaine vnder the Emperour *Valens*, who hauing done some speciall seruice, for which the Emperour thought him worthy of a recompence, and being thereupon willed by him to demand what he would, presented this petition, that the

the true Christians might haue the libertie of a Church by themselues, wherein to worship God apart from the *Arrians*, whose Heresie had then spred it selfe exceedingly. The Emperour reading his Supplication, was displeased much, tare it in pieces, and threw it away. *Terentius* modestly gathered vp the pieces againe, professing to him, that if hee could not bee heard in Gods cause, hee would make no suite for his owne profit. This act, I say, of his is noted as an argument of much pietie, as indeed well it might. For who among many now a-dayes, that had such an offer made him by a potent King, would not rather aske some great office, or some state of command, or some estate; a man to prefer the good of Gods Church, before all concernements of his owne, when will our dayes afford his Peere? And surely, as this in him was an euidence of an holy and zealous disposition, so the contrarie amongst vs generally, is a token that there is but little truth of Religion amongst men. Alas, what is for the most part lesse tendered, then the case and cause of *Zion*: as in the dayes of *Haggai*, men were carefull for themselues to *dwell in seeled houses*, but could let [b] *the House of God lye waste*: so now, we are mostly so disposed, that so that our Garners may be full, and abounding with diuers sorts; so that our Sheepe may bring forth thousands and ten thousands in our streets, our Oxen strong to labour, no inuasion nor crying out in our Townes: so that peace bee within our Borders, and we satisfied with the flowre of Wheate, we are indifferent for the businesse of Religion. I am perswaded there is no one sinne for which God hath a greater controuersie with the Land then this, that the maymes, and wants, and hazards of his poore Church amongst vs, are so little taken to heart. The ruines and breaches of *Zion*, we can behold with a regardlesse eye. Let vs not thinke our selues to haue the affections of Gods children, when wee can see the House of God to sustayne any losse, or to be in hazard of waste, without any remorse. I beseech you that we may consider, how farre wee bee engaged in this fault; and let vs learne by *Dauid* here, to make the businesse and the estate of *Sion*, one chiefe part of our care, and one speciall matter, which in all our prayers we will specially remember vnto God. And if so we meane, being vrged out of this place and Text, to be more forward in this dutie then we haue done formerly, let me direct you in this what be the speciall fauours which it becommeth vs to begge of God for his Church. Certainely, we must enquire into the Scriptures, and see what be the blessings which at any time God promiseth to bestow on his Church, and so accordingly must our desires be framed in this case. First is, that he [c] *will giue Kings and Queenes to be nursing Fathers, and nursing Mothers vnto it*: that is, that he will stirre vp the Princes of the Earth to be a protection to it, and to shrowd it vnder the wings of their authoritie. Secondly, that he will furnish it with [d] *Pastors according to his owne heart, which shall feede it with knowledge, and with vnderstanding*: so that our prayers on the behalfe of Gods Church, must ayme at these two speciall things; that God may please to giue it fauour in the eyes of Greatnesse and Authoritie;

b *Chap.*1.4.

The speciall fauours to be craued of God for his Church.

c *Isa.*49.23.

d *Ier.*3.15.

that so it *hauing rest*, the members [c] thereof *may be edified, and walke in the feare of God, and may be multiplyed by the comfort of the holy Ghost:* and againe, that he would thrust out many Labourers in the Word and Doctrine, for the gathering together of his Saints, by whose ministrie his Gospel may haue passage, and may more and more be glorified. Doe not our owne hearts charge vs in secret with the dis-regard of these two specialties. It may be we desire the peace of the State for our owne quiets sake, because in the peace thereof we haue peace; but where be our prayers to God for the peace of the Land for the Churches sake. It is a worthy place in the *Psalme*, and very meete to be [f] obserued: *Dauid* wisheth *peace to Ierusalem*, and exhorting others also so to doe, giues the reasons of his desiring, that there may be *peace within her Walls, and prosperitie in her Palaces:* one is in respect of *his Brethren and Neighbours*, which I take to be a ciuill respect, *viz.* that his Friends and Country men might liue in quiet: but another is, *because of the House of the Lord our God*, saith he, I will *procure thy wealth:* so for the Churches sake chiefly he desired the prosperitie and quiet of the State: so, the question is, whether in desiring the peace of the Kingdome, our intent bee that the state of Religion may proceed the better vnder the shaddow of that peace. Then againe, if we should be examined vpon this point concerning our binding our selues, to make it one of our constant suits to God, that hee would stablish an able Ministrie thorowout euery part of *Sion*; it is iustly to be thought, that we should be found guiltie of grosse neglect in that particular: wee pitty not the wants of many Congregations, which are scattered as Sheepe on the Mountaynes without a Shepheard: and such to whom God hath vouchsafed that mercy to haue among them a Scribe taught for the Kingdome of God, who can, like a good Housholder, bring out of his Treasure things both new and old, value it not according as they should; nay, such is the more then brutishnesse of many, that such a blessing is rather reputed a burden then a blessing. I haue ended this first point, concerning *Dauids* crauing fauour for the Church; and in handling hereof haue declared, how we faile in this; and which way we may reforme our fault in this, I haue also shewed you.

[c] *Act.* 9. 31.

[f] *Ps.* 122. 6. &c.

The next thing considerable, is the speciall reason of *Dauids* being earnest in this request at this time. Concerning which I set downe this Doctrine,

The second Doctrine.

That true repentance makes a man desirous and carefull to repayre such more speciall hurts and wrongs, as he hath done either by his generall euill course before his calling, or by falling into some great offence after his calling. DAVID is here a patterne to vs of a repentant person. Now we may very worthily obserue this in him, that hauing by his great sinne scandalized the Church, grieued many of Gods deare seruants, brought a disgrace vpon good Profession, and hazarded the prosperitie likewise of *Sion*, by prouoking God to lay some iudgement vpon him, and vpon his Kingdome, he now therefore becommeth the more earnest with God in this suite: As then hee had hurt the Church by his transgression, so

now

now he seekes to make a kinde of recompence for that hurt by praying God, to be mercifull and gratious thereunto. Thus true Repentance teacheth to desire and care there to doe most good, where our former miscariage hath beene chiefely preiudicall. I may couple hereunto that which is to be found in *Paul* after his conuersion. First, in the generall, as he had beene a great persecuter of the Church, and an enemie to the faith; so he became a great seruitor to the Church, and a speciall instrument for the promoting of the faith: he who had beene an aduersary to the Truth more then others, when it pleased God to touch his heart, he laboured for the truth more abundantly then others: and then in speciall, I remember what is noted in him, that immediately vpon his conuersion, [g] *he remayned certayne dayes with the Disciples at Damascus*: and why with them? In the dayes of his ignorance and blinde zeale, hee had beene a principall enemie to them; his commission which he had at that time when he was stroken to the earth, was for the Disciples at *Damascus*. For this cause hee was carefull when God had called him to the knowledge of the truth, to bee first of all an instrument of comfort to them, whom he had chiefely wronged; yea, and there also, and in that Towne, to preach his first sermons for the defence of the faith, where he had declared himselfe to be the most eager & violent enemy to the faith. There he laboured with the Iewes, to bring them to the accknowledgement of the [h] *Messias*. They had receiued much hardning and encrease of obstinacie, by his ioyning with them against the Doctrine of Christianity, and therefore he made it one of his first taskes, to reclayme them if it had been possible. They which had beene his fellowes in euill, his desire was (if it mought herein so pleased God) that they might bee his companions in grace. That which is reported of *Saint Matthew* is not much vnlike. It is said in the story that a little after that Christ had called him, he made him a feast in his house, and there were present many Publicans also. Were they not there thinke wee by his inuiting; and why shall we suppose he inuited them but of an holy desire, that they with whom, and among whom he had most sinned, as being his partners in extortion, might bee brought into grace together with himselfe. He knew he had beene an instrument of their hurt, he was desirous therefore if it might be, to be an helper forward of their good. Note we here that of [i] *Zacheus*, to those, whom before hee knew the truth hee had most pinched, he was now (being turned about) become most liberall: *The halfe of my goods I giue to the poore*: and hee made his restorings to exceede his iniuries fourefold; he would be sure to repaire the wrongs that he had done, and to manifest his repentance in the things wherein hee had most fayled. The *Ephesians* hauing done much publique hurt, by the profession and practice of *curious arts*, made a kinde of amends by making publike acknowledgement: [k] *They came and confessed, and shewed their works: they brought their bookes, and burnt them before all men.* This concurrence of examples confirmes this point; and sheweth it to be a truth, that when a man by the mercy of God repents, he begins

g *Act.9.19.*

h *Vers.22.*

i *Luk.19.3.*

k *Act.19.18,19.*

by and by to caſt and conſider, where, and to whom, and in what particulars he hath done moſt hurt, that in the ſame hee may doe moſt good. *Manaſſeh* had ſinned moſt in polluting the worſhip of God, and bringing in abominable things into the Houſe of God; therefore when God reſtored him, his firſt worke was to redreſſe thoſe particulars; that as he had endangered many ſoules by corrupting Religion, ſo he might be a meanes of good to as many by reforming the [1] ſame. Repentance cauſeth a change in a mans diſpoſition, and turnes into the contrary: ſo that ſtill where that is, this effect followeth, that a man becommeth moſt earneſt in that particular, wherein before his repentance he was moſt remiſſe; and according to the meaſure of his falling in any holy dutie, is the proportion of his ſtriuing and labouring that he may excell therein. In that wherein a man hath beene moſt hurtfull, in the ſame hee will labour and endeuour to be moſt profitable.

1 2.*Chron.*33. 14,16.

The Vſe. Here is alſo a marke by which to trie the truth of our repentance. If a man ſhall ſtriue to excell in that good, in the contrarie euill whereto hee hath moſt faulted, it is a good teſtimonie of ſound conuerſion. It is the euidence of the repentance of a negligent Miniſter, if hee ſhall labour to doe as much good to the Congregation where he liues, by paineſull and ſound teaching, and by giuing countenance and comfort vnto thoſe that are well diſpoſed, as he hath beene hurtfull by ſilence, or neglect, or otherwiſe by ſhewing himſelfe an Aduerſarie to thoſe that couet the beſt things. It is a fruit of the repentance of an euill Magiſtrate, if he ſhall endeuour to profit the Countrey as much by the reſtraint of wickedneſſe, and by giuing good example in his owne perſon, as hee hath beene an hinderance to it by remiſneſſe, and by irreligious and profane behauiour. Haſt thou beene a meanes of endangering the ſoules of any by wantonneſſe, by riot, by hauing fellowſhip with them in the vnfruitfull works of darkeneſſe, and hath God giuen thee heart to affect better things? thou canſt not giue a better pledge of thy being truely reclaymed, then to ſeeke the good of thoſe by all meanes poſſible, who by thy meanes haue beene in hazard. If thou be not as carefull for them, as for thy owne ſelfe, thy repentance is not ſound. *Auſtin* in his Homilies hath a witty compariſon, by which to diſcouer the ilneſſe of that mans diſpoſition, who hauing receiued mercy from God for himſelfe, ſhould bee careleſſe what become of others. Hee likeneth him to one who is to paſſe ouer a ditch or ſtreame of water, where if he paſſe not he dyeth, if he plunge in he is drowned, and then finds that fauour to haue a bridge or planke of Timber laid acroſſe to helpe him ouer: but when others doe come after, who are in the like ſtate he was, he would haue the bridge or helpe withdrawne from them. Hee condemnes it (as hee may well) for a cruell diſpoſition, and ſuch as cannot bee in a child of God. Now then as the child of God is willing that that Bridge of mercy ſhould remayne for others conuoy, ſo for theirs eſpecially, the guilt of whoſe danger in ſpirituall things, doth lye eſpecially vpon him. If he may bee a meanes of good to him, whoſe ſoule by his ſocietie or example, hath

hath beene annoyed, he will account it as a ſpeciall happineſſe. I pray you that wee may heede this point well. Repentance is that without which there can be no ſaluation; nothing more neceſſary then for a man to labour to be aſſured of the truth of his repentance. Now no better teſtimonie of ſincere repentance then this, to endeuour to make ſpeciall recompence, where a man ſhall finde himſelfe to haue done ſpeciall hurt. *Dauid* had wronged the Church of God not a little by his fall, he laboureth now (his heart being touched) to make a kind of amends, by making this one of his firſt ſuites, after he had recouered ſome hope of his owne peace: *O Lord, be fauourable to Sion: I know I haue beene a ſcandall to thy Church, an offence to thy people, a diſgrace to Religion, I haue opened a window for thy vengeance to come in vpon all thoſe that liue vnder my gouernement: O I beſeech thee, let not thy Church fare the worſe for my fault, but continue thy wonted fauour towards it: O that I might be able to be as profitable to it, as I haue beene ſcandalous; and to comfort the ſoules of thy faithfull ones, as much as I haue grieued them.* Thus was *Dauids* minde. If thine be not like, thy repentance is not like. Repentance alwayes frames the heart to a diſpoſition to repayre wrongs. Hee that is not deſirous and carefull to doe as much good in any particular, as he hath ſometimes done hurt therein, what profeſſion of repentance ſoeuer that man makes, it is but counterfeit. Let me enquire if I thinke I am a true conuert, wherein I haue done moſt hurt; whether in ſpirituall things, or in outward; whether to other mens bodies, and goods, and good name, or to their ſoules. If I ſeeke not as much as in me is, to make them amends in that very kinde wherein I haue done the wrong, I ſhall vtterly deceiue my ſelfe, if I thinke I am the Lords. You ſee my ground for it is plaine. Next to himſelfe, *Dauid* had beene dangerous to the Church of God; now as ſoone as ener hee hath made his peace for himſelfe, his minde is vpon the Church which hee had moſt wronged: and by praying for it, hee declares his deſire to make vp the breach which he had cauſed. So much of the good craued, *fauour for Zion.* Now next, of the ground of crauing it *According to thy good pleaſure.* The Doctrine is thus,

The third Doctrine.

That wee muſt not expect or craue any good thing from God, either for our ſelues or others, but only out of the freedome of his grace. As in the beginning of the *Pſalme*, whatſoeuer *Dauid* craued of God for himſelfe, he grounded the hope of obtayning it vpon the louing kindnes of God, and vpon the multitude of his compaſſions; ſo now ſuing for the good and proſperity of the Church, he builds vpon the ſame foundation. He knew that neither in himſelfe, nor in the Church, there was any matter of deſert, in reſpect whereof this might bee challenged which is craued; but hee placed all his expectation vpon Gods good pleaſure, then the which there is nothing more free. This good pleaſure of God, to which *Dauid* appeales in this ſuite, is the ſame which by the Apoſtle is made to be the ground of Gods [m] election; which is not induced by any thing in man, but is the meere freedome of Gods owne good and gratious diſpoſition.

m *Epheſ.1.5.*

disposition. *Paul* makes this and mans deseruing, to be in a kind of opposition either to other: [n] *not according to our works, but according to his purpose and grace:* so that where the purpose, and grace, and good pleasure of God is the predominant, there is nothing of mans hath any part. Thus *Nehemiah* in that prayer of his which hee had for this very thing for which *Dauid* here was a suiter, namely, that God would looke vpon the distresses of his people, and prosper his purposes for the relieſe thereof, grounded his requests vpon the same foundation; [o] *O Lord, that keepest couenant and mercy for them that loue thee:* and to the end it might indeed appeare that he had no hope but onely in mercy, hee makes an exact acknowledgement of the sinnes of the people; [p] *Both I and my Fathers house haue sinned: we haue grieuously sinned against thee, &c.* so he confesseth that if God should therein deale according to desert, there were no hope of obtayning that for which hee prayed: and that the Church of God was not vtterly consumed and swept away from the face of the earth, the Prophet *Ieremie* acknowledgeth it to bee wholly out of the *mercy of God,* and [q] *becauſe his compaſſions fayled not.* Thus was the carriage of *Daniels* [r] prayer: *O Lord, righteousnesse belongeth vnto thee, and vnto vs shame*; yet here is our hope, [t] *that forgiuenesse and compassion is in the Lord our God:* [t] *Wee present not our supplications before thee for our owne righteousnesse, but for thy great tender mercies.* See what disclayming here is of all, saue only the mercy and good pleasure of God. This is the point which I handled in regard of the generall substance thereof, in the opening of the first verse; I am now the briefer therein. The choosing of Gods Church, was only out of mercy, whence then should be the preseruation and vpholding thereof, but wholly from grace.

The Vse. To be a direction to vs in all suits, whether for our selues or others, whether for our owne particular, or for the common benefit of Gods Church. Beware euer how wee bring any thoughts, saue onely such as tend to the auilement and abasement of our selues, and may discouer and testifie the dependance of our hope vpon no other thing saue the grace, and mercy, and good pleasure of God in Iesus Christ. The least temper of any the smalleſt conceit or opinion of ought in our selues, for the sake wherof, God might be moued to vouchsafe that to vs which we desire of him, is inough to turne all our prayers into sinne. If there be neuer so little of this Leauen, it is inough to sowre and to distaste the whole lumpe of our deuotions. Let this be euer the mayne of our requests, *In thy good pleasure Lord,* as here; or as DAVID, [u] *for thy mercies sake*; or with DANIEL, [x] *for thy owne sake*; or somewhat to the like effect. The more submisse and deiected the Lord shall perceiue our spirits to bee in the apprehension of our owne vnworthines, and in the vtter renouncing and disclayming of our selues; and the more we shall, as it were, cast our selues into the armes of his grace, the more he will accept vs, the sooner will he cause his face to shine vpon vs, that we may be safe. Thus to doe is a thing easily spoken, and heard, but not easily performed. It is a hard matter to bring flesh and bloud to thinke so demissely and vnworthily of

n 2. *Tim.* 1. 9.
o *Chap.* 1. 5.
p *Vers.* 6. 7.
q *Lam.* 3. 22.
r *Chap.* 9. 7.
s *Vers.* 9.
t *Vers.* 18.
u *Psal.* 6. 4.
x *Chap.* 9. 19.

of it ſelfe, as that there ſhould bee nothing in it but that which deſerues the furie of Gods diſpleaſure. Nature muſt bee well ſchooled and humbled, ere it can come ſo farre; and then when it is brought ſo low, it will be ſo hard for it againe to be rayſed vp, ſo as to waite conſtantly, and confidently, and comfortably vpon the grace of God: ſo that howſoeuer it bee a thing much talked of, as if wee were all very cunning and perfect therein, to truſt all vpon mercy, and to looke for nothing in regard of our ſelues; yet the truth is, a man had need to be well exerciſed in Religion before he come to know himſelfe ſo thorowly, as to abhorre himſelfe in his prayers; and can withall when hee ſees ſo much vileneſſe in himſelfe, [y] *truſt perfectly on that grace which is brought vnto vs by the reuelation of Ieſus Chriſt.* Humilitie and Faith are the hardeſt matters of Chriſtianitie, and they bee the two things neceſſarie for the carriage of a mans ſelfe in prayer according to this Doctrine. A man muſt haue his heart euen broken into pieces, before he can be able ſo in prayer to deny himſelfe: and when he is ſo broken, yet by Faith to build his hope vpon Gods good pleaſure: and to be able to beleeue, that there is ſomewhat in ſtore for him ſo vile a perſon, it is no little difficultie. I ſpeake it to this end, that we may not ſlight ouer ſuch Doctrine as this, as eaſily learned, or as if alreadie knowne. For he who will not beare witneſſe with mee of the hardneſſe of this dutie, in the denyall of himſelfe, to looke for good from God onely out of grace, I will ſay plainely, that man is yet farre from the practice of this dutie.

y 1.Pet.1.13.

There is another thing to be noted out of this ground, *(according to thy good pleaſure.)* It is this,

The fourth Doctrine.

That in all our prayers, we muſt referre the ſucceſſe of our Petitions vnto Gods diſpoſe. This is alſo intended by *Dauid* in this ſpeech. He doth diſclayme all hope ſaue onely in Gods free grace, and withall ſubmits himſelfe, for the iſſue of the requeſt vnto God his appointment: *O Lord, let it be herein as thou wilt: thou knoweſt what is beſt for thy Church, and for euery limme thereof: I will not take on me to direct thee, let thy good pleaſure bee the rule of all.* Thus much muſt needs alſo bee concluded hence: *Be fauourable, in or for thy good pleaſure.* This referment of our ſelues in our prayers to the Lord, that he may doe with vs and for vs, as he pleaſeth, our Sauiour taught two wayes: Firſt, By appointing vs to pray, that *the Lords will may he done*; meaning this therein among other things, that we ſhould not ſeeke the aduancement of our owne deſires, but onely ſo farre forth as God ſhall pleaſe; our wills muſt be made ſubordinate to his will: Secondly, By his example: For when he was in his agonie in the Garden, and prayed that if it were poſſible that Cup might depart from him, he preſently added this, [z] *neuertheleſſe, not as I will, but as thou wilt:* here he ſubmitted his owne will (as a man) vnto Gods will. The promiſe of being heard in our prayers runnes with this condition, [a] *If we aske any thing according vnto his will he heareth vs.* There is the Caution with which our prayers are hedged in. It is one of the euils noted in the old *Iſraelites*, [b] *They limited the holy One of Iſrael.* They tyed

z Matt.26.39.

a 1.Iob.5.14.

b Pſal.78.41.

tyed God to meanes, and tooke on them to preſcribe to him how, when, in what ſort and meaſure he ſhould ſupply them. We haue an ordinary ſaying, and it may well be applyed to this matter, as being therein moſt true; *They which begge, muſt not chooſe.* Hee that craues a fauour, muſt be content to ſtand to the curteſie of him of whom he craues it, and not carue out according as himſelfe liketh. Is it meet that man ſhould direct God, as if it were his dutie to miniſter to him, or as if there wanted wiſedome in him, to know how to meaſure out his fauours: [c] *It is good,* ſaith the Prophet, *both to truſt and to wait for the ſaluation of God:* that is, to relie vpon Gods helpe in all neceſſities, and to tarry his leaſure, and to yeeld to his courſe, and to receiue all according as it ſhall bee his good pleaſure to allot. This is a ſecond obſeruation out of theſe words. *Dauid* deſires good of God for his Church, but therein referreth himſelfe to him, as not daring to preſſe vpon the Lord, further then he in his infinite wiſedome ſhall thinke meete.

c *Lam.3.26.*

The Vſe. This is alſo to be made vſe of (as the former) as a direction to vs in our prayers. There is great boldneſſe, and entrance with confidence, granted to poore ſinners by Ieſus Chriſt vnto the Throne of grace, there they may freely euen powre out their ſoules, yea and vrge the Lord with his owne promiſes; but yet ſtill with this *prouiſo,* that nothing bee peremptorily asked, but all ſtill with this limitation, *In thy good pleaſure, Lord, doe this or that: O Lord, thou knoweſt what is beſt: bee it according as thou wilt: Frame my deſires to thy owne appointments.* A man can neuer haue any true comfort in his repayring to God as a Petitioner, vntill hee hath learned this: what a death will it bee to bee delayed and put off, if one doe not know how to ſubmit his will vnto Gods? When hee hath once attayned to this, then he will reſolue with himſelfe, not being preſently ſupplyed according to his crauing, *Surely, God knoweth better then I what is fit for mee: when hee ſeeth it meete for mee to haue that for which I ſue, he will certaynely beſtow it.* [d] *In the meane time, I will yet giue him thanks, and mine eyes ſhall be euer towards him,* [e] *and waite vpon him vntill he haue mercy.* The ſoule of a ſinner wraſtling and combating againſt ſome ſpeciall corruption which it cannot maſter, or elſe labouring as for life, ſo for ſome comfortable refreſhing by Gods Spirit, not putting in this condition, *In thy good pleaſure, Lord;* how ſhall it vexe it ſelfe, and how will Satan take aduantage thereby to encreaſe it, and euen to ſwallow it with hopeleſneſſe? So then, this one word, *thy good pleaſure,* hath taught vs two very neceſſarie duties touching prayer: firſt, To ground all our ſuites vpon grace; and, ſecondly, To referre all our requeſts for the ſucceſſe and iſſue of them to Gods wiſedome. So much of that part of this Verſe, in which *Dauid* makes petition to God for his Church.

d *Pſal.25.15.*

e *Pſal.123.2.*

The

The nine and twentieth Lecture.

Build thou the walls of Ieruſalem.

DAVIDS prayer for the ſtate of Gods Church, wee haue heard. Now followeth his ſuite for the Ciuill State. *Ieruſalem*, it is well knowne, was the chiefe Citie of that Kingdome, whereof *Dauid* was the Head. It was one of the moſt famous Cities in the World, [a] *full of People, great among the Nations, Princeſſe among the Prouinces.* In one ſpeciall reſpect *Ieruſalem* exceeded all the Cities of the World; ſhee was entituled, [b] *The Citie of the Lord of Hoſts, the Citie of God.* By *the walls of Ieruſalem*, is here meant (one ſpecialtie of that kind being put for the whole) any thing whatſoeuer neceſſarie for the ſafetie and well-being of *Ieruſalem*. By *building vp theſe walls*, is intended a ſupply from God of whatſoeuer wanted, for the good, and proſperous, and flouriſhing eſtate of the Citie, and a confirmation, an vpholding, an augmentation of all that was either preſently had of that nature, or by the bleſſing of God might at any time be conferred afterwards; ſo that the effect of *Dauids* prayer here is, that the Lord would vouchſafe to the State of *Ieruſalem*, and ſo withall to the whole body of the Common-wealth, of which *Ieruſalem* was the head Citie, all neceſſaries for the peace, and ſafetie, and proſperitie thereof. This is the ſenſe. Let vs proceed to an enquirie for matter of Doctrine. Wee may firſt gather hence this generall obſeruation,

a *Lam.*1.1.

b *Pſal.*48.8.

The firſt Doctrine.

That euen outward things appertayning to this life, and to our ſtate and welfare in this preſent world, are to bee reputed the gifts of God, and his goodneſſe is for them to bee depended on. Euen the Ciuill and Temporall eſtate of *Ieruſalem*, is ſought here of God, out of an acknowledgement that it cannot bee well with it, no not in matters belonging to the outward happineſſe thereof, vnleſſe the Lord put to his hand. He is entreated to *build the walls thereof*: (as who would ſay;) *Whatſoeuer man did for the defence and ſafetie of the Towne, yet except God did proſper it, there was no hope it ſhould auaile.* God was to be the builder, or elſe the walls could not ſtand. This is right according to that in the *Pſalme*, [c] *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the Citie, the Keeper watcheth in vaine:* all to ſhew, that whatſoeuer is attempted or vndertaken either in Family or Citie, for the rayſing vp of the one, and for preſeruation of the other, it is ſucceſſeleſſe, vnproſperous, vnleſſe the Lord doe giue his bleſſing thereunto. The walls of *Iericho* could not ſaue-gard it from the inuaſion of *Ioſhua*; when God was pleaſed to forſake it, at the [d] *ſound of the Trumpets, and the ſhouting*

c *Pſal.*127.1.

d *Ioſh.*6.10.

ſhouting of the people, the wall fell downe flat: when God had laid his curſe vpon it, and adiudged it to eternall ruine, iudgement followed; whoſoeuer tooke vpon him to reſtore it: as may appeare by comparing togeher *Ioſh.*6.26. with 1.*Kings* 16.34. How ſafe were the *Iſraelites*, during their abode in the Wilderneſſe, notwithſtanding they then dwelled in tents, and had not thoſe ordinarie defences of walls and trenches which Cities haue; the Lord was to them as an Eagle to her yong ones, [c] *Ouer whom ſhee ſtretcheth out her wings, taketh them and beareth them on her wings:* he was to them as a *wall of fire round about*, according to that phraſe, *Zac.*2.5. How admirably and beyond opinion, did the walls of *Ieruſalem* riſe vp after the captiuitie, when God was pleaſed to proſper the buſineſſe. Great oppoſition there was to it, and many meanes vſed to diſhearten the people in their courſe, and to breake off the worke, but [f] *God brought their counſell to nought:* and the Hand of God was therein ſo apparant, that *the enemies of the builders were afrayd, and their courage fayled them*; *ſo they knew* (ſaith the Text) [g] *that the worke was wrought by God.* On the other ſide, when God was *their* aduerſary, ſoone was the defence of the height of the walls brought downe. I remember that ſpeech of *Ieremies*, how foretelling the deſolation of *Ieruſalem*, for the more affecting of the people, that they might be brought to a conceiuing of the deſolation threatned, as if it were preſent, he doth direct his ſpeech to the enemies, as if they had euen then beene beſieging the Towne: [h] *Climbe vp their walls, take away their Battlements, for they are not the Lords:* as if he would ſay, Doubt you not of the taking of *Ieruſalem*, becauſe of the height and thickneſſe of their walls, feare you not the Turrets and the Battlements that are about it, they are not now the Lords as heretofore, hee hath giuen ouer to protect them, goe on therefore the victory is yours, it ſhall bee an eaſie matter for you to deſtroy them. The Scripture ſaith, [i] *Niniueth was a great Citie.* An Hiſtorian reports that the wals were in height an hundred foot, and the bredth thereof ſo thicke, that vpon them three Carts might meete together; Towres it had one thouſand fiue hundred, the height of each of which was two hundred foote; yet God ſaith to and touching *Niniueth*; [k] *All thy ſtrong Cities ſhall be like the Figge tree of the firſt ripe Figs, which if they be ſhaken, doe by and by fall into the mouth of the eater.* Theſe few ſpecialties I haue noted, in alluſion to the words of my Text, concerning *Walls*, to ſhew how ſufficient a defence the Lord is in himſelfe, and of himſelfe ſimply to a people without walls, how ſtrong and proſperous the walls be which God bleſſeth, and how little auaile there is in them without the Lord. It is eaſie to ſhew how all the outward bleſſings of a ſtate are of the Lord. [l] *He makes the barres of the Gates ſtrong, and ſets peace in the borders:* [m] *He maketh warres to ceaſe.* [n] *It is by him that Kings reigne, and Princes decree Iuſtice.* [o] *He makes the Subiects plenteous in goods, in the fruit of their bodies, and in the fruit of their cattell, and in the fruit of their ground.* As it is in the ſtate of the Commonwealth, ſo in mens priuate eſtates: all appurtenances to their outward wel-

c *Deut.*32.11.
f *Neh.*4.15.
g *Neh.*6.16.
h *chap.*5.10.
i *Ion.*4.11.
k *Nahum.*3.12.
l *Pſal.*147.13, 14.
m *Pſal.*45.8.
n *Pro.*8.15.
o *Deut.*28.11.

wel-being, it is from the Lord that they are to be expected. [p] *It is only his blessing that maketh rich.* No successe nor comfort in a mans endeuours and vndertakings, vnlesse he prosper them. Cannot he make that after *much sowing, there shall bee brought in but little*; and when that little is come in, cannot he *blow vpon it*, and make all ones gettings to be as money [q] *put vp into a broken Bagge?* How easie for him to [r] *make the heauen ouer the head to be brasse, and the earth yron*: or [s] *the seede to become rotten vnder the clods: the very beasts may bee made to mourne,* [t] *and the heards of cattell to pine away, because they haue no pasture.* And be it that all things prosper according to mans desire, in regard it returns into a mans power the expected increase, yet still there is neede to looke vp to God: for is there not yet space for the iudgement to bee executed threatned, [u] *Thy Oxe shall be slaine before thine eyes, and thou shalt not eate thereof, &c.* When a man comes to the very point of enioying all, yet the hand of the Lord may be reached out, as once vpon the *Israelits*, against whom, [x] *While the flesh was yet betwixt their teeth, before it was chewed, the wrath of the Lord was kindled, that they were smitten with an exceeding plague*: or what if that a man escape all this, and doe both feede and clothe himselfe with his portion, yet still God hath a plague; [y] *Yee eate, but you haue not inough, you drinke, but you are not filled: you clothe you, but you bee not warme.* Yea, and when all those formerly named be escaped, the arme of the Lord is not shortned that hee cannot punish; [z] *hee can send leanenesse into a mans soule*: hee can cause that [a] *which is stored vp, to bee reserued to the owners for their hurt*: hee can disappoint a mans hope for conferring it to posterity [b] *a strange man shall eate it vp.* So that it is plaine, that all outward blessings appertayning either to the generall state of the Commonwealth, or to the particular state of priuate families and persons, are of God. *Dauid* had cause of the Lord to seeke the setling and protection of *Ierusalems Walls*. Well might hee erect them, but to no end in the earth for the benefite of the people and inhabitants, except the Lord did prosper them.

This teacheth vs a duty, first, as wee are interessed into the common good: secondly, as wee are considerable apart for our domesticall and personall estates. First, As we are parts of the ciuill body, and lims of the Cōmonwealth, we are here taught in whom to place our hope, and vpon whom principally to depend, and to whom especially to be thankfull, for the common fauours of peace, protection, safety from enemies, gouernement, magistracie, &c. Here is that of the *Psalme* very fit, [c] *some trust in chariots, some in horses, &c. but we will remember the name of the Lord our God*: that is, some rely for these things, vpon the meanes, vpon the arme of flesh, vpon men, munition, walls, ships, the multitude of souldiers, the valour of Captaines, and ascribe the continuance and encrease of all their ciuill happinesse to these secondary causes; but our eyes shall bee euer towards the Lord, him will we account our [d] *Rocke, and our Fortresse, in him will wee relie as our shield, as the horne also of our saluation, and our refuge.* This should bee our minde for this matter: what are walls,

p *Pro.*10.22.

q *Hag* 1. 6,5.
r *Deut.* 28. 23.
s *Ioel* 2. 17.

t *Vers.*18.

u *Deut.*28.31.

x *Num.*11. 33.

y *Hag.*1.6.

z *Psal.*106.15.
a *Eccl.*5.12.
b *Chap.*6.2.

1. *Vse*

c *Psal.*20.7.

d *Psal.*18.2.

walls, when [e] *the day of the Lord shall be vpon euery high Towre, and, euery strong wall?* What is a nauie of ships, when *the Lord shall breake them in pieces*, as he did the Fleete of *Iehoshaphat* at [f] *Eziongaber?* What are bowes, and speares, and chariots, when he shall *breake* the first, *cut* the second, and *burne* the latter in [g] *the fire?* What are Souldiers, when he shall make them [h] *to become like women*, and [i] *their hearts faint?* What is a populous armie, if hee shall cause [k] *fiue to chase an hundred or an hundred to put ten thousand to flight?* What are wise Councellors, and men of experience, when hee shall either take them [l] *away*, or [m] *turne their counsels into folly?* Thus Scripture makes it plaine, that although such particulars as these are not to bee despised, nor set at naught, yet still we must consider the vanitie of them without the Lord. In the vse of these God must be sought, and in the successe of these, God must be acknowledgd; [n] *Through thee haue wee thrust backe our aduersaries: by thy Name haue we trodden downe them that rose against vs. I will not trust in my Bow, neither can my Sword saue me: But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs: Therefore will wee praise God continually.* Here then must be our principall care, that we may keepe God on our side: [o] *If he be on our side, Who can be against vs?* The way to keepe him our friend, is, to make conscience of obedience to him, and to beware of prouoking him by presumptuous sins. No Canon can be so able to batter downe the walls of a Citie, as the sinnes of the inhabitants. It was *Balaams* pollicie to teach *Balac* the King of *Moab*, desiring to do hurt to the *Israelites* in the Wildernesse, to indeuour by some meanes to draw them to sinne against their God: hee saw no other plot could preuaile against them, vntill they fell into some notorious [p] wickednesse. And that speech of God to *Ioshuah* is very obserueable for this purpose: [q] *Israel hath sinned, and therefore Israel cannot stand before the enemies.* Wee haue the more cause to wonder at the goodnesse of God towards vs in this nation, inasmuch as though we haue filled the Land with filthinesse euen from corner to corner, yet God hath not laid waste our *Ierusalem*, but hath made vs a spectacle to the world in regard of the blessings, and peace, and victory, and preseruation from hostile attempts, for well onwards vpon threescore yeeres. He hath not dealt so with euery Nation. We haue hitherto beene but as lookers on vpon others troubles; the Lord hath euen compassed vs with fauour, as with a shield. Let vs not be high-minded, but feare. This mercy of God cannot alwayes so continue, if wee goe on so to prouoke the holy one of *Israell*, by an high-hand sinning against him, especially by our vnthankefulnesse for the Gospell of peace which is preached in our streets: he hath many wayes whereby to bring vs downe, he can [r] *breake downe our hedges, so that all they which passe by the way shall plucke vs:* hee can [s] *bring a Nation vpon vs from farre, which shall eate our Harueste, and our bread, deuoure our Sonnes and our Daughters, eate vp our Sheepe and Bullocks, destroy our fenced Cities wherein we trust:* he can inflict that vpon vs which hee threatned of old vpon the *Iewes*, [t] *that the stranger*

Note.

e *Is.2.15.*
f *1.Kin.22.48.*
g *Psal.46.9.*
h *Nah.3.13.*
i *Ezec.21.15.*
k *Leu.26.8.*
l *Es.3.3.*
m *2.Sam.15.13*
n *Ps.4.5.&c.*
o *Rom.8.31.*
p *Reuel.2.14.*
q *Iosh.7.11.12.*
r *Psal.80.12.*
s *Ier.5.15,17.*
t *Deut.28.43.*

which

which is amongst vs shall clime aboue vs vp on high, and we shall come downe beneath below: he can send [u] *wicked Rulers, which shall be amongst vs as roaring Lyons, and as hungrie Beares:* [x] *Kings which shall take our Fields, and our best Commodities, and giue them to their Fauourites:* so shall our [y] *Inheritance be turned to Strangers, and our Houses to Aliants.* Thus and more grieuously then thus shall the Lord doe vnto vs, if there be not an hastening to preuent his furie by repentance: or if these particulars mentioned come not vpon vs, yet cannot he send some such man-eating Pestilence, as that our [z] *Cities and Townes which came out by thousands, shall leaue but an hundred: and that which went forth by an hundred, shall leaue but ten.* God hath Store-houses of iudgements whereby to bring [a] *downe euen wonderfully* the glorie and pompe of our *Ieruſalem.* It is said that *Cyrus* that Persian Monarch, when as one of his specially respected Horses, was drowned in a Riuer called *Gyndes*, he threatned to cut out so many Channels into which that Riuer should be deriued, that it should lose both depth, and name, and glorie: Surely, if those large Flouds of Gods great fauours to the Kingdome, doe swallow vs vp in securitie, and doe drowne that thankefulnesse, and that conscience of duty which we should requite him with, he can easily deriue this our happinesse into many Channels, conuey it into many hands, and depriue vs both of the name and glorie which we haue thereby. Oh that we were wise euen in this our day, to vnderstand the things which concerne our peace: surely, by how much the more the Lord hath made vs honourable amongst Nations, by so much the more hee will make vs an hissing and a by-word to the world, if we doe not make haste to out-cry the cry of our sinnes, by the cries and teares of true repentance.

u *Pro.28.15.*
x *1.Sam.8.14.*
y *Lam.5.2.*
z *Amos 5.3.*
a *Lam.1.9.*

Thus for the duty which we learne out of this first Doctrine respectiuely to our state, as we be members of the state. Now for our owne priuate and more particular estates, hereby we are also taught the like. For euen the commodities that are of a more priuate nature, are from God also to bee looked for; our house-hold walls if hee build not, they cannot stand vp and flourish to our comfort. I know many a carnall man, many a *Nabal*, hath these temporall things in a large measure; [b] *Their houses are peaceable and without feare, their seede is established in their sight, with them and their generation before their eyes:* [c] *Their Children haue inough, and leaue the rest of their substance for their Children:* yet without the Lord there is a secret curse goeth with it, which sticks as close vnto it, as the leprosie of *Gehazi*, and makes all their fulnesse to become a [d] *preparing of them to the day of slaughter:* what should bee our duty therefore but this, to acknowledge our dependance vpon the opening of the Lords Hand, by seeking all these things from him, and by crauing of him to blesse the labours of our hands vnto vs, and to make our courses prosperous. Note here how this vrgeth the necessitie in priuate families, of the morning and euening Sacrifice of prayse and thanksgiuing. These Seruices should bee the entring into, and the conclusion of all endeuours for these outward things. Certainely, where this is neglected, either

2. *Vse.*

b *Iob 21.8,9.*
c *Psal.17.14.*
d *Ier.12.3.*

either buſineſſes ſuccede not, men doe not thriue and goe on as they would; or elſe if they doe attaine to their ends, and that things doe encreaſe vpon them as they would, their fulneſſe becommeth a very poyſon to them, [c] *their very eaſe ſlayeth them, and their proſperity deſtroyeth them*, We may ſee in experience, how many Worldlings that ſhew no ſignes of any feeling of Religion, or of any true ſeaſoning by grace, when they grow full and fat in the world, how ſometimes they are puniſhed with baſeneſſe and vnworthineſſe of diſpoſition, that they haue no fruition of that which they haue, God [f] *giueth them no power to eate thereof.* The poore Labourer with his Groate or three pence a day, hath more contentment then they with their hands full and Coffers; their ſacietie will ſcarce [g] *ſuffer them to ſleepe.* Sometimes God raiſeth them vp thriftleſſe and waſtefull children, who ſcatter as faſt as they haue raked: no man that notes the courſe of things, but he may ſee plainely the euidences of Gods curſe vpon ſuch as ſhew not themſelues to ſeeke the Lord, and to waite on him for theſe outward things. And ſtill when men bind not themſelues to this duty, they runne into theſe extremities; when goods encreaſe, they are apt, as the Prophet ſpeaks [h] *to Sacrifice to their nets, &c.* and to ſay [i] *my power, and the ſtrength of mine owne hand, hath prepared me this abundance*: when any croſſe comes, then they are ſtroken dead, and know not which way to looke for any comfort; then they rage againſt meanes, and ſecond cauſes, and are ready to doe as fooliſhly as Stories ſay *Xerxes* that great King of *Perſia* did, who vnderſtanding that the Bridge which he had made ouer the *Helleſpont* (a Sea ſo called) was broken downe with the Waues, cauſed three hundred ſtripes to be giuen to the *Ocean* Sea by way of reuenge: in like manner wee are apt to wreake our teene vpon the inſtruments and occaſions of our grieuances, becauſe not being accuſtomed to waite vpon the Lord, and to commit our wayes to him, we cannot tell how when a croſſe commeth to looke to the hand of him that ſmites. Thus is the firſt point. They be outward bleſſings which *Dauid* principally intends here in ſpeaking of *Building vp the Walls of Ieruſalem.* Euen things of that nature muſt be ſought of God: whither for the Common-weale, or for our priuate ſtates, to the Lord we muſt looke, vpon him we muſt waite, if we deſire a bleſſing. *Walls* of Cities are no Walls, vnleſſe the Lord eſtabliſh them; and in priuate eſtates, haue no true proſperitie, if God doe not giue his bleſſing. Men doe but [k] *euen weary themſelues for very vanitie.* It is but with them as with him, whom they wonted anciently to picture, labouring hard in the winding of a Rope, and an Aſſe ſtanding behind, cropping it off as faſt as he did twiſt it. So farre of the generall Doctrine. Now followeth the more ſpeciall, and it is thus.

c *Pro.1.32.*
f *Eccl.6.2.*
g *Eccl.5.11.*
h *Hab.1.16.*
i *Deut.8.16.*
k *Hab.2.13.*

The ſecond Doctrine.

That he who is a good man, is alſo well and carefull affected to the common good. As I ſaid in the laſt Sermon, that *Dauid* in regard of his prayer for *Zion*, was a patterne of ſuch affections as Gods Children haue to Gods Church; ſo now I ſay againe, he is in this branch of his ſuite for the Ciuill ſtate, an example of the diſpoſition of a good man towards the

the Common-wealth. I know that mainely and principally *Dauid* being a King, he is herein a patterne for Kings, and ſheweth in how great eſteeme they ſhould hold the publike good, and how deare it ought to be vnto them. According whereto it is truely ſaid, that this is one principall difference betwixt a good King and a Tyrant, that a good King thinketh the common intereſt his chiefeſt particular, a Tyrant will ſtill frame the Common-weale to aduance his particular. The former acknowledgeth himſelfe ordained for his people, the other thinks his people ordained for him, a prey to his paſſions and inordinate appetites. So *Dauid* here diſcouered the affections that ought to bee in a good King to his Subiects: which ſhewed themſelues in him not now onely, but at other times, and vpon other occaſions alſo. I remember when the trouble began through the inſurrection of *Abſolom*, *Dauid* was then in *Ieruſalem*; and he choſe rather to ſeeke to ſaue himſelfe by flight, then to hazard the ſtate of the Towne, by remaining there to bee beſieged. So tender was he ouer the people, as not to bring the chiefe Citie into danger through [l] him. At another time, how did his heart ſorrow within him when he beheld ſo many of his Subiects ſwept away ſuddenly with the Peſtilence; he himſelfe in his owne perſon was employed in the ſeruice of making attonement, and knowing his owne guilt at that time in regard of the ſin he had committed in numbring the people, he prayed. [m] *Behold, I haue ſinned, yea, I haue done wickedly: but theſe Sheepe what haue they done? let thy Hand, I pray thee, bee againſt mee and my Fathers houſe.* Thus was *Dauid* affected as a good King, more deſiring the publique good, then his owne particular: but hee is herein alſo an example in the generall to all, and declares by his example here, how euery good man ought to regard the common cauſe and buſineſſe of the publique State. When the *Iewes* were to be carried captiue into *Babylon*, they had a Commandement from God by the Mouth of IEREMIE, [n] *to ſeeke the proſperitie of the City, whither God cauſed them to be carried captiues, and to pray vnto the Lord for it; in the peace thereof was their peace.* If they were ſo to reſpect that ſtate, wherein they liued in a kind of bondage, and by which they were ſubdued; how thinke wee became it them to be diſpoſed towards the Common-wealth, whereof they were borne members. It is *Salomons* charge, in the giuing whereof hee was guided by Gods Spirit, not *to meddle with them that are ſeditious*, or deſirous of alterations and changes in the State, according to their priuate [o] humors. A good man ought to haue no manner of commerce with ſuch, neither partaking with them in ſociety, nor being like to them in diſpoſition. The Apoſtle numbreth *ſeditions* (vnder which may bee well compriſed all courſes preiudiciall to the common benefit) among thoſe [p] *works of the Fleſh, the doers whereof ſhall not inherit the Kingdome of God.* How are they cryed out vpon by the Prophet, and threatned with the iudgement of God, who were all for their owne priuate, *euery one looking to his owne way, for his owne aduantage, and for his owne purpoſe*: they cared not how it fared with the generall, or who ſmarted, ſo that they might be

l 2. *Sam.* 15. 14.

m 2. *Sam.* 24. 17.

n *Ier.* 29. 7.

o *Pro.* 24. 21.

p *Gal.* 5. 20, 21.

fat and flouriſhing: ſuch were thoſe ſpoken againſt by [q] *Ieremie*, and [r] *Amos*. How did *Nehemiah* take vp thoſe after the returne from captiuitie, who looking onely to their particular, enriched themſelues by the pawnes and forfeitures of the poore Commons, who were compelled to take vp money to pay the Kings tribute vpon their Lands; and then there falling a dearth withall, they were diſabled to redeeme the things which they had pledged, and ſo were in the high way, they and theirs to be vndone; *That which you doe* (ſaid that worthie *Nehemiah*, to them that were principall in this courſe) *is not good: Ought you not to walke in the feare of our God, for the reproch of the Heathen our enemies?* ſhould you not more reſpect the credit of our profeſſion, and not make your ſelues and your Religion ſcandalous amongſt thoſe that are enemies thereunto? therein ſhewing that manifeſtly which I now vrge, how good men ought not to ſeeke their owne profit further then may ſtand with the aduancement of the common benefit. There is no walking in the feare of God, where that care is left [f] out. Did it not trouble *Mordecai*, and the reſt of the Iewes liuing vnder the Emperour *Ahaſueroſh*, that they ſhould haue ſuch an imputation put vpon them, *that it was not for the Kings profit to ſuffer them*; as if they had beene ſo regardleſſe of the publique weale: whereas indeede they liued vſefully to the State, that it would haue beene a loſſe to the King, if according to the plot of their Accuſer, they had beene cut [t] off. It was prophecied touching the members of Chriſts Church vnder the Goſpell, that they [u] *ſhould breake their Swords into Mattocks, and their Speares into Sithes*: inſtruments of Warre, tending to the hurt of others, into Implements of Husbandrie for the benefit of others. He cannot be a good Chriſtian, that holds not himſelfe bound [x] *to bee a Seruant vnto others by loue.* A Shooter, who afarre off aymeth at a Marke in the midſt of a White; hee ſeeth the White, but not the Marke; hee cannot hit the Marke which hee ſeeth not, except hee hit the White which hee ſeeth. It is applyed thus; God is the marke, vnto whom all our loue, and whole bent of all our affections ought to ayme; Man is (as it were) the White which wee ſee, God the Marke which wee cannot ſee; wee can neuer hit God the Marke which wee ſee not, vnleſſe wee touch Man whom wee doe ſee. So that there can bee no ſinceritie of affection to God, when due reſpects to men are wanting. Humane ſocietie is that, which is ordained for vs by our regard to it, to make it to appeare what wee are towards God. The ſeuerall Lines which are drawne from a Circle to the Centre, or pricke in the midſt, the neerer they come one to another, the neerer alſo to the Centre: ſo the neerer men that liue together in one common ciuill fellowſhip, are ioyned in their mutual reſpect each to others good, the neerer are they vnto Chriſt, *Euery man for himſelfe*, is one of the principles of Atheiſme, not of Chriſtianitie. It is not vnworthy the marking, how God hath fitted euery man for ſome certaine imployment or calling; which alſo is ſuch, that (well conſidered) will ſhew that a man is purpoſely ſet in it, thereby

to

q *Chap.5.26.*
r *Chap.8.4,5.*
f *Neh.5.9.*
t *Heſt.3.8.*
u *Iſ.2.4.*
x *Gal.5.13.*

to bee an helper forward of the common good. It is a manifeſt abuſe of a calling, when a man demeanes himſelfe ſo therein, as one that regardeth no body but himſelfe. Thus I hope it is manifeſt, that no man can truely be termed a good man, vnleſſe he bee (as we phraſe it) a good common-wealths man. *Dauid* is not vnmindfull wee ſee hereof the generall ſtate: the proſperitie of *Ieruſalem*, is one part of his principall deſires. It was the with and prayer of thoſe that were Witneſſes at the eſpouſals of *Booz* vnto *Ruth*, that y *he might doe worthily in Ephratath and be famous in Bethelem*: that hee might bee one that ſhould ſeeke to doe good in the place and ſocietie where he dwelt. y *Ruth.4.11.*

If this be a truth, as I truſt it is manifeſt to vs all that it is, that a good man carrieth a reſpectiue affection to the common good; will it not contract and draw the number of good men into a narrow roome, or as the Scriptures ſpeech is, into a z *ſhort count?* How are wee all generally ſet for our owne priuate behoofe, how it fareth with the generall wee reſpect little, ſo that our particular may goe on. Let it bee but marked in the Countrey ordinarily, how backeward and ſlow men are in things wherein the common commoditie is engaged; as in the matters of High-wayes, Bridges, and things of that nature: how little is done in thoſe kinds, and how little of that little, without meere inforcement. Note it againe, how men ſhew themſelues diſpoſed in the more priuate affaires of Pariſhes, for ordering the buſineſſe of the poore, for preuenting the burdens which fall many times vpon thoſe ſocieties; you ſhall find for the moſt part, nothing worſe managed then that wherein many are engaged. Euery mans Eye is ſo much homeward, that therewhile the publique is neglected. Looke out further into mens dealings and tradings in the World; where ſhall you find a man that tyeth himſelfe to this, not to labour to his owne profit further then it may well agree with the generall behooſe. Merchants, Husbands, Craftſmen, doe wee find them ſo ſcrupulous, as not to runne any courſe, but that by which together with themſelues, the publique ſocietie may receiue commoditie? Nay, let all goe how it will, ſo that wee may aduance our owne particular: this is the moſt ordinary reſolution. What doe we reſpect *the walls of Ieruſalem*, ſo that our owne walls may bee ſtrong. Let vs not thinke theſe things to bee no matters of Religion; or if they bee, no great tranſgreſſions. Surely there is no Religion, where the good and proſperitie of *Ieruſalem* is not thought on; no true goodneſſe, where the common benefit is not equally deſired with ones owne: nay, where there is not a diſpoſition to neglect ones owne, to promote the generall. How mought I extend and ſtretch out this point further, conſidering this diſ-regard of the publique profit of *Ieruſalem*, is not only to be found in priuate ordinarie perſons, but euen in thoſe alſo that are appointed by place and function to bee the Miniſters of God for the peoples wealth; I meane Magiſtrates and men in authoritie. Wee find but few (if any) that are for *Ieruſalem* indeede that be men of courage, ſet for the common good and comfort of the

The Vſe.

z *Rom.9.28.*

Countrey. How vnwilling are many to haue cauſes come before them, how loth to bee troubled (as they call it,) how are matters carryed more for fauour and for profit to their inſtruments and attendants many times, then with reſpect to the generall aduantage. Mention is made in Story of one *Vercouius*, it was in the dayes of the Romane Emperour *Alexander Seuerus*: he abuſed the fauour of the Emperour, and tooke much money of diuers to preferre their ſuites, but did them no good. When the Emperour vnderſtood it, hee cauſed him to bee hanged vp into a Chimney (as ſome haue it;) or as others, to bee tyed in publique to a ſtake, and there to bee ſtifled with Smoke; an Herald proclayming to the people, *Smoke hee ſold, and with Smoke hee is puniſhed.* It ſeemes that Iuſtice is too much turned into Smoke: many ſittings and meetings in the Countrey, puts vs in hope of ſome reforming of diſorders, but all turnes into Smoke, and vaniſheth into nothing. Now if men careleſſe of the common good, are worthily taxeable with this Doctrine; what are they who are the profeſſed Horſe-leaches and ſuckers of the Common-wealth, ſuch as make no other vſe of Princes fauours, but by Monopolies and Impoſitions to enrich themſelnes: ſuch are to the ciuill State like theſe *Scorpions*, with which *Reboboam* threatned [a] *to correct his Subiects, inſtead of the Rods wherewith his Father chaſtned them.* Theſe are ſomewhat like thoſe, of whom mention is made in the life of *Aurelian* the Emperour, of whom it was ſaid, *That by them the good and honeſt Emperour, who might onely know what they pleaſed to informe him, was euen bought and ſold.* This is to the Common-wealth like the pyning away of the body by famine: when the body is hunger-bitten, there is a kind of proceeding by degrees; the ſeuerall parts they craue from the Veines, the Veines from the Liuer, the Liuer from the Stomacke; ſo long as there is any thing to bee ſucked from the Stomacke, life continueth; but when that ſtore is emptied, there followeth a moſt miſerable wringing and tearing of the entrals, and a wofull languiſhing of the whole. So in theſe caſes: here is one degree pulls from another to ſatisfie the hunger of the greedy and vnſatiable Monopoliſts; ſo that yet the miſerie is not felt: but when at laſt there is no more to be found in the Stomacke, to bee paſſed into the Liuer, and ſo into the Veines, and by them into the parts and limmes, then it will pinch. Surely, our abuſing of our fulneſſe into wantonneſſe, hath iuſtly deſerued ſuch violent euacuations. It is one of the preſages of *Ieruſalems* vtter ruine by the *Babylonians*, [b] *The people ſhall be oppreſſed one of another, and euery one by his Neighbour.* Thus haue I thought to giue a little touch of ſome particulars, manifeſting the paucitie and ſcarcitie of men of ſuch hearts as *Dauid* here, faithfully affected to the proſperitie of *Ieruſalem.* Oh, that renowmed ſpirit of *Eſther*, reſoluing to engage her ſelfe for the common ſafetie; the courſe which ſhe meant to take, was ſuch as could not bee without ſome hazard of her life: yet, [c] *I will goe to the King, though it be more then Law will beare me out in: and if I periſh, I periſh.* It was as excellent a ſpeech of the neuer-enough-

a 1.Kin.12.11.

b Iſ.3.5.

c Eſt.4.16.

commended

commended *Nehemiah*, when there was a plot against him to doe him hurt, and he was counselled by some to flie into the Temple, and there to stand vpon his guard; [d] *should such a man as I flee? Who is he, being as I am, that would goe into the Temple to liue?* I would the same mind might be in all those, who are of gifts, and meanes, and in place to promote the common good; namely, to say euery man when he seeth some discouragement by reason of charge, or disgrace, or of no great hope of preuailing; should such a man as I draw backe? Why should any thing be so deare vnto me as the publique good? Well fare that noble-spirited Souldier, that hauing lost both Armes and Legs in seruice, yet hauing nothing but the trunke of his body remayning to him, yet would needs be in the breach. If I can doe no other thing, saith he, yet perhaps I may keepe off a blow, or blunt the edge of some sword, drawne to the foyling and wounding of some other. If a man cannot doe the good he would, yet it shall be well if he be a stop to some mischiefe which might otherwise haue preuailed.

d *Chap.6,11.*

Now, as the last day, after perswading to haue the state of GODS Church in due regard, I shewed how our respect that way might bee testified; so now, hauing laboured to reforme in vs this great sinne of carelesnesse for the publique Weale, I hold it meet in the next place to giue direction, for the declaring of our good affection herein. Let mee shew this especially, whereto especially our prayers for *Ierusalem* must ayme, and what be the chiefe outward blessings which we must craue of God for the Common-wealth. They be these principally:

The speciall blessings to be craued for the Common-wealth.

First, A succession of godly Kings. Gouernement is in it selfe so necessarie in a Common-wealth, that wise men haue euer preferred Tyrannie before Anarchie; haue thought it better a Common-wealth to bee gouerned by a Tyrant, then to haue no Soueraigne Magistrate at all. Nothing can be worse, or more confused, then *when euery man shall bee left to doe what is right in his owne eyes:* as we may see in the storie of the *Iudges* of *Israel*, what notorious outrages were among them, in the dayes wherein there was no [e] King. Next it is meet, that as there bee Kings and supreme Commanders, so they bee godly also: much of the Common-wealths happinesse stands in the godlinesse of the King thereof. One good man, though he be but a priuate man, is a meanes of much good to a Common-wealth: [f] *The innocent shall deliuer the Iland:* much more shall a good man be for the benefit of a Kingdome, being in the place of highest eminency: not his authoritie onely shall doe much to the furtherance of godlinesse, but euen his very example shall draw many. The actions of Leaders are a great spurre vnto their Followers: so farre preuaileth this, that euen (as one saith truely) *to follow the vices of Kings, is held obedience.* It is said when *Alexander* King of *Macedon* liued, because he was a Warriour, euery man would be a Souldier: and in *Rome*, because *Augustus Cæsar* delighted in Poetrie, therefore he was accounted No-body he that could not make a Verse: so frameable are the Subiects to the manners of their Princes. Wee reade of a dispute once

e *Iud.17.6. & 19.1.*

f *Iob 22.30.*

once among Philosophers, Whether an Armie of Lyons, a Hart being their Captayne; or an Armie of Harts, a Lyon being their Captayne, were more powerfull; and it was determined for the Armie of Harts following the Lyon; to shew what vertue is infused into the Followers by the Leaders. When *Ieroboam* entertayned Idolatrie, g *hee made all Israel to sinne*: so powerable is the example of the higher powers. Yet further, as gouernement is a blessing, the gouernement by a godly King a greater blessing, so euen this is improued, when there is a succession thereof. It was a great blessing promised to *Dauid*, that h *God would stablish the Kingdome in his line*: and that i *there should not want a man of his race to sit vpon the Throne of Israel.* So was it a fauour to the State, when God said by the Prophet, that vpon condition the Sabbath were duely kept, there should be a continuall succession k *of Kings and Princes sitting vpon* DAVIDS *Throne.*

g 2.*King.* 3. 3.

h 2.*Sam.*7.12.

i 1.*King.*2.4.

k *Ier.*17.24,25.

Secondly, Benefit, good and wise Counsellers, faithfull to God, and to their Soueraigne. l *Where no Counsell is, the people fall: but where many Counsellers are, there is health.* m *The wisedome* of such *is better then strength, yea then weapons of Warre.* Euen Kings going aright, are sometimes misse-led by naughtie Counsellers, as is said of *Ioash* one of the Kings of *Iudah*: n *He did vprightly all the dayes of* IEHOIADA *the Priest, but when he was dead, the Princes of Iudah came and did reuerence to him, and he harkned to them, and so left the House of the Lord, and serued Groues and Idols.*

l *Pro.*11.14.

m *Eccl.*9.16,18

n 2.*Chro.*24.2. 17, 18.

Thirdly (Not to make a particular branch of euery seuerall blessing) this is also to bee prayed for, that there may bee a diligent and faithfull execution of good and wholesome Lawes. Godly Lawes which are grounded vpon the generall equitie of Gods Word, are the very sinewes of a Common-wealth: if there be neuer so many of this kind, yet if they be let to lie like the sword of *Goliah* lapt in a cloth behind the *Ephod*, and not vsed, nor executed by those inferiour Magistrates which are entrusted with the administration thereof, it cannot goe well with the Common-wealth. It is one of *Machiuels* rules, how a Conquerour might weaken a subdued Kingdome, euen to lay the raynes on euery ones necke, and to allow the people to liue euery one as hee list in a lawlesse fashion. Indeed the next way to dissolue a State.

Fourthly, Here also because the welfare of the Common-wealth, is lapped vp in the peace and flourishing of Gods Church, wee are also to desire and pray for the encrease and continuance of faithfull Ministers: of whom, what base or vile opinion soeuer the world hath, yet they are in Scripture called o *the Chariots and Horsemen of Israel.* The prayers and paynes of such preuaile much for the common safetie.

o 2.*King.*2.12. & 13,14.

Fiftly and Lastly, here must likewise bee remembred, that God may please to linke the Subiects in loue one to another, and to frame to loyaltie of affection to their Soueraigne. No ordinarie strength comparable to that of a societie dwelling p together: that is, combined together in sinceritie of affection: and what could (vnder God) more comfort *Da-*

p *Psal.*133.1.

uid

uid the King in his troubles occasioned by *Absolons* mutinie, then to see how his Subiects were affected to him, when as they marching out against *Absolom*, hee being readie to goe with others, the people answered, ¶ *Thou shalt not goe forth: for if we flee away they will not regard vs, neither will they passe for vs, though halfe of vs be slaine: but thou art now worth ten thousand of vs.* Here is much matter which it were easie to enlarge: I content my selfe to haue thus named these things in briefe; for a direction to vs in our prayers for the prosperitie and happinesse of the State. These being indeed *the walls of Ierusalem*, these the strength and firmenesse of a Kingdome; where there is a King ruling godly, Counsellers aduising wisely, Lawes directing wholesomely, Magistrates putting those Lawes in execution diligently, Ministers faithfully instructing, Subiects affected either to other louingly, and to the authoritie vnder which they liue loially; How can that State but flourish? how could we but see the wealth of *Ierusalem* all our dayes in the concurrence of all these? Remember we then how to stretch out our thoughts in our prayers vpon these specialties: where we perceiue a want, let vs entreat God earnestly; where wee are sensible of our hauing either all or any of these, let vs thanke heartily, and pray for continuance and establishment effectually. Thus shall wee best imitate *Dauid* in this suite. The season of the yeere doth fit well to call vpon vs to a drawing of our thoughts to these things. This is now the second of that Moneth, vpon the fift day hereof we know there is a solemne assembly by Law established, whereon to reuiue the memorie of Gods miraculous preseruing to vs all the forenamed specialties, by defeating that hellish conspiracy of pretended Catholiques: had that preuailed, wee had lost all: King, Succession, Counsaile, Magistracie, mutuall Peace, and had beene a very world of confusion. To honest and well-disposed men there had remayned nothing but wofull matter of all calamitie. Wo bee to vs that this is in a manner so cleane forgotten of vs; our affections are growne dull and slacke in renuing the memorie of such a mercy: and either we passe ouer the time when it comes, in a kinde of senseless manner, scarse remembring it; or else if wee put on a shew of noting it, with some outward complement, wee are like those of whom the Philosopher by way of checke, who when they met to offer sacrifice to Health, did then banquet most riotously against Health. So when wee seeme to thanke God for his fauour towards *Ierusalem*, by Prophanenesse, and Riot, and Epicurisme wee doe most prouoke his anger and wrath against *Ierusalem*. I thought it not amisse to giue a note hereof vpon this occasion, to taxe our vnthankfulnesse euidenced in this as in other things: let vs remember this in a word, there is no Religion, no power of godlinesse in that heart, which is not well affected to the peace and prosperitie of *Ierusalem*, praying for it, reioycing in it, shewing thankfulnesse because of it, and labouring to promote and aduance it what he may.

q 2. *Sam.* 18. 3.

This Sermon was preached Nouemb. 2.

Diog. Laert.

The

The thirtieth Lecture.

VERS. 19.

Then shalt thou accept the Sacrifices of righteousnesse, euen the burnt Offering and Oblation: then shall they offer Calues vpon thine Altar.

THis Verse sets downe the consequent and gracious issue, of the request made in the former; *God vouchsafing fauour vnto Sion, and building vp the walls of Ierusalem; both he shall accept the Seruices and Sacrifices which are tendred and presented to him, and the people also shall bee frequent and cheerefull in his publique worship.* This is the order and generall meaning of this Verse. Out of this little which I haue said, this much may appeare; that there is here set downe a twofold issue which was to follow the Lords granting the precedent Prayer. One, Gods acceptance of the seruices performed to him; The other, the peoples forwardnesse in those seruices. Concerning the first. The onely difficultie touching the words, is in that terme, *The Sacrifices of Righteousnesse*, which we also find, *Psalme* 4. 6. But the sense is thus cleered in a word. They are called *the Sacrifices of Righteousnesse*, which are offered rightly, and according to the true intent and meaning, and order of Gods Law. The Law of God is the Rule of Righteousnesse, they are the Sacrifices of Righteousnesse which are presented to God according to this Rule. And this interpretation doth easily reconcile the difference, which may seeme to bee betwixt this Verse and the sixteenth. There *Dauid* said, *God desired no Sacrifice*; here hee saith, *God shall accept burnt Offering and Oblation:* when these Seruices may bee truely called *the Sacrifices of Righteousnesse*, then God likes of them, and approoues them; for that which is rightly performed according to his owne Prescript, hee cannot but approoue: but when this *Righteousnesse* wants, and they are nothing but matters of forme and complement, he cannot endure them. This briefly for the meaning. For, as for the words, *burnt Offering and Oblation*, I thinke it not fit to say much of them. They which know any thing, touching the ancient manner of the peoples worshipping God before Christ, can tell this, that sometime they presented God with some speciall gifts, which were termed Oblations; sometimes they offered Beasts by fire, burning them whole before the Lord vpon Altars: these were termed the *burnt Offerings*. I come to matter of Doctrine. Thus then,

Sacrifices of Righteousnes, which are.

The first Doctrine.

That it is a great blessing when the seruices which men present and tender vnto God, doe find acceptance with him, and are approued by him.

The

The very course of the place declares this; *Dauid* nameth this here touching Gods accepting Sacrifices, as an happinesse which would follow vpon the grant of his Petition. *If, O Lord, thou shalt please to afford that mercy which I haue craued of thee, this is one speciall good which will ensue, our Sacrifices and Offerings shall bee welcome vnto thee: herein wee shall haue comfort, that that which wee performe to thee thou regardest.* It is noted as a speciall fauour, [a] *The Lord had respect to* HABEL, *and to his offering:* according as it was a iudgement on the other side, that to CAIN, *and to his Offering, he had no regard.* So is that, [b] NOAH *built an Altar to the Lord, and offered burnt Offerings to the Lord thereupon, and the Lord smelled a sauour of rest.* The Seruice and Sacrifice of *Noah* was as pleasing vnto God, as sweet sauours are delightfull vnto men. The people being instructed in the *Psalme*, how to pray for their King, among other things are directed to intreat for him this fauour, that [c] *God would remember all his Offerings, and turne his burnt offerings into ashes: accept his burnt Sacrifice*, saith our reuised Translation; yet with an approbation in the Margent of that ordinarie reading, touching *turning it into ashes:* in which kind of speaking, some thinke a reference to be to that outward testimonie of approuement, which God sometime afforded to some, in consuming their Sacrifices by extraordinarie fire sent from Heauen, according as it is an old Tradition, that some such thing befell the sacrifice of *Abel*, when as the flame of *Cains* sacrifice redounded backe vpon himselfe; but howsoeuer that was (because in a matter not reuealed in Scripture, it is not meet to bee peremptorie) it is manifest that when *Moses* sacrificed, such a thing there [d] was. So when *Elias* [e] sacrificed, and when *Salomon* [f] sacrificed: so that this was the request they were taught to make for the King, that God would manifest himselfe to be an Accepter of his seruices, an Approuer of his deuotions: and this was no fauour of a petie nature. It was to bee the ioynt request of all the people, and that on the behalfe of him who was their King. Note we that speech of [g] *Salomons.* In it there is a speciall testimonie of Gods indignation against the wicked; *His sacrifices and seruices are abomination vnto him:* like that in the Prophet, where God telleth [h] some, that *his soule doth euen hate their deuotions, they are a burthen vnto him, and he is weary to beare them, he will hide his eyes from the stretching out of their hands, and will not heare their many prayers:* againe, it is an euidence of Gods respect to the Righteous, his prayers and seruices of the like nature are acceptable to him, according as in an other place, hee promiseth it as a fauour of some singular note; doing thus and thus, [i] *Then shalt thou call, and the Lord shall answere: thou shalt crie, and he shall say, here I am:* thou shalt offer thy seruice to me, and I will accept it from thee. When the Apostles had prayed together, [k] *the place was shaken where they were assembled together.* It is reckoned (by the learned writing vpon that place) that God by this externall signe, was pleased to declare how much he liked of that act of their deuotion; and withall that Gods shewing himselfe to approue thereof, was a speciall

a *Gen.4.4.*
b *Gen.8.21.*
c *Psal.20.3.*
d *Leuit.9.24.*
e *1.Kin.18.38.*
f *2.Chron.7.1.*
g *Pro.15.8.*
h *Isa.1.13.&c.*
i *Isa.58.9.*
k *Act.4.31.*

ciall fauour. If a man bring a preſent to ſome great Perſonage, and the ſame be accepted kindly, and looked vpon reſpectiuely, it is a great cheering to his ſpirits, it puts him in hope that if he haue any buſineſſe with him, or any ſuite to him, hee ſhall ſpeed therein; according as it would daſh him quite out of countenance, and put him cleane out of heart, if he ſhould behold his gift which he brings, to bee caſt aſide in contempt, to be looked vpon in ſcorne, and to bee refuſed with a kind of diſgrace. It muſt needs be thus in the caſe betwixt God and Man much more. It muſt needs put much life and boldneſſe into a mans ſpirit, when he ſhall be able to aſſure himſelfe, that that which hee doth by way of deuotion and ſeruice, whether it bee praying, or hearing, or communicating, or ſinging and prayſing his Name, is accepted graciouſly, and is [l] *in his ſight as the Incenſe, or the euening Sacrifice.* [m] *Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy works.* What can put a man downe when he knowes God approueth of his ſeruices? But when a man hath no aſſurance hereof, theſe and theſe things he doth, heares, prayeth, comes to the Lords board, but whether or no God likes thereof he cannot tell; how can this but aſtoniſh him; whether ſhall hee goe who is not welcome to God? or what can the fauour of all the men in the world doe him good, when the Lord caſts vpon him no reſpect? and if his deuotions be abomination to God, which are the beſt things he either doth or can doe, what may hee thinke of the reſt of his actions, but that they are an heaping vp of wrath againſt the day of vengeance? Thus to lay open the truth and certainty of this Doctrine.

l *Pſal.141.2.*
m *Eccl.9.7.*

The Vſe. The Vſe is not hard to be gathered. For if it be ſuch a bleſſing as I haue ſhewed, to haue ones ſeruices and deuotions which hee performes to God, to find acceptance with God; why ſhould not our hearts be inflamed with the loue and deſire hereof? We make a profeſſion and ſhew of ſeruing God: ſhall we be indifferent whether or no that which we offer to God, be welcome to him? as who would ſay, *If he like of it, ſo it is: if he like it not, let him chooſe, and what remedie?* Farre bee it wee ſhould be ſo deſperate. We will I know, confeſſe, that it were very groſſe and very vnmeet we ſhould be ſo diſpoſed towards God. Well then, if we acknowledge it to be fit that we ſhould haue reſpect to the ſucceſſe of our religious ſeruices, and doe account it to be a matter of happineſſe and comfort, that God ſhould looke graciouſly on them when we come before him; let vs ſet our ſelues to make enquirie touching this, what way is to be taken, and what courſe to be followed, to the end the Lord may accept that which we preſent our ſelues to him to performe. A rule for this may be fetched euen out of this place, (that we may goe no further:) let this be our care, that our ſeruices which we preſent vnto God, *be ſacrifices of Righteouſneſſe*, and they cannot miſſe of acceptance with the Lord. Vpon this point let vs inſiſt a little. In opening the meaning of this in the beginning, I ſhewed you generally what is a *Sacrifice of Righteouſneſſe*, namely, a ſeruice preſented to God according to the rule of

of Righteousnesse, which is the Law. Now let vs inquire somewhat more particularly, what the Law of God requires in this case. All that the Law requires in this case, may be reduced to these three heads. First, The state of the person that offereth a sacrifice to God. Secondly, The substance of the thing it selfe which must be offered. Thirdly, The behauiour and carriage in offering.

Three things necessarie to a Sacrifice of Righteousnes.

First, Touching the state of the person, hee must bee one who is himselfe in fauour with God. A mans person must first be accepted, before his gift can please. It is an ordinarie obseruation vpon those words, *God* [n] *had respect to* ABEL, *and to his offering*: to *Abel* first, and then to his offering: the offering was accepted for the mans sake, not the man for the offerings sake. Now a mans person cannot please God, vnlesse he be in Christ: [o] *without faith, it is impossible to please God*: and Faith is that by which a man is ingrafted into Christ, and made one with him. To be in Christ, and to be in the Faith, are all one. This Faith, which thus incorporates into Christ, is (as we often heare) begotten in the heart by the preaching of the Word. A man shall know himselfe to be in Christ, by that care and conscience, which he feeles in himselfe to walke so, as becomes one that hath learned Christ. He walkes as a man that hath learned Christ, whose heart is in the feare of God continually; and so, liues not in the seruice of any knowne sinne: he goeth not on contentedly and purposely without remorse, without strife, without resistance in any such way, as hee doth either vnderstand, or suspect to bee euill before God; nay, he is iealous ouer his courses, and carefull to trie his wayes, that hee may be sure there is not in him any raigning wickednesse. If a course bee doubtfull, so that it may be there may be somewhat said for it, yet to bee sure of not offending God through willingnesse or neglect, he will vtterly forbeare it. This is a walking as one who hath learned Christ. So then, to this now we are come. The first thing required in a *Sacrifice of Righteousnesse* (none but which God will accept) is, that the person comming to God to tender seruice to him, bee such an one, who by a conscionable course, and by binding himselfe to such a kind of conuersation as becommeth the Gospell, sheweth himselfe to be by Faith ingrafted into Christ. Whence it followeth, that so long as a man liueth vnder the obedience and seruice of any sinne, not striuing against it, not grieuing for it, not making conscience to reforme it, he cannot offer vnto God any acceptable seruice: such an one is that wicked person of whom *Salomon* saith, that [p] *his sacrifice is an abomination to God*; and that [q] *sinner whom God will not heare*. Excellent is that saying of *Dauids* to this purpose: [r] *If I regard wickednesse in my heart, God will not heare me*; that is, [s] *If my heart be fully set in me to doe euill*, so that [t] there is some *sinne which is sweet in my mouth, which I fauour and will not forsake*: it is so farre from troubling me in hanging so fast on mee, that I resolue rather like SALOMONS [u] *Drunkard, to seeke it yet still*; surely, what shew of deuotion soeuer I shall make, God will not only not regard mee, but hee will iudge me as an hypocrite. *What hast thou to doe*, saith God, *to declare*

n *Gen.*4.4.

o *Heb.*11.6.

p *Pro.*15.8.
q *Ioh.*9.31.
r *Psal.*66.18.
s *Eccl.*8.11.
t *Iob* 20.12,13.

u *Pro.*23.35.

mine Ordinances; art thou to meddle with any part of my worſhip, when
x Pſ.50.16,17. x *thou hateſt to be reformed.* Either come before me in repentance, with an heart deteſting euery kind of wickedneſſe, or elſe it will bee thy portion to be torne in pieces that none can deliuer thee. It is only to him who diſpoſeth his way aright, that ſhall bee ſhewed the ſaluation of God. I pray you that we may all thinke well on this. This one thing is inough to turne all our ſeruices and deuotions into ſinne, and to make them euen to ſtinke, and to bee vile and lothſome before the Lord, if wee liue in the practice of any ſpeciall ſinne: hee who doth not make conſcience of an vniuerſall reformation, and reſolue with himſelfe, to renounce and abandon euery ſinne, and to apply and frame himſelfe to the obedience and performance of euery good duty which God requires, and is therefore carefull both to heare what God commands, and what hee forbids in euery particular, and to enquire into his owne ſoule to ſee how it is with him in that behalfe, his ſeruices when hee comes before God,
y Iſa.66.3. ſo long as he thus y *chooſeth his owne wayes, are as if he ſlue a man.* Where then ſhall they appeare, who willingly cheriſh themſelues in noted ſins, in pride, in wantonneſſe, in vſurious gettings, in worldlineſſe, in riot, in prophanation of the Sabbath, who are content to harbour in themſelues ſome ſecret euils vpon ſome by-reſpects, and will needes with a faire profeſſion, ioyne a kind of carnall libertie in ſome things, and it may bee thinke it too ſtrait, and more preciſeneſſe then is meet, to ſtand vpon euery thing ſo exactly: what hope is there that God ſhould giue any manner of approbation and allowance to their Sacrifices. I wiſh this point may be duely thought on, there being ſuch a ſtrange kind of conuerſation to bee found euen amongſt thoſe, who would ſeeme moſt forward in the performance of ſuch religious acts, as pertaine to Gods worſhip: ſomewhat or other there is, wherein they are iuſtly taxable, and in which they diſcouer a kind of willing diſſoluteneſſe: the World takes notice of their ordinarie and groſſe falling in ſome particulars; and Religion and good Profeſſion heareth ill abroade through them. Alas, how can a man dare to come to God, harbouring ſtill ſomewhat in his breſt, wherein he doth not care to offend God? Remember then, I pray you, thus farre. A wofull thing for a man to come into Gods preſence, to offer his deuotion and his ſeruice to him without aſſurance of acceptance. There can be no aſſurance of acceptance, vnleſſe that which a man brings bee a *Sacrifice of Righteouſneſſe.* The firſt thing required in ſuch a Sacrifice, is, that thou thy ſelfe bee a man in Gods fauour; ſo long as thou doſt not make conſcience of euery ſinne, thou canſt not be in Gods fauour. If there bee any one thing which thou knoweſt to bee an euill, nay, if there be any one particular in thy practice, which thou art not ſure is lawfull in Gods ſight, and touching which thou art not carefull, to warrant it by the Word of God, to bee good before God, and ſo art not fearefull of thy ſelfe, leſt perhaps in ſome things thou ſhouldeſt fayle, deſiring if it were poſſible to approoue thy ſelfe to God thorowout: ſurely, God lothes thy perſon, and hee cannot but

euen

euen abhorre all thy deuotions. Where ſinne doth reſt (and it doth reſt where it is not vniuerſally ſtriuen againſt) there God cannot like; out of Chriſt God can accept none. Hee is the only perſon in whom he is well pleaſed; and who ſo [z] *is in Chriſt is a new creature*: and [a] *hath crucified the Fleſh, with the affections and luſts*: where the affections and luſts of the fleſh are not ſo ſubdewed, but that ſtill ſome ſinne hath power vpon a man, and he is a willing ſeruitor vnto it, the fleſh is not crucified: a man is none of Chriſts: God can neither accept of him, nor of his ſeruices. This is the firſt thing.

z 2.Cor.5.17.
a Gal.5.24.

The ſecond appurtenance to a *ſacrifice of righteouſneſſe*, is concerning the ſubſtance of that which is offered vnto God. Concerning which this is the Rule: It muſt be ſuch as God requires. There muſt be a commandement from him concerning it. It is the ancient Canon: [b] *you ſhall not doe euery man what ſeemeth good in his owne eyes*. It is not for man to appoint a Sacrifice for God. In things of this nature, Obedience is the chiefe thing, as ſaid *Samuel* to *Saul*, taking on him to make choice for God, out of his owne [c] humour. It is not long ſince I had occaſion to vrge that in *Eſay* 58. 5. *Is it ſuch a Faſt that I haue choſen?* and againe, *Verſ.* 6. *Is not this the Faſting that I haue choſen?* So that ſtill the maine matter is in theſe buſineſſes, what God hath choſen. If I would be ſure to bring that to God which ſhall be welcome vnto him, let mee bee ſure that it is ſuch as he commands me to bring; that hee may not haue cauſe to challenge me when I come, with (who required this at thy hands?) God was alwayes an enemie to voluntarie Religion, and will-worſhip, and did euer bind to this; [d] *He hath ſhewed thee, O man, what is good, and what he requireth of thee*. This Rule may well put the greateſt part out of all hope of acceptance with God. There is no ſo common fayling in any thing as in this. There are two branches of will-worſhip, of one of which the greateſt part be guiltie. Firſt is, when that which is vſed in worſhipping God, is grounded only vpon mans inuention, and cannot at all be prooued out of Gods Word, to be of his ordayning. Secondly, when though it may be that which is done, is in it ſelfe ſimply of Gods appointing; yet that it is ſo, is more then he knowes, or cares to know that vſeth it. This is it ſpoken of: [e] God ſaid of ſome, *that their feare towards him was taught by the Precept of men*. They had no ground for their Religion, but only humane iniunction. They had taken vp their courſe out of the Law of the times, and from the common guiſe of others; and ſo bound themſelues to doe as others did, and looked no further, whether or no God commanded that which they did; they neither knew nor put themſelnes to any trouble or buſineſſe to enquire. Now I ſay, in one of theſe two branches men generally faile. For touching the firſt, many place Religion and Seruice of God, in things which the Lord neuer ordayned to that end; as in difference of Meates, obſeruation of Dayes, Feſtiuities, ſome higher ſome lower in their opinion, kinds of geſture, and the like: ſuch things as theſe God neuer choſe for the worſhip of his Name to conſiſt in: ſtrongly notwithſtanding are

b Deut.12.8.

c 1.Sam.15. 22,23.

d Mic.6.8.

Two branches of will-worſhip.

e Iſa.29.13.

many perſwaded, that they ſerue God, and that well, euen by ſuch performances. Nay, how farre reacheth that conceit of ſeruing God by bare acts, as preſence in the Church, repetition of words; if theſe bee ſeaſoned with that which is called a good meaning, which indeed is nothing elſe but an ignorant intent, and a kind of miſ-guided and blind zeale, which knoweth not what it doth; the ſeruice is reputed abſolute, and beyond the reach of iuſt experience: our opinion and thought that we ſerue him, was neuer ordayned by God to bee any ſufficient part of true Religion. Then for the ſecond branch of will-worſhip: how few (in compariſon) doe carrie themſelues in the true parts of Gods worſhip as men of knowledge, aduiſedly vnderſtanding vpon what ground they doe that which they performe. Praying, Hearing, Communicating, preſenting Infants to Baptiſme, are things ordinarily done: but I doubt much, that preſcription, and vſe, and the Law of the times, are the beſt reaſons many are able to produce why they doe them. Fathers ſee it is a courſe to bring little ones to the Lauer of Baptiſme; men behold how it is a matter in vſe, euery body of yeeres (at Eaſter at leaſt) to thruſt in at the Lords Table. It is an order to goe to Church: and aſſoone as they come in to fall downe on their knees, and ſay ſomething, and then to tarrie out a certaine time, ſometimes kneeling, ſometimes ſitting, ſometimes ſtanding vp. I beleeue a multitude of people are able to ſhew little other reaſon of their courſe, ſhould they bee put to this queſtion; *What? hath God commanded theſe things? Is this or that his Ordinance? Is it his will there ſhould be publike meetings for religious exerciſes? Is it his appointment that there ſhould be prayer, and preaching, and vſe of the Sacraments?* I maruaile what many would ſay? Haply they would anſwere, that they thinke it is; but I ſuppoſe it would not bee found the anſwere of many, that they know it is. I hope no man will ſay, that it is not neceſſarie that euery worſhipper of God ſhall bee able to giue a reaſon of his deuotion, Is it not meete that that which is done in the ſeruice of God, ſhould bee done in obedience. This is the glorie and crowne of all our ſeruices, and what obedience ſhall we call that, which is not induced by ſome knowne commandement. Indeede, there can be no colourable plea for theſe things, vnleſſe we will bring vp Poperie againe, and make Ignorance the mother of deuotion, and teach men to expect ſaluation by an implicite faith. This is the certaine and infallible truth out of Gods Word. God himſelfe is the only author of his owne worſhip. All mans inuentions are abomination to him. It is not formalitie, nor pompe, or plauſibilitie of reaſon which can ſatisfie him, without a warrant from himſelfe. He hath left his Word for an all-ſufficient guide in this buſineſſe. Nothing can be accepted but of his owne chooſing; neither is ought to be reputed as choſen by him, vnleſſe wee can find ſome footing for it out of his Word. Let this then bee that which we learne here in the ſecond place, if wee will offer vnto God a *ſacrifice of righteouſenſſe*, ſuch as he ſhall accept; let it not reſt either vpon our owne ſeeming, or conceit, or vpon the Tradition and cuſtome

of

of the times, or vpon the Lawes and Ordinances of men, but let our inquirie ſtill be what the Lord hath commanded. All that euer wee doe by way of deuotion, is to no purpoſe in the world, vnleſſe it be to make matter againſt our ſelues, except it be warranted to our ſoules by diuine authoritie. In theſe caſes [f] *euery man ought to be fully perſwaded in his owne mind*, knowing it to be flat ſinne, whatſoeuer is not of Faith, and it is not of faith which wants an euidence. Faith is no matter of ſuppoſition, but of certainty. It is a ſhame for men to make thoſe babiſh anſwers in Religion, as to ſay, *I hope it is right, and if it was good, it is good, and if this be not good why is it vſed, and why do ſuch and ſuch doe ſo; and thus it hath been time out of mind, our anceſtors did ſo before vs, and if it be not right, God helpe vs, many be deceiued as well as wee:* I ſay, it is ſhame for men, to make ſuch ridiculous and childiſh anſweres in caſes of Religion, and to aduenture their ſoules vpon ſuch weake grounds. If thou wilt haue God like that thou doſt, thou muſt goe by the rule of his will. It is not thy meaning well, which God will eſteeme of, if thy courſe be not ſuch as he hath ordained. This is the ſecond thing, neceſſarie to a *ſacrifice of Righteouſneſſe*.

[f] *Rom.*14.5.

The third, is for the manner of vſing. For that is as neceſſarie as the two former. That which is in it ſelfe good, may yet bee ſpoiled and made diſtaſtefull to God by the ill vſage thereof. It is not long ſince we were taught, *how poſſible it is for a man to doe that very thing which God commands, and yet in doing it not to pleaſe him.* There were of the *Iſraelites* many, who were baptiſed vnder *Moſes* in the cloud, and in the Sea, did eate of the ſame ſpirituall Meate, and drinke of the ſame ſpirituall Drinke, [g] *yet with them God was not pleaſed.* Now the ſpeciall matter in the manner of vſing Gods Ordinances, is that ſpoken of by [h] DAVID, *In thy feare will I worſhip towards thine holy Temple. Let vs haue grace whereby we may ſerue God* (ſaith the Apoſtle) [i] *pleaſing him with reuerence and feare.* Now this feare moueth a man to two things. One in reſpect of his carriage before hee commeth into the preſence of God; the other in reſpect of his behauiour there. Before hee comes, this feare cauſeth him to conſider with himſelfe into whoſe preſence he is going, and who it is with whom hee muſt haue to doe, and what a weighty buſineſſe it is which he muſt diſcharge. This is called by SALOMON, [k] *a taking heede to ones feete when hee commeth into the Houſe of God.* A man binds himſelfe not to aduenture raſhly either to heare, or to pray, or to communicate, but hath a care to ſet his thoughts in order before-hand, and to compoſe himſelfe to a kind of awfulneſſe, reſpectiuely to the Maieſtie before which hee muſt appeare, and ſo lifts vp his ſoule to the Lord, that he would prepare his heart, and make it ready for ſo important a duty, as the comming neere to him in his Ordinances. This was *Dauids* ſpeciall care: [l] *O God, my heart is prepared, ſo is my tongue: I will ſing and giue praiſe.* So when he was to pray, deſiring that his petitions might be acceptable, hee entreated God [m] *to ſet a Watch before his mouth, and keepe the Doore of his lips.* Then when a man is in,

[g] 1.*Cor.*10.5.

[h] *Pſal.*5.7.

[i] *Heb.*12.28.

What it is to worſhip God in feare.

[k] *Eccl.*4.17.

[l] *Pſal.*108.1.

[m] *Pſal.*141.3.

and now the action is begun, that feare which mooued him to prepare,
n *Eccl.8.12.* continueth ſtill with him, and cauſeth him to [n] *doe reuerence before God*; that is, to demeane himſelfe with a kind of diligent watchfulneſſe ouer his owne thoughts, that hee may keepe them together, and may preuent thoſe rouing and vnfitting imaginations, which are wont to fall in moſt, when a man is beſt imployed, and are like the Fowles which fell on the ſacrifices which *Abraham* offered to God, and were driuen a-
o *Gen.15.21.* way by [o] him. It is fit to this purpoſe that which wee find, *Mal. 3. 16.* where ſuch as made good vſe of the Sermons of the Prophet, and who were not like the reſt that deſpiſed the worſhip of God; they are thus deſcribed, *They feared the Lord, and theſe thought vpon his Name: They, viz.* ſuch they were whoſe thoughts were fixed vpon the Maieſtie and authoritie of him with whom they dealt; and their fearing God, wrought in them an indeauour to reduce their thoughts into order, when they were before the Lord. Adde we this then to that we haue heard hitherto: and let this bee now the concluſion and ſhutting vp of the Vſe of this firſt Doctrine. It is a bleſſing to haue our ſeruices find grace in Gods Eyes. Deſire wee this bleſſing, would wee not that God ſhould lothe our comming to this place and the like, where his Name is called vpon, his Word diſpenſed, and the pledges of his grace, the Sacraments adminiſtred; labour for this, that we bring nothing to God but that which may be called a *ſacrifice of righteouſneſſe*. How ſhall that bee? Firſt, looke to our owne perſons, that wee bee in grace with God through Chriſt. God cannot like our deuotions, if he like not vs. The very coherence of the place here confirmes this: *Be fauourable*, ſaith DAVID, *vnto Sion, and then ſhalt thou accept the Sacrifices of Righteouſneſſe: Vouchſafe to accept vs in thy Chriſt, and then wee cannot doubt but thou wilt take our ſeruices and ſacrifices in good part*: and if we would be ſure, that we are in Chriſt, let vs looke to our making conſcience of our waies, and our deſire to walke in truth before God. Let mee remember you of
p *Pſal.26.* two worthy ſpeeches of *Dauids* to this end, both in one [p] *Pſalme: I*
q *Verſ.6.* *will waſh mine hands in innocencie,* [q] *and ſo compaſſe thine Altar*: and a-
r *Verſ.12.* gaine, [r] *My Foote ſtands in vprightneſſe: I will praiſe thee, O Lord, in the Congregation.* Beware of preſſing into the preſence of God without innocencie, without feete ſtanding in vprightneſſe; that is, vnleſſe thou be a man exerciſed in the practice of Repentance, whereof it is a principall part to ſhake off in the purpoſe of thy ſoule, all whatſoeuer is knowne vnto thee to be a ſinne againſt his Maieſtie, thou canſt not bee welcome to God: there may bee many corruptions in thee which are very ſtrong, and which thou canſt not maſter, which yet muſt not keepe thee from comming before God, nay bee they neuer ſo many, neuer ſo violent, if yet thy heart is againſt them, and thou faine wouldſt bee deliuered from them, and thou art aſhamed of thy ſelfe, and angry at thine owne diſpoſition for them, thou muſt come ſo much the more; and (thou) comming in this ſtrife, and compunction, and vexation of ſpirit, art moſt acceptable. But beware of an euill vniuerſally approoued, and not

not intended, nor indeuoured, nor ſought by thee to bee reformed, but meant rather to be continued in; this is no vprightneſſe of heart, this is plaine halting with God, and it will turne all thy ſeruices into ſinne. Then ſecondly, when thou haſt thus taken care of thy perſon, and mayſt comfortably perſwade thy ſelfe thou art in fauour with God, becauſe no ſinne is truely in fauour with thee; then let it be thy next care, to bee informed out of Gods Word, touching the things which thou wouldeſt preſent to God; ſeeke to know what be the things, wherein by his owne Law, his worſhip ſtands; that thou mayſt bee guided by a Rule, and lead by a warrant. It is dangerous going by gheſſe in Gods matters. Then (thirdly,) when thou haſt learned what God commands for his worſhip, remember to come before him in feare, and let thy feare appeare, in preparing thy ſelfe, and in ſetting thy affections in order before thou beginneſt; neuer fall bluntly to any religious duty which God requires: at leaſt ſend vp ſome humble thoughts as meſſengers to the Lord, to deſire his enabling; and after thou haſt made an entry, take heede of theſe irreuerent, ſecure, vnprofitable imaginations which Satan will ſuggeſt, and thine owne heart caſt vp; ſtriue to tie thy heart to the ſeruice what thou mayſt. Thus ſhall thy ſeruice bee *a ſacrifice of righteouſneſſe*, thus ſhall God accept it at thy hand, thus ſhall thy ſoule be ſatisfied as with marrow and fatneſſe, and thou ſhalt feele by degrees that ſweet refreſhing come in vpon thee which ſhall embolden thee to ſay with DAVID, [f] *Returne into thy reſt, O my ſoule: for the Lord hath beene beneficiall vnto to thee:* [t] *and prayſed be the Lord, which hath not put backe my prayer, nor his mercy from mee.* I beſeech you in the words of DAVID, [u] *Taſte and ſee how gracious the Lord is*, this courſe being followed. And ſurely, if we find our ſelues to receiue no ſuch good by the ſeruices which we performe to God, as may bee reputed a pledge of Gods accepting vs; let vs impute it only, either to this, that there is ſome ſecret euill in vs, which is vnpurged and vnreformed, which [x] *ſeparates betwixt vs and God, and makes him to hide away his face from vs,* [y] *and to turne away good things*; or to our careleſneſſe to ground our courſes vpon the Rule of Gods Word; or to our want of feare and reuerence in the performance of holy duties: one of theſe is the ſole cauſe of our going out from the preſence of God empty. And thus farre of the firſt branch of the iſſue of *Dauids* Petition: *Mayſt thou (O Lord) be pleaſed to ſhew fauour vnto Sion, then ſhall our ſeruices and ſacrifices finde acceptance with thee.* Now followeth the ſecond branch, which indeede ſpringeth and groweth out of the firſt.

f *Pſal.*116.7.
t *Pſal.*66.20.
u *Pſal.*34.8.
x *Iſa.*59.2.
y *Ier.*5.25.

Then ſhall they offer Calues vpon thine Altar. Here the Doctrine is this: *That it is a great mercy of God, when there is a generall freedome and forwardneſſe in the people, in reſpect of the publique acts and exerciſes of deuotion.* Wee muſt thus, for the clearing of this Doctrine, conceiue of this place; that *Dauid* reckoneth vp here a twofold good, which ſhall follow that twofold bleſſing, for which hee was a ſuiter in the former Verſe. *If God ſhould pleaſe to receiue Zion into fauour, and to forgiue*

The ſecond Doctrine.

that

that ſinne, by which the proſperitie of the Church was now endangered, then it could not be, but the ſacrifices which were offered by the Children of Zion, ſhould find grace; and then withall, if he ſhould vouchſafe to continue and eſtabliſh the peace of the State, then they being encouraged by ſo many euidences of Gods fauour, and enioying ſuch ſweet quiet, ſhould be frequent in publique duties, and keepe the Altar of the Lord in continuall vſe by multitudes of Sacrifices. Thus is the place; ſo that this is here a matter which *Dauid* hoped to ſee and deſired to behold, people treading daily in the Lords Courts, and preſenting him with ſuch teſtimonies of deuotion as thoſe times required: *My heart,* thought he, *doth euen reioyce within me, to thinke what will follow vpon the obtayning of this my ſuite, how frequent, and forward, and cheerefull the people will become in the publique worſhip of thy Name, when they feele thee to bee reconciled to thy Church, and peace to be eſtabliſhed in their borders: Oh what courage will there bee on all hands for thy Seruice, what frequenting of thy Houſe, and what compaſſing of thine Altars?* By this it is apparant to bee the purpoſe of this place here, to ſhew what a great mercy of God it is, and how much to bee reioyced in, when there is both libertie for the continuance of the publique exerciſes of Gods worſhip, and readineſſe in the people to make vſe of that libertie. Now for this that it is a great mercy, when it is free for men to compaſſe the Lords Altars, and to attend the publike ſeruice of God in the Congregation without feare, it may be manifeſted by the contrarie. We ſhall find it reckoned as a great iudgement of God, when the publique exerciſes of Religion are diſcontinued, and the libertie of Religion is abridged. I remember how *Ieremie* inſiſts vpon it, as one of the chiefe miſeries of *Ieruſalem*, being laid waſte by inuaſion: *The wayes of Zion lament, becauſe no man commeth to the ſolemne feaſts, &c.* meaning, how the pathes which led to the Temple (built vpon *Zion*) did euen looke rueſully, and in a kind of forlorne and dolefull manner, not being ſo beaten as in times paſt; there was no ſuch ordinarie recourſe to the ſolemne Feaſts at the ſpeciall times appointed as was wont, no ſuch comming in and out, no ſuch going to and fro at the gates thereof, as had beene vſuall: hee ſpeaks as if euen the wayes themſelues did mourne here-with. This agrees with that pitifull complaint made by the *Pſalmiſt* in the dayes (as is thought) of that famous Oppreſſor of the *Iewiſh* Nation ANTIOCHVS: [z] *They haue caſt thy Sanctuarie into the fire, defiled the dwelling place of thy Name, burnt all the Synagogues of God in the Land: we ſee not our ſignes, there is not a Prophet more:* marke how that is inſiſted vpon as a ſpeciall miſerie, the ſtate of Religion was vtterly ouerthrowne: was it not a iudgement which God threatned once, when he ſaid, that [a] *the Songs of the Temple ſhould be turned into howlings*; that in ſtead of the exerciſes of Religion, by which the prayſes of God were wont to be ſounded out, there ſhould be naught remayning but ſignes of deſolation. From hence wee may reaſon, that it is a great fauour from God, when men may aſſemble freely to worſhip God; it ſhall be no danger to them to come to the Altar of the Lord, and to preſent

z *Pſ.74.7,8,9.*

a *Amos 8.3.*

preſent their offerings there. This was the ground of that which is reported of the men of *Bethſhemeſh* when they reaping in the Field, on a ſudden ſpyed the Arke of God, which had long beene detayned by the *Philiſtims*, and which they were now, the Hand of God for the detayning it being vpon them, glad to ſend backe, [b] *they reioyced when they ſaw it:* in the liberty thereof ſtood the freedome and glory of their publique worſhip: ſo when it was brought into it owne place by DAVID, [c] *what gladneſſe, what ſhowting, how did* DAVID *for ioy dance before it.* So when as after the returne from captiuitie, the Temple began to bee reedified, at the very firſt laying of the foundation thereof, the Prieſts being there by appointment, [d] *ſang and gaue prayſe to God (for his mercy indureth for euer towards Iſraell,) and all the people ſhowted with a great ſhowt in prayſing the Lord.* Theſe things I note, to ſhew how iuſtly this liberty is to be eſteemed as a ſpeciall fauour. Now for the other branch of the Doctrine, *the forwardneſſe of the people*, to make vſe of this liberty, and for the contentment to bee taken thereat, wee may conſider that of *Dauid* deſcribing their happineſſe, who tooke ſuch paines, and ouercame ſo many difficulties, in repayring to the publike worſhip of [e] God; and that, concerning his reioycing when the people ſaid to him, [f] *We will goe into the Houſe of the Lord: Thither*, ſaid he, *the Tribes, euen the Tribes of the Lord goe vp, to prayſe the Name of the Lord:* and it was prophecied of, as one part of the glory of Chriſts Church, that many people ſhould goe and ſay, [g] *Come, let vs goe vp to the Mountaine of the Lord, to the Houſe of the God of* IACOB, *&c.* [h] *Vp, let vs goe and pray before the Lord, and ſeeke the Lord of Hoſts.* This trouping together to this purpoſe, is likened to the marching of an *Army*, and there is a kind of *holy beauty* ſaid to be [i] therein. Thinke wee it was not a great reioycing to *Paul* and *Barnabas* at *Antioch*, when as on the [k] *Sabbath they ſaw almoſt the whole City to be come together to heare the Word of God?* As this ſight filled the gaine-ſaying *Iewes* with enuie, who were euen vexed to the very gall to ſee ſuch flocking, to that which they refuſed; ſo it was an occaſion to PAVL and BARNABAS [l] *to ſpeake the more boldly.* It giues hope that the Word of God groweth mightily, and preuailed, (as *Act.* 19. 20.) *Antioch* was the firſt place, *the Belecuers* whereof were honoured with the name of *Chriſtians*; and this great gathering together of the people taking the oportunitie which God offered, ſeemeth to haue beene a ſpeciall occaſion thereof. It is ſaid firſt that by the comming and paines of *Barnabas* there, [m] *much people ioyned themſelues vnto the Lord:* and then after, when as he deſiring helpe, had drawne *Paul* thither to aſſiſt, [n] *It came to paſſe that a whole yeere*, ſaith the Text, *they were conuerſant with the Church, and taught much people, inſomuch that the Diſciples there were firſt called Chriſtians.* Their earneſt preſſing to the Ordinance of God, and their taking the Kingdome of Heauen by violence, firſt gaue occaſion to that name. Thus haue I opened this Doctrine. This was the ſecond good, which *Dauid* aſſured himſelfe would follow the grant of his deſire; *The people ſhall offer*

b 1. *Sam.* 6. 13.
c 2. *Sam.* 6. 12. *&c.*
d *Ezr.* 3. 10, 11.
e *Pſal.* 84. 4, 5.
f *Pſal.* 122. 1, 4.
g *Iſ.* 2. 3.
h *Zach.* 8. 21.
i *Pſal.* 110. 3.
k *Act.* 13. 44.
l *Verſ.* 45. 46.
m *Act.* 11. 24.
n *Verſ.* 26.

offer Calues vpon thine Altar, that is, *they shall haue opportunitie to doe it, the Walls of Ierusalem being built, and peace by thy mercy being there established, and they shall haue hearts to doe it, thou affording fauour vnto Zion: they perceiuing their seruices to find grace and good acceptance with thee, shall be encouraged to thy publike worship, and shall haue ioy and cheerefulnesse in performing it.*

1. *Vse.* This Doctrine teacheth vs, first at what an high rate wee ought to value this freedome and liberty of seruing God publiquely in peace, which *Dauid* here conceiued as one of the blessings which would ensue his prayer, and therefore no doubt was a matter principally aymed at by him in his request. Wee are herein for the most part exceeding faulty, euen that wee esteeme not this mercy of God as we oughtt to doe. God hath giuen a long time of rest to vs in this Nation, during all which time, in places where the meanes hath beene afforded, there hath beene a comfortable liberty for all men to giue their due attendance at the posts of the Lords Doores, and for the Spouse of Christ to pasture by the Tents of the Shepheards. Wee haue not beene faine to doe as Christians of our profession in other countreys, to assemble by stealth, and priuily, in vaults, and Woods; or else to goe armed to the Churches, for the preuention of some sodaine surprise. The reedifiers of *Ierusalem* after the captiuitie, ° *with one hand did the worke with the Trowell, and with the other held the Sword*; wee are not put to any such strait. There bee many of Gods deere seruants in the world, who if they might, would redeeme the one halfe of our freedome, euen with the most of their estates. But how doe wee reckon of it? I doe but appeale in the feare of God, and in his sight vnto your soules and consciences, to say when did wee rouse vp our spirits, when wee haue beene in meditation by our selues, to thanke God for the liberty of his Gospell, for the free vse of his Word, for the peace of profession. The truth is, there bee many things wanting amongst vs, many defects and blemishes in matters of the Church, but I am perswaded, if we were more thankefull then we be for so much as is enioyed, God would goe on in his mercy to vs: but because of our generall vnthankefulnesse herein, and our not prizing the goodnesse of God, as it doth deserue, wee are more like to bee depriued of that wee haue, then to enioy more: why should the Lord suffer vs to see more of *Sions* beauty, who are not so in loue with this wee see as wee should? I beseech you let vs thinke with what heart *Dauid* speaks this here, *Then shall they offer Calues vpon thine Altar, then shall the Gates of thy House stand open, and there shall be a free accesse into thine Altars*; and let vs labour for the same affections. Oh that wee would once truely thanke God for the glorious Gospell of his Sonne; and that for the sound of trumpets, and roariug of Canons which our neighbours in other Countreys haue beene vsed to, wee had the noyse of Bells calling vs to the House of God, to be partakers of his Word.

° *Neh.4.17.*

2. *Vse.* And in the second place let vs learne, as of *Dauid* to bee glad of his freedome, so of the people here touching whom hee speakes, to make

vse

vſe of this freedome: while wee haue the *light* let vs *walke* in the light: while the way lyeth open to the Lords Altars, let vs beate the path that leadeth to them. Remember euer the good vſe which the Churches of old made of their peace: p *Then had the Churches reſt through all Iudea, &c.* and what then? did they grow careleſſe and wanton, did they loſe their firſt loue, and neglect the good oportunities, which God gaue them for their growth in godlineſſe? No; they *were edified, and walked in the feare of the Lord, and were multiplyed by the comfort of the holy Ghoſt.* Here was an happy vſe of the time of quiet: Oh that wee might bee followers of theſe. Alas (I know not how) plenty hath made vs wanton, and the Ordinances of God begin euen to waxe ſtale; men can let paſſe and neglect many oportunities, and oft-times let the Altars of God lie naked vpon ſmall occaſions. If once God ſhould ſhew himſelfe angry with *Sion*, and lay downe the Walls of *Ieruſalem*, it may bee wee would then q *deſire to ſee one of the dayes of the Sonne of man*, but ſhall not ſee it: ſo is the Lord wont to puniſh, not to giue that which is deſired, when being giuen, it is not valued as is fit. And thus an end of opening this Penitentiall *Pſalme.*

p *Act.9.31.*

q *Luk.17.22.*

FINIS.

FOVRE LEARNED AND GODLY SERMONS,

Made and preached by that famous and faithfull Minister of CHRIST

Mr. SAM. HIERON,

late Pastor of Modbury in Devon.

Published since his death according to the perfect Copie which he left written with his owne hand.

PHIL. 2. 29. 3.

Hold such in reputation. Because for the worke of Christ he was nigh unto death, not regarding his life.

LONDON
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1619.

TO THE CHRISTIAN READER,

GRACE AND PEACE.

THE Righteous, *saith the Prophet,* [a] perisheth, and no man layeth it to heart, mercifull men are taken away, and none considers it, that they are taken away from the euill to come: *by which complaint wee may see, that the Lord, when he thus dealeth, would not haue the matter to bee lightly and slightly passed ouer, but rather laid to heart and lamented, as being both a token of his displeasure for the present, and an argument of further ensuing euill: God herein doing as the man who intending to pull downe an old house, first takes away the props and pillars of it. Gods children by their presence and prayers are vnto a place, as* Lot *was to* Sodom, Genes. 19.22. *as the Christians to* Ierusalem, *which was not destroyed, till they*

[a] Isa. 57. 1.

they were remoued to Pella. The innocent ſhall deliuer the Iland, and it ſhall bee preſerued by the pureneſſe of his hands, *Iob* 22. 30. *This as it is true of the godly in generall, ſo may it much more bee verified of gracious and good Miniſters, which are* the [b] Salt of the earth, *ſeaſoning with grace and keeping from the corruption which is in the world through luſt* [c] *(that is, as ſome* [d] *expound it, from ſinne, and death, and deſtruction, the wages of ſinne) thoſe which ſhall eſcape the corruption and condemnation of the world*: They are as pillars, *Galat.* 2. 9. *and as* Ioaſh, *mourning for the death of* Eliſha, *ſaid of him* (2. *King.* 13. 14.) the Charets of Iſrael and the Horſe-men thereof. *Their preſence (if men haue hearts to make vſe of it) is a marke and meanes of Gods gracious preſeruing from ſoule-deſtruction, according to the ſpeech of* Elihu, *Iob* 33. 23, 24. If there be a meſſenger with him, an Interpreter, &c. then he is gracious to him, and ſaith, Deliuer him from going downe to the pit, for I haue found a ranſome. *The giuing of them vnto his Church, is a fruit of Gods fauour,* A mercy promiſed vnto people that repent, *Ier.* 3. 15. *It was one mayne end of Chriſts Aſcention,* that he might giue gifts to men, *and men which ſhould vſe their gifts for the perfecting of the Saints, for the worke of the Miniſtrie, and for the edifying of the body of Chriſt,* Epheſ. 4. 8, 11, 12. *And ſuch a one was the Author of theſe Sermons, no worſe fitted & furniſhed for, then faithful and diligent in*

b *Matth.* 5.

c 2. *Pet.* 1.
d *Taſſan. in locum.*

in that worthy worke, [c] *To many did he giue occaſion to bleſſe God, who gaue ſuch gifts to men. Hee was* (abſit verbo inuidia) *let it be ſpoken without diſparagement of others, one of a thouſand,* an *Apollos* eloquent and mightie in the Scriptures, a Scribe taught vnto the Kingdome of God, bringing forth out of his treaſure things both new and old. *Hee was* (*as our Sauiour ſpake of* Iohn *the* Baptiſt) a burning and a ſhining Lampe, *ſpending himſelfe like a Candle, and making Tapers of his owne marrow to giue others light. Hee did* (*as a Miniſter ſhould*) *giue* [f] attendance to reading, and then to Doctrine and Exhortation. *The weakneſſe of a ſicke and crazie body* (*for in that reſpect, his ſoule like* Galbaes, male habitabat) *the languiſhing of a grieuous and tormenting diſeaſe could not diuert or detayne him from great paynes-taking in his ſtudie at home, and in the Church abroad.* His lips (*like the righteous, Prou.* 10,21.) fed many; *and his prouiſion was not diminiſhed, but like the* Widdowes oyle increaſed the more, by how much the more it was diffuſed. *For by meanes of his induſtrious ſedulity and the bleſſing of God vpon his holy indeuours, though he were very frequent in the exerciſe of preaching, yet was he not like an emptie Charet running ſo much the ſwifter by how much the burthen was the lighter, but as* Eccleſ. 12. 9. the more wiſe hee was, the more hee taught the people knowledge and cauſed them to heare, and ſearched forth and prepared many

c 1. *Tim.* 3. 1.

Ioh. 5. 34.

d 1. *Tim.* 4.

parables: *and by this meanes he was not* λαλεῖν ἁπλῶς ἀδύνατος ὃ λέγων, *as the proucrbe is*, Ready to ſpeake, but not knowing how to ſpeake to purpoſe. *He ſpake not words of the wind, nor filled his mouth with words of the Eaſt wind, but his heart did meditate of good matter, and his quill and tongue were like the pen of a ready Writer. He was exact and proper in the true interpretation of the ſacred Text, acute and iudicious in the naturall rayſing of the Doctrine thence, pertinent and profitable in the Vſe and Application, ſweet and comfortable in publiſhing the glad tydings and precious promiſes of the Goſpell, powerfull and pithy in perſwaſion to holy duties, able to exhort with wholeſome Doctrine and to conuince the Gaine-ſayer, terrible in denouncing of Gods Iudgements, ſharpe and ſeuere in the reproofe of ſinne, his preaching being with authoritie, and his word ſteeled and edged with the metall of that Word*, which is liuely and mightie in operation, and ſharper then any two-edged ſword, and entreth thorow euen to the diuiding aſunder of the Soule and the Spirit, and of the Ioynts and the Marrow, and is a Diſcerner of the thoughts and intents of the heart, *Heb.* 4. 12. *and as* the [e] Lords Candle, ſearching all the bowels of the belly, *raking and ranſacking the boſomes of men, manifeſting the ſecrets of the heart, and ſhewing* that God was in him indeed, 1. *Cor.* 14. 25. *Neither was he* (*which* Auſten *miſliked in ſome*) curioſus ad cognoſcendam vitam alienam, deſidioſus ad corrigendam

e *Prou.* 20. 27.

confeſ.

gendam ſuam : *not like the Phariſies,* [f] binding heauy burdens and grieuous to be borne, and laying them on mens ſhoulders, but themſelues not mouing them with one of their fingers, ſwift to ſee a Mote in their brothers eye, but ſlow to pull out the Beame in their owne [g]. *He had not* the ſmooth voice of IACOB and rough hand of ESAV: *nor was he like* Dramos [h] Turnus *his aduerſary*, Lingua melior ſed frigida bello Dextera; *but as* hee was carefull to know the ſtate of his flocke [i] (*a thing which* Chryſoſtome [k] *eſteemes no more fault then for a Phiſician to feele the pulſe of his Patient*) *ſo was hee conſcionable to ſhew himſelfe* an example to the Flocke; *as* Aaron *was knowne to bee choſen of God vnto the Prieſthood, in that* his Rod budded, and brought forth buds, and bloomed bloſſomes and yeelded Almonds, *Num.*17. 8. *ſo hee was ſhewed to be a man of God, and called of God as* Aaron *was*, [l] *in that beſides the blooming and buds of learning, God inriched him with the ripe fruits of a holy conuerſation.* Peaceable *he was in the Church, as appeared both in other things and in this, that in the very laſt Sermon which he preached, one of theſe which here I preſent vnto thy view, a ſweet and* Cignean *ſong, bewailing* [m] the diuiſions of REVBEN, for which are great thoughts of hearts: *hee ſpake much in commendation of peace, perſwading it vnto Chriſtians. But why goe I about* [n] to whiten Iuory with inke, *to commend the learning, the life, the*

f *Matth.*23. 4.

g *Matth.*23. 4.

h *Virgil. Aeneid. lib.*11.

i *Prou.*7.23.

k *Homil. ad pop. Antioch.*

l *Heb.*5.4.

m *Iudg.*5.15.

n *Ebur atramento candefacere, proverb.*

the painefulneſſe and peaceableneſſe of this worthy ſeruant of the Lord? his prayſe is in his worke, his name is and ſhall bee like a ſweet oyntment, and his memoriall ſhall bee bleſſed. Hee needs not my pen to proclayme his praiſe; no doubt, but hee is with the Lord, to whom both liuing here and remouing hence he deſired to be acceptable, he hath receiued that (as we doubt not) immarceſſible crowne of glorie, promiſed [o] *to ſuch as he was.* Anima pia in conſortium cœleſtium recepta laudes, nec quærit, nec curat humanas. *I will therefore only adde this,* [p] A great man is falne in this our Iſrael: *Great, not in worldly wealth (for he ſought it not, well remembring what is written* [q]*, and what himſelfe vſed to write in the forefront of his Books,* tu quæreris tibi res magnas? ne quærito) *but* great *in the Kingdome of* [r] *God,* great *in the account of God, and in the diſpenſation of his Word. But how great or good ſoeuer any bee, that will be no* Superſedeas *vnto them from death, it is a Statute enacted in the Court of Heauen, that all muſt dye,* Heb. 9. 27. *Hee is falne, though his fall were his riſing and aduancing to the height of heauen. His death was precious in Gods ſight, his ſoule is wrapped vp in the bundle of Life among the ſpirits of iuſt and perfected men, and his body ſhall ſleepe in the earth for a little ſeaſon, vntill his fellow-ſeruants and brethren be* [s] *fulfilled. The loſſe doth light vpon the Church, which by his death is depriued of his labours. Good it is for him that he is diſſolued and with the*

o 1. Pet. 5. 4.

p 2. Sam. 3. 38.

q Ier. 45. 5.

r Matth. 5. 19.

s Apoc. 6. 11.

the Lord, howsoeuer his longer aboad here, would haue beene more beneficiall vnto * *men. But as* Iob 1. 21. The Lord gaue him, and the Lord hath taken him away, blessed be the Name of the Lord. *And the Lord of the Harvest can thrust forth new Labourers into his Harvest. Hee that* is able of stones to raise vp children vnto ABRAHAM, *Matth.* 3. 9. making the stones to sound forth his praise, *Luk.* 19. 40. *can giue vs such a supply of this losse, that we may say*

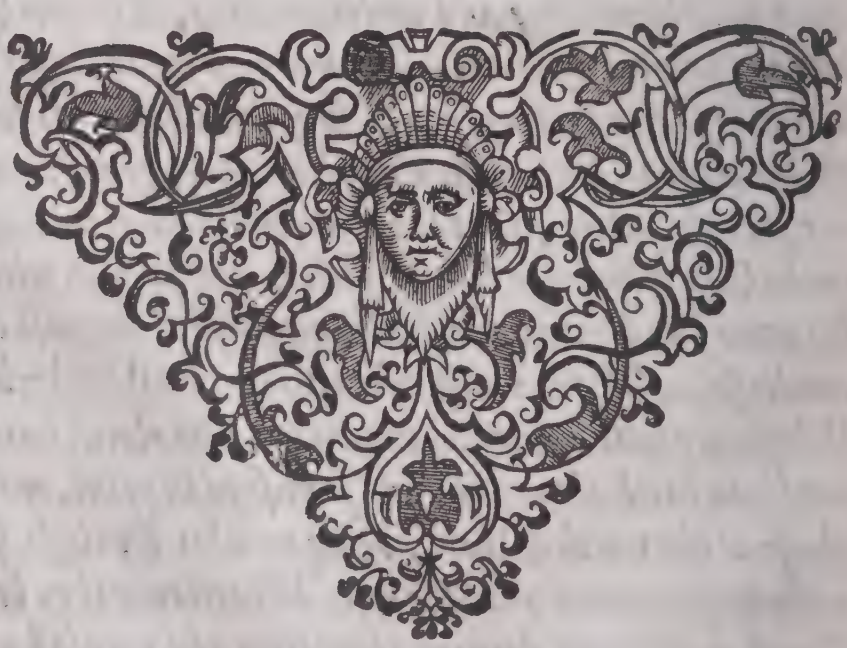
——vno avulso non deficit alter
Aureus, & simili frondescit virga metallo.

Onely let vs pray to the Father of lights, that hee would be pleased to double the Spirit of this Elias *vpon many* Elishaes: *giuing still vnto his people Pastors according to his owne mind, which may feede them with knowledge and vnderstanding. His works already printed, and others (if they may see the light) will make some recompence of so great a losse. As for these Sermons, thou mayest be pleased (religious Reader) to take notice, that they are published according to the Copy which hee left perfected and written with his owne hand. And for further prayse & suppose it needlesse*, Vino vendibili non opus est hederâ. *Whosoeuer hath beene conuersant (as who almost hath not?) in his Labours already published in print, may gbesse at the worth of these, being no whit (vnlesse & mistake) inferiour vnto the rest. Whatsoeuer they be, & will not longer detayne thee from the perusall of them*

* *Phil.* 1. 23, 24.

them by my commending, I will rather commend thee and thy paynes this way, to his bleſsing, who alone is able to teach the heart, beſeeching him to build thee vp further, and to giue thee an inheritance among thoſe which are ſanctified by faith in Chriſt, in whom I remayne.

Thine VV. Y.



A PRESENT FOR CÆSAR.

The first Sermon.

LVK. 20. 25.

Then he said vnto them, Giue vnto Cæsar *the things which are* Cæsars, *and vnto* God, *&c.*

CHRIST hauing conuinced them by their owne acknowledgement, presseth that further on them, which hee had exacted from them. How our Sauiour fitted his answere to their captious question, so, as that hee might neither betray the truth, nor himselfe; I haue formerly declared; now this speech of Christs deserues to be well considered, as being a perpetuall Law for the ordering and guiding of our carriage, both towards God and towards him, who is (among men) next to God, to wit, the King. The Iewes thought their subiection vnto *Cæsars* soueraignetie, to be preiudiciall to their prerogatiue of being Gods people: and some other againe suppose the authoritie of Kings to be so absolute, that they being Subiects are to conforme themselues thereto without limitation, taking all for good, which they command; our Sauiour teacheth a midway, betwixt both these extremities: *viz.* neither to account it against the libertie of godlinesse, to bee subiect vnto Kings, nor to bee so vnboundedly subiect vnto Kings, as not to regard what is owing from vs vnto God. Giuing *Cæsar* that which is his, may stand very well with giuing God his due: and yet heed must be taken too, that while wee care to giue *Cæsar* his right, wee doe not barre the Lord of his. This is the true state of this place. In treating on it, I will diuide it, as well I may, into two parts: the first, *Concerning Cæsars due.* Secondly, *Touching Gods due.* The former yeelds vs this instruction; *That*

Doctrine. *That Kings and Princes haue a certayne right and due, pertayning to them by Gods appointment, which it is not lawfull for any man to keepe from them.*

This is plaine here, as if Chriſt had ſaid: *It is of God, and not without the diſpoſing and ordering of his prouidence, that the Romane Emperour hath put in his foot among you, and is now your Liege and Soueraigne: you your ſelues haue ſubmitted to his gouernement, and haue in a manner ſubſcribed vnto that, which God hath brought vpon you: now certainely there is a right pertayning to him reſpectiuely to his place, this hee muſt haue, and it cannot be lawfull for you, vnder any pretext, to take it from him.* So that this ſpeech is a plaine ground for this. There is a due to *Cæſar*, and it muſt be giuen him. A King, within his owne Dominions, hath certayne rights belonging to his place, and in them, there is no warrant of Religion to debarre him. I need adde no more for proofe hereof in generall, before I deſcend (as neceſſarily I muſt) into particulars, then the Rule of common equitie, which is to giue to euery man that which appertayneth to him; [a] *Giue to all men their dutie:* [b] *With-hold not the good from the owner thereof.* This rule reacheth ſo farre, that euen towards inferiors and *ſeruants*, the Apoſtle doth command it to bee practized: [c] *Yee Maſters doe vnto your ſeruants that which is iuſt and equall.* Now if euery ordinary perſon, euen ſuch an one as is vnder vs, and below vs, is yet to haue his right from vs, and is by no meanes to bee cut ſhort of that which appertayneth to him, then the King much more, whoſe place is ſo eminent aboue others, and as ſhall be ſhewed anon, the Fountayne of ſo much good vnto humane ſocietie: ſhall it not bee lawfull for mee to with-hold a right from my equall, no nor yet from him, who is below me, and hath a kind of dependance on mee, and yet may it bee free for mee to doe this towards him, who is ſo much aboue mee, and is an eſpeciall Deputie for God amongſt men? This is ſo plaine a caſe, that it were euen pity to ſpend more breath vpon it. It will be beſt and moſt for our good to haue it ſhewed, what be the particulars of *Cæſars* right, according to Gods Word; ſo ſhall this Doctrine ſooner reach to that end for which it is propounded. That he muſt haue what is his, the very light of reaſon and of common honeſtie will not ſuffer vs to denie; but what that is which is his, and which muſt be giuen him, it may be we doe not all ſo thorowly vnderſtand. I will for mine owne helpe in ſpeaking, and yours in remembring, reduce all *Cæſars* due to theſe two heads: Firſt, *Prayer for him.* Secondly, *Submiſſion to him.* That *prayer for him* is one of his dues, appeares by the expreſſe command of the Apoſtle, 1. *Tim.* 2. 1. And it is to bee noted, that that charge was giuen by *Paul*, euen then when *Cæſar* was a perſecutor of Chriſtian Religion, and when there were very few in authoritie, but ſuch as were enemies to the Truth and Goſpell of the Lord Ieſus; it binds therefore much more, when a King is a Profeſſor and a Protector of Chriſtianitie. *Dauid* penned a prayer on purpoſe, in which the people were taught to pray for the King and for his ſeed, *Pſal.* 72. Now in ſhewing that a King muſt

a *Rom.* 13. 7.
b *Pro.* 3. 27.
c *Col.* 4. 1.

muſt be prayed for, it is neceſſary to ſhew whereat the prayers made for him muſt ayme, *viz.* at two things. Firſt, *That he may be endowed with all needfull graces for his place.* Secondly, *That he may be deliuered from all dangers to which he is ſubiect in his place.* The graces which are to be begged on his behalfe, are, firſt, *Wiſedome.* This is that which *Salomon* begged for himſelfe, at his firſt comming to the Crowne. [d] *Giue thy ſeruant an vnderſtanding heart.* It is the honour of *Dauid*, that in buſineſſes of State and Gouernement, [e] *he was as an Angell of God*: and God threatned as a puniſhment, to [f] *giue children to raigne*; not ſimply children in age, for ſome ſuch haue beene worthy Kings, ſuch was *Ioſiah*, [g] *Whoſe heart was vpright before the Lord, when he was but eight yeeres old*; but ſuch children as *Paul* calleth [h] *Children in vnderſtanding*: ſuch an one as REHOBOAM, [i] *who was fortie yeeres old when hee began to raigne*, yet is called [k] *a child*, becauſe hee wanted wiſedome. *And better a wiſe Child, then an old and fooliſh King*, ſaid *Solomon*, Eccl.4.13. Now this wiſedome to be begged, is not that [l] *wiſedome from below, which is earthly, ſenſuall, and deuilliſh*, but ſuch as is mentioned, *Deut.4.6. Keepe the Ordinances of God, this is your wiſedome*; ſuch wiſedome *Dauid* ſpeaks of, *Pſal.2.10. Bee wiſe, O yee Kings.* This was it which made *Dauid* ſo wiſe, [m] *Wiſer then his Teachers, wiſer then the Auncient.*

Secondly, *Iuſtice*; Thus *Dauid* taught the people to pray for their King, that [n] *hee might iudge the people in righteouſneſſe and equitie.* This is a vertue by which the *Throne* of Soueraignetie is [o] *eſtabliſhed*; hereby the *Countrey* is [p] maintayned, and Kings and Gouernours, when they want this, are compared to [q] *roring Lyons, and hungrie Beares.*

Thirdly, *Temperance*, that is, Sobrietie, and moderation in diet, in apparrell, in delight, and things of the like qualitie: [r] *wo to thee, O Land, when thy Princes eate in the morning*, that is, when they are giuen to vnſeaſonable delights, at ſuch times, as ſhould rather be giuen to publique buſineſſes. This [ſ] *makes to forget the decree, and to change the iudgement of all the children of affliction.*

Fourthly, *Zeale*, and courage, in Gods matters: the thing which God required of *Ioſhua*, when hee came to [t] gouerne. And it was that which ſhewed it ſelfe in *Ioſias*, and *Hezekiah*, in the reſtauration of Religion, which (vntill their dayes) had beene corrupted exceedingly: againſt this courſe of theirs there was much oppoſing, but they went through with exceeding courage. This is it which will make Kings *proſper*, as appeares by the charge which *Dauid* on his death-bed, gaue to his ſucceſſor SALOMON. [u] *Take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his Statutes &c. that thou mayeſt proſper, &c.* Theſe be the foure ſpeciall good things which we muſt aske of God for *Cæſar*. Now Kings are expoſed to danger too, and their preſeruation from it muſt be begged of God. They are in danger of two ſorts of enemies, chiefly:

Firſt, Enemies to their bodies, and outward ſtate, as *Traytors* conſpiracies againſt Princes, make the point manifeſt. Satan maliceth the proſperitie

d 1.*King.*3.9.
e 2.*Sam.*14.17.
f *Iſ.*3.4.
g 2.*King.*22.1.
h 1.*Cor.*14.20.
i 1.*King.*14.21.
k 2.*Chr.*13.7.
l *Iam.*3.15.
m *Pſal.*119. 98, 99.
n *Pſal.*72.2.
o *Pro.*16.12.
p *Pro.*29.4.
q *Pro.*28.15.
r *Eccl.*10.16.
ſ *Pro.*31.4.
t *Ioſh.*1.6,7.
u 1.*Kin.*1,2,3.

ſperitie of euery good man, of a good King then much more. The truth hereof is confirmed to vs by continuall experience; Prayer therefore in this caſe, and in regard hereof is a duty which Subiects owe to their Princes. For which cauſe *Dauid* taught the people to pray, that the enemies of the King and State might be made like a * *fiery Ouen in the time of the Lords anger, that their fruit might be deſtroyed from the earth, and their Seede from the Children of men:* and x *that the ſtring of his Bow might be made ready againſt their faces.*

* Pſal.21.9.10.

x Verſ.12.

The ſecond ſort of Enemies are to their ſoules, *Flatterers*; It is one of the miſeries of Kings, that they haue ſeldome ſuch about them as dare ſpeake the truth; but ſuch rather as are ready euer to applaud and ſoothe, and euen (like the Dogges that came to *Lazarus*) to vſe their tongues to the licking of their ſins, and to the applauding of their worſt actions: from ſuch, prayer muſt be made that *Cæſar* may be freed, which are ready by ſpeeches fitted to pleaſe, and fawne to betray his ſoule into the power of the Deuill. Thus for the firſt branch of *Cæſars* due. The duty of prayer vnto God, muſt diligently and carefully bee performed for him, that he may bee plentifully furniſhed with ſuch graces and endowments as his place requires; Wiſedome, fetched out of Gods Booke; Iuſtice, to giue to euery one his due; Temperance, that hee may not bee bewitched, nor beſotted with the pleaſures and delights, which high places haue many aduantages, and allurements to entertaine; Zeale, to promote Gods cauſe, and to proceede with courage in matters appertayning and tending to his glory. Then againe, that in reſpect of Traytors, and men of bloud, his ſoule may be bound vp in the bundle of life, with the Lord his God, and that the ſoule of his enemies may bee caſt out, as out of the middle of a Sling: and withall, that he may haue ſuch about him, as may deale truely with him in matters of his ſoule, and he *may not be like the fooliſh King*, of whom SALOMON ſpeaketh, *which will not be admoniſhed.*

Eccl.4.13.

I come now to the other part or branch of his due, and that is, *ſubmiſſion* to him: by which I meane, *an awfull framing and compoſing of the whole man reſpectiuely to his authoritie.* And now here, becauſe I mention the whole man, and man conſiſteth of two parts: therefore I will declare firſt, what is the ſubmiſſion of the inner man, due to a King by the Word of God; and then what is the ſubmiſſion of the outward man.

Touching the ſubmiſſion of the inner man; I account the ſubſtance of it to be this. *A reuerent and dutifull eſtimation of him in regard of his place.* y *Feare the Lord and the King*, ſaid *Salomon*, as the *fearing of God*, argueth an inward reſpectiueneſſe to his diuine Maieſtie; ſo the fearing of the King intends the like, the heart carrieth a kind of reuerent awe vnto him. And this is that honouring the King, which Saint *Peter* giueth charge of, 1. *Pet.* 2. 17. Honour is properly an inward act, and we honour a ſuperiour, when our reſpect is to him according to his dignitie. I doubt not but I may ſay, this was in the ſubiects of *Dauid*, when they

y Pro.24.21.

they profeſſed to account him to [z] *be worth ten thouſand of them.* That this reuerent eſtimation of a King, which I terme the ſubſtance of inward ſubmiſſion, may bee the better vnderſtood, wee muſt conſider touching it two things. Firſt, *The ground of it.* Secondly, *The Companion to it.*

z 2.*Sam.*18.3.

Firſt, The ground of it, is a right vnderſtanding of the ſtate and condition of a Kings place: For reuerence hauing its proper ſeate in a mans affections, it muſt haue ſomewhat to guide it, and to beget it, or elſe it will either exceede, and bee more large then it ought to be, or elſe it will faile and come ſhort, and not bee ſo much as is neceſſary. So that to the end the reuerent reſpect of a Subiect may bee ſuch as it ought to bee to his King; hee muſt neceſſarily know and vnderſtand well what is the place of a King: and touching it, hee muſt vnderſtand two particulars. Firſt, The eminencie and height of his place. Secondly, The vſefulneſſe and commodity of his place. Concerning the eminencie and height of his place, hee muſt vnderſtand and know that his place is ſo high, that within his owne Dominions hee is next to God, and no man aboue him. This is the reaſon, that hee who is aduanced to bee a King, is ſaid to be [a] *made the Head ouer them*; as the head is aboue all the body, ſo is the King aboue all the State: the gouernement and the ordering, and the command of all lyeth in him; no authoritie equall to his, or aboue his, none that may reſtraine or limit his. This is that which is called *the ſupremacie of a King*: all power eyther Eccleſiaſticall or Ciuill, are ſubordinate to him, to bee commanded and guided by him. Then for the vſefulneſſe of his place, it muſt bee knowne to bee ſuch, wherein ſtands the good and happineſſe of the whole ſtate, both of the Church and of the Common-wealth. Hereupon they called King *Dauid* [b] *the light of Iſrael*, as that perſon in whom their glory and their comfort ſtood. King *Ioſiah* when he was ſlaine, was lamented for, by the name, [c] *of the breath of our noſtrils*, touching whom, while they enioyed him, the people ſaid, *vnder his ſhaddow wee ſhall bee preſerued aliue.* What confuſion would there be, if there were no gouernement? *In thoſe daies there was no King in Iſrael*, what then? [d] *euery man did that which ſeemed good in his owne eyes.* It is noted as the ground and occaſion of infinite diſorder, both in matters of Religion and in things pertayning to Ciuilitie. It hath euer beene held, that it is better for a Common-wealth to liue vnder a Tyrant, then to haue no King at all. Thus then is the ground of the inward ſubmiſſion; and indeede, when a man is once throughly ſettled in this by the Word of God, *viz.* the ſoueraignty of *Cæſars* place, and the benefit that commeth thereby, it cannot but bind his affections to a due reſpect, and bring forth in him an awfull and an honourable eſteeme. This will not ſuffer him *to curſe him*, that is, eyther to reuile him, or to auile him, ſo much as in a [e] thought.

a 1.*Sam.*15.17.

b 2.*Sam.*21.17.

c *Lam.*4.20.

d *Iudg.*17.6. & 19.1.

e *Eccl.*10.20.

Now the Companion of this reuerent eſteeme of *Cæſar*, *is a ready and willing diſpoſition to performe to him, and for him, any thing.* Hee that hath learned by the conſideration of the eminency of *Cæſars* place, and

the benefit ſtreaming from his gouernement, to thinke honourably of him, how can hee but bee prompt and apt to doe him ſeruice? Such a promptneſſe and willingneſſe of diſpoſition diſcouered it ſelfe in thoſe followers of *Dauid*, that no ſooner heard of *Dauids* longing for the water of the Well of *Beth-lehem*, which at that time was in the power of the *Philiſtims*, but they preſently aduentured themſelues to fetch [f] it. Here was a willingneſſe to giue him all content, whom their hearts eſteemed and honoured as their Soueraigne. Thus farre of the inward ſubmiſſion due to *Cæſar*: an honourable eſteeme begotten by a right vnderſtanding of the qualitie of his place, and accompanyed with an inclineableneſſe of will to doe him any ſeruice.

f 2.*Sam*.23.16.

I come now to ſpeake of the outward ſubmiſſion; which is, that which is for the teſtification and manifeſtation of the inward. An outward ſubmiſſiueneſſe, without an inward awfulneſſe were but hypocriſie; to pretend an inward reſpect, without giuing outward euidence thereof, were but mockery. This outward ſubmiſſion is eyther in word, or in action. In word; when a mans ſpeeches, either to *Cæſar*, or touching *Cæſar*, ſauour of reſpect. *To Cæſar*, as if a Subiect ſhould come to ſpeake to his King, his words ought to bee a witneſſe of his inward acknowledgement. Hereupon was that common phraſe vſed of old, *My Lord the King*, when they had occaſion to ſpeake to him; ſo touching *Cæſar*; it were abſurd, a mans tongue to be tyed vp in the preſence of a King, and to haue liberty to ſpeake contemptuouſly or with leſſe reſpect behind his backe, *Salomon* would not allow ſuch a thing, though it were as priuily done as in a mans [g] *Bed-chamber*. [h] *Thou ſhalt not ſpeake euill of the ruler of thy people.* IVDE reckoneth it vpamong great ſinnes, [i] *a ſpeaking euill of them that are in authoritie.* Submiſſion in action is eyther in geſture, or in other performances. In geſture, binds eſpecially when one is occaſioned to come before a King. God requires *ariſing vp before the hoare head*, much more due obeyſance to the ſupreme Magiſtrate. When ARAVNAH *met* DAVID, [k] *he bowed himſelfe before him on his face to the ground.* When *Nathan* the Prophet came into the preſence, [l] *he made obeyſance before the King vpon his face to the ground* That which is in other performances, is partly in conformity to Lawes, partly in matters of neceſſary ſupply.

g *Eccleſ*.10.20.
h *Exod*.22.28.
i *Iude* 8.
k 2.*Sam*.24.20.
l 1.*King*.1.23.

Concerning obedience to Lawes; [m] *Put them in remembrance that they be ſubiect to the Principalities and Powers, and that they bee obedient*; that is, *that they ſubmit themſelues vnto commands and Lawes.* This was that which the people profeſſed to *Ioſhua* at his enſtalment. [n] *All that thou haſt commanded vs we will doe, and whither ſoeuer thou ſendeſt vs wee will goe. As we obeyed* MOSES *in all things, ſo will wee obey thee. Whoſoeuer ſhall rebell againſt thy commandement, and will not obey thy words in all that thou commandeſt him, let him bee put to death.* [o] *Take heede to the mouth of the King*, ſaith *Salomon*; that is, *Obſerue and marke what Commands, what Decrees, what Lawes, proceede out of the Kings mouth, and are publiſhed by his authoritie, and ſee thou bee carefeull and conſcio-*

m *Tit*.3.1.
n *Ioſh*.1.16, 17, 18.
o *Eccl*.8.2.

nable

nable to obſerue them. p *He beareth not the Sword for nought*, ſaith PAVL, *he hath his authority and his power giuen him of God for ſomewhat, and his iniunctions and orders muſt bee reckoned of.* This is conformity to Lawes: only it is neceſſary here to adde a limitation, and to enquire whither this conformity be vniuerſall, yea, or no; ſo that all Lawes are to be conformed vnto without queſtion. It is anſwered in a word, out of my Text, according to that which I ſaid in my firſt opening it, that *Cæſar muſt ſo haue his due*, as that God may not loſe his. If any thing ſhall be commanded by the Law of *Cæſar*, which being done will neceſſarily cauſe a breach of the Law of God, then muſt that ſaying take place; q *It is better to obey God then Man*; Kings are bound to command in all things according to God: Wherefore God ordayned of old that the Booke of the Law ſhould bee by them continually, both to frame and execute their r Lawes according vnto that, and if herein they ſhall exceede, they muſt not bee obeyed. Therefore they in the Captiuitie did well, who notwithſtanding the peremptorineſſe of the Kings Proclamation, for falling downe to worſhip the golden Image, yet told him plainely, s *we will not ſerue thy Gods, nor worſhip the golden Image which thou haſt ſet vp.* And *Daniel*, then whom there could not bee a better Subiect, for in matters concerning the Kingdome, his aduerſaries could not find any occaſion againſt him, yet when an Edict came forth, which did neceſſarily bring with it, if it were obeyed, a ſinne againſt God, hee ſtood out. t Thus *Mordecai*, a faithfull Subiect, as appeareth by his diſcouering the Treaſon of two of the Emperours Chamber, yet would not yeeld to the Kings commandement in ſo ſmall a matter (as it might ſeeme) of bowing his knee to u *Haman.* His ground was, eyther that the honour commanded by that Heathen Monarch to be done to his fauourite, was more then ciuill, or elſe, becauſe he was an *Amalekite*, one of that Nation, which God had curſed and commanded his people to x deſtroy. So againe, iuſtly did *Naboth* ſtand with *Ahab* about his Vineyard: becauſe God by an expreſſe Law had forbidden an *Iſraelite* to ſell his eſtate, but vpon condition of redeeming it in the yeere of *Iubilee*: now, *Ahab* would haue had it outright for him and his heires, for euer (as we ſay) therefore *Naboth* durſt not alienate it; *God forbid that I ſhould giue the inheritance of my Fathers vnto thee.* DAVIDS command ſhall not be able to excuſe the fact of *Ioab*, eyther in the matter of *Vriah*, in placing him according to direction in the front of the battell, where he was ſlaine; or in the buſineſſe of numbring the People, he knew the courſe to be vnlawfull, as appears by his owne ſpeech, 1. *Chro.* 21. 3. and therefore hee ſhould rather haue incurred the Kings diſpleaſure, then by obeying him, to haue ſinned againſt God. So then this conformity to Lawes, muſt bee, as the Apoſtle ſaith of marriage, *only in the Lord.* A man muſt be ſure that in obeying *Cæſar*, he doth not diſobey God. It may ſeeme that by this there is ſome allowances of rebellion giuen to Subiects in ſome caſe: For if it bee lawfull for them and their duty, to withdraw and keepe backe their obedience, what is

p *Rom.* 13. 4.

q *Act.* 5. 29.

r *Deut.* 17. 18.

s *Dan.* 3. 18.

t *Dan.* 6. 10.

u *Heſt.* 3. 2.

x *Deut.* 25. 17, 19.

1. *King.* 21. 3.

this but rebellion. There is difference betwixt not obeying and rebelling; *Shadrach, Meſhach*, and *Abednego*, did not obey the Kings Proclamation, yet they made no rebellion: but ſubmitted their bodies and liues to his pleaſure: ſo thoſe profeſſors of Chriſtian Religion, in Queene *Maries* dayes, would not obey the Lawes for going to Maſſes, for worſhipping of Images, yet they made no commotion, they laid downe their liues with meekeneſſe. And thus muſt Subiects doe. if they cannot with a good conſcience doe things that are required by Lawes, they muſt yeeld to the vtmoſt penaltie of the Law, without reſiſtance. The Word of God alloweth no other weapons in theſe caſes, but prayers and teares, and the giuing of the backe vnto him that ſmites. When Idolatry was ſet vp by ſome Kings, the Prophets ſpake againſt it, and cryed out vpon the people for their ſubmiſſion: as when they are blamed for [x] *obſeruing the Statuts of* OMRI, AHABS father, a great Patron of ſuperſtition: but neuer did the Prophets encourage or perſwade the people to ſtand vp in armes againſt that, which was put vpon them by authoritie: ſo then it is one thing not to obey; another thing to rebell. God forbid euery one ſhuuld be accounted a Rebell, that out of Conſcience towards God, and for only feare of ſinning againſt his Maieſty, conformes not to euery particular Iniunction or Satute, being otherwiſe ready to obey in all lawfull things, and for the fayling in the things doubted of, to ſubmit with Patience, to whatſoeuer Law or authority ſhall inflict.

x *Mic.6.16.*

I am now come to the laſt branch of outward ſubmiſſion; which is matters of neceſſary ſupply. Kings places are high and their occaſions great, and many things pertaine to the ſupportation of their ſtate, which the Subiects muſt yeeld or ſupply: and this is twofold, eyther of mens perſons, or of their goods. Their Perſons, as in the time of warre. In this caſe Subiects muſt ſubmit; *Moſes* had power to command *Ioſhua* to chooſe out, or muſter men to goe fight againſt [y] *Amaleck.* and nothing more ordinarie then ſuch courſes among the Kings of *Iſrael*, and *Iuda*, they had euer (as it were) their trayned Souliers, to be ready vpon all occaſions. Beſides ſupply of perſons, there is a ſupply of goods. Herevpon the Scripture ſpeaks of [z] *Tribute to whom tribute is due, cuſtome to whom cuſtome*; and our Sauiour himſelfe, though he might haue pleaded exemption, as being of the bloud, yet hee ſubmits himſelfe to pay [a] *Pole money.* It belongs not to mee to diſpute how farre this reacheth. It ſufficeth that I ſhew ſuch a branch of ſubmiſſion is required. I know, Kings are tyed to rules of equitie, and moderation herein. [b] *The people muſt not be eaten vp like bread,* It was well ſaid of that Romane Emperour, limiting himſelfe in his takings from his ſubiects, *It is the part of a good Shepheard to fleece, not to flay the Sheepe.* but yet if Kings ſhall become to extorting, and abuſe their liberty, to the preſſing of the Subiects, I find not in the Word of God, any allowance at all to make rebellion: ſuch things muſt bee borne with patience. When the people of *Iſraell* would needes haue a King; *Samuell* told them how it would fall out ſometimes, and into what extremities free and abſolute

y *Exod.17.9.*

z *Rom.13.7.*

a *Matt.17.25.*

b *Pſal.53.4.*

Eſt boni Paſtoris tondere non deglubere pecus.

Monarchs

Monarchs doe ſometimes breake; 1. *Sam.* 8. 11. *&c.* *Samuel* ſheweth that there would ſometimes bee a fayling in three things: Firſt, in manner, the King taking from them, not by order of Law, but by violence and compulſion, their Sonnes and Daughters, their Lands and Goods. Secondly, in the end, abuſing theſe things to his pleaſure, and giuing them to his Fauorites and Minions, not applying them to the common benefit. Thirdly, in regard of their perſons, not vſing them as free Subiects, but as ſlaues and drudges. This *Samuel* tells them, not as warranting ſuch courſes in Kings, and Monarchs, or as allowing them ſo to doe, but as declaring what their power may ſometimes carry them vnto. Now hee doth not giue them any liberty in this caſe, to releeue themſelues by ſtrong hand, but only tells them, *yee ſhall cry out in that day, becauſe of your King, &c.* That will be, and muſt bee all the helpe, to fly to God by acknowledgement of ſinnes, which iuſtly brings ſuch encumbrances, and by endeauouring to be at peace with him, to ſeeke the remoouall of ſuch preſſures. Then that prayer muſt bee taken vp, *Dan.* 9. 7. 8. *O Lord, righteouſneſſe belongeth vnto thee, and wee ſuffer iuſtly.*

Tibi Domine, iuſtitia, nos iuſtè punimur.

Thus haue I laboured to acquaint you with the whole due of *Cæſar*, according to Gods Word. That which is his, muſt bee giuen him. Hee muſt be prayed for, that God may accompliſh him with the neceſſary graces for his calling, Wiſedome, Iuſtice, Temperance, Zeale; that hee may be preſerued both from treacherie and from flattery. He muſt bee ſubmitted too, both within, by being had in an honourable eſteeme proceeding from the right vnderſtanding of his place, and attended vpon with a will to doe him ſeruice; and without, by ſpeech and geſture arguing reuerence, by conformity to his Lawes; and laſtly, by ſupplies vpon occaſions both of our bodies and goods as there ſhall bee neede. This is the Summe. Let vs come to the Vſe.

The Vſe is to apply this Doctrine to the diſcouery of thoſe, who treſpaſſe againſt this Rule of giuing vnto *Cæſar* that which is his, that if it ſhall appeare, by that application wee be faulty, wee may ſeeke to bee reformed; if we doe our duty as wee ought, we may be encouraged and prouoked to goe on. Firſt of all then, they robbe *Cæſar* of his due, and keepe from the King his right, whoſoeuer they bee, that are negligent and remiſſe in this duty of prayer. If I offer not vp to God the ſacrifice of prayer and ſupplication for my King and Soueraigne, ſurely, I am one who doe depriue him of his due. It is like inough wee will all free our ſelues in this, who will not ſay hee prayeth heartily for the King? I anſwere, That to praying for the King there is more belongs then to ſay in common words (*God ſaue the King*) or to ſay (*Amen*) to the publique prayers of the Church, which are vſually made on his behalfe. Know we, and conſider wee, what be the moſt neceſſary and important things, which are to be craued of God for him, then there is ſome likelyhood that wee may pray for him: but ſo long as we are ignorant herein, and without any great care to bee better informed: ſome formall words

we may chance now and then to ſpeake, but that wee ſhould pray for him it is vnpoſſible. This is to pray for the King: to conſider with my ſelfe what his perſon requires, what things are behoofefull for him to the well diſcharge of his Calling, and whereof principally he is in danger, and ſo accordingly to become a ſuiter vnto God, to furniſh him with the one, and by his mightie power to protect him from the other. If I doe not learne to doe this, I am no good Subiect, I robbe my King of his right, I am bound to pray for him, but I doe not ſeeke and care to doe it as I ought.

The ſecond ſort of thoſe that with-hold *Cæſars* due, are all ignorant perſons, who doe not vnderſtand out of Gods Word, the true ſtate and condition of the place, and office of a King. What is my reaſon? I muſt giue my King the ſubmiſſion of my heart, and muſt haue him in eſteeme according to his ranke. Now, I can neuer doe that, except I haue learned out of the Scripture, who gaue a King his authoritie, how high and eminent his authoritie is, and what good returnes to humane ſocietie by his meanes: what is there in mee to worke true reuerence to my King, when I want this? How many be there, who bragge of their being good Subiects, that yet doe not conceiue nor vnderſtand the foundation and the beginning of the Kings authoritie? A kinde of ouer-ruling power ſubdueth and keepeth them downe, but there is no tye vpon their conſciences before God, they know not what opinion they ought to haue of ſoueraigne Magiſtrates by Gods Word, and then they may ſoone become a prey to Popiſh factors, and bee carryed away from their allegeance. What aſſurance hath the King of ſuch a Subiect, who doth not feele himſelfe bound by the power of Gods Word, to ſubſcribe vnto his Soueraignetie, and to deteſt all that ſeeke to abridge and limit his authoritie? It is neceſſary therefore to haue teaching and preaching planted abroad among the people, that by it they may bee brought to know what the right of Kings is, ſo long as they bee led only by a kind of blind, vncertayne, and confuſed conceit, they can neuer bee ſuch Subiects as they ought. Men many times vpon occaſion of entring into office, or the like, ſweare to the Kings Supremacy, alas, when they know full little what it meanes, and are farre from knowing it by the Word of God, how God hath placed a King in his Dominions the very next vnto himſelfe.

The third ſort of detayners of *Cæſars* right, are all Papiſts and Popiſhly diſpoſed, who are ſo farre from hauing this honourable eſteeme of Kings within their Dominions, proceeding from an apprehenſion of the height and ſupremacy of their place, that they maintayne the cleane contrary, and hold that the Pope is ſupreme Lord ouer all Kings, and hath power to depoſe, and to decrowne them, and to diſpoſe of their Kingdomes vnto others. He may curſe and excommunicate them, hee may diſcharge the Subiects of their Othes of fealtie and allegeance to them; hee may warrant them to riſe vp in armes againſt them, to lay violent hands vpon them, or to take away their liues. This is the conſtant

ſtant opinion of Poperie at this day. It will haue all Kings to hold of the Biſhop of *Rome* in chiefe, to acknowledge a dependance vpon him, and their Kingdomes, and their Crownes, to be at his will. A thing for which we find no footing in the Scripture. He who was the high Prieſt in *Ieruſalem*, whoſe office was a ſpeciall type of Chriſt, wee ſtill find him to haue liued as a Subiect to the Kings of *Iudah*, to haue beene ſubiect to his Authoritie for calling vpon to doe his Office, for depoſition from his Office. Wee neuer read any ſuch to haue challenged ought aboue any King, or to haue attempted any thing preiudiciall to his Crowne and Dignitie. The Law of God is, [c] that *euery ſoule ſhould be ſubiect:* ſo that whoſoeuer hee bee, how high ſoeuer in the Church of God, hee can clayme no tranſcendant power aboue Kings. Thus wee muſt learne to reckon and number Papiſts generally within the company of *Cæſars* enemies. The reaſon is plaine. God giues this right to *Cæſar*, to bee the higheſt ouer all in his owne Dominions, and giueth them then authoritie vpon all. Papiſts make one aboue *Cæſar*, that is the Pope, and withall exempt their Clergie from all ciuill iuriſdiction, and ſubiect them onely to the rule, as I may ſay, of their Peeres, thoſe of their owne ranke. Thinke how by this the authoritie of a King is ſtraitned. All his Clergie are vtterly exempted from him: all his other Subiects are but halfe his; for matters of their ſoules they are the Popes, and when hee will hee may take away from *Cæſar* the ſubiection of their bodies too. I beſeech you, that we may learne to be enemies vnto Poperie out of knowledge: conſider that Chriſt ſubmitted to the higher Powers, paid tribute himſelfe, commanded others to pay it; the Pope and his faction challenge a ſuperintendency aboue Kings, all muſt be ſubiect vnto him, and he to no body.

c *Rom.*13.1.

The fourth ſort of aduerſaries to *Cæſar*, which alſo robbe him of his right, are ſuch as in corners giue ſcope to their tongues to reproch euen the higheſt in Authoritie, ſpeake baſely, talke tauntingly and diſgracefully; blaſe the imperfections of their King, as if they had a kind of felicity therin: theſe conſider not, that they owe to their King the very ſubmiſſion of their tongues, and that albeit they ought not to abuſe their tongues to the calling of euill, good; yet neither muſt they bee aplyed to the diſgrace of Gouernement. The euils of thoſe that be of higher places, if they be ſpoken of, ſhould be ſpoken of ſparingly, and in pity, and to the end, one man may ſtirre vp another vnto prayer, conſidering that vſually the fayling of Kings is in the iudgement of God for the peoples ſinnes: as when God was angry with the people of *Iſrael*, hee mooued *Dauid* againſt them, in that he ſaid, [d] *Goe number Iſrael and Iudah.*

d 2.*Sam.*24.1.

The Fift ſort are they, who haue no regard of conforming themſelues to the good and holeſome Lawes of Kings. There be many neceſſary Lawes made, ſuch as for ſubſtance are agreeing to the Lawes of God; ſo as are the Lawes, for frequenting the Houſe of God, for often communicating, for cauſing our Families to depend on Catechiſing, for prouiding carefully for the poore and impotent of our Pariſhes, for repayring the

the Church, for reſtrayning of Inhabitants in Townes, to goe into the Alehouſe, for Drunkards, for Idlers, for high-wayes, for bridges, many ſuch needfull Lawes there are, which becauſe they tend to the maintainance of Gods worſhip ſo directly, and to the repreſſing of ſinne, and to the promoting of the common good, haue in them the ſtrength of Gods owne Lawes, yet how little conſcience is made of keeping them, who thinks himſelfe euer the worſe Subiect for neglecting them? Men in office and authoritie take away *Cæſars* right too, in not indeuouring what they may that ſuch good Lawes may be obſerued.

The ſixt ſort, they are keepers backe of *Cæſars* right too, who doe in a manner make *Cæſar* to be their God; his Lawes are the rule of their Religion, and the ground of their Faith: which is the guiſe of all Formaliſts and Time-ſeruers, and Church Papiſts. What is required by Statute for matters of Religion, after that length they are cut, they looke no further, neither to proceede higher, or in any other ſort. Theſe robbe *Cæſar* of his due, for whereas it is his place to bee vnder God, and to command for God, and to bee obeyed only in God, they build on him, his commands are the Articles of their Faith. This is to be ſo for *Cæſar*, as that in the meane while God is robbed of his right.

Laſtly, they are all tranſgreſſors of this charge, and Theeues againſt *Cæſar*, that are breakers of the common peace, whether they doe it out of a Popiſh and trecherous diſpoſition, or doe it out of ſwaggering, and tumultuouſneſſe, and careleſneſſe; and ſo are all backward and vncheerefull payers, in neceſſary appurtenances of matters that are to bee ſuſtayned by the common charge, all cunning Defrauders of dues, Cuſtomes, Tallages and ſuch like; theſe had neede to learne this leſſon of giuing *vnto* Cæſar *the things which are his.*

Thus haue I laboured to apply this point. Wee haue bene taught this day, what appertaines to the ſtate and condition of a good Subiect. By *Cæſar* is meant here euery King within his owne Dominion. There are certaine priuiledges and duties annexed to his Crowne by the Word of God, which muſt be giuen him: what they are, I haue ſhewed you; and who they be, that doe take them from him; I haue ſhewed you too. A man can neuer be a good Subiect, vntill he be one for conſcience ſake; Conſcience can neuer bee rightly reformed but by Gods Word. I haue therefore taken this paynes, my Text requiring it, to ſhew you what in conſcience and by the Word of God, wee that are Subiects, ought to giue vnto our King. Thus if wee behaue our ſelues in this matter of a Subiect, as men of knowledge; then ſhall his Maieſtie haue beſt benefit; and our ſelues moſt comfort by our obedience.

FINIS.

A PRESENT FOR CÆSAR.

The second Sermon.

Made and preached by that famous and faithfull Minister of CHRIST Mr. SAM. HIERON, late Pastor of Modbury in Deuon.

Published since his death according to the perfect Copie which he left written with his owne hand.

IOH. 5. 35.

He was a burning and a shining Light.

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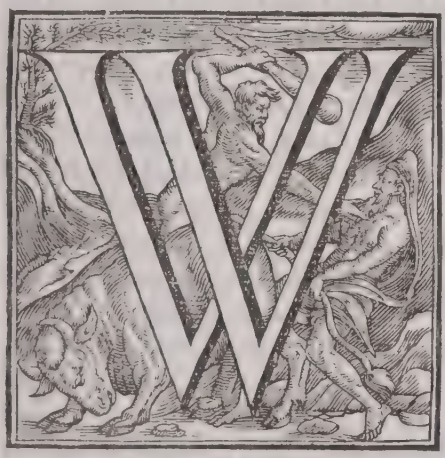
1619.

A PRESENT FOR CÆSAR.

The ſecond Sermon.

VERS. 25.

And to GOD *thoſe which are* GODS.



E haue heard that *Cæſar* muſt haue his due, and what his due is: Now next touching Gods due; (*And vnto God thoſe which are Gods:*) this is neceſſarily to be ioyned with the former: For it is not inough for a man to demeane himſelfe in ſuch ſort, as that hee may among men purchaſe the name and the reputation of a good Subiect, but his courſe muſt alſo be ſuch, as that he may be truely termed a good man, which cannot bee, vnleſſe he make conſcience of that duty, which is owing from him vnto God. Indeede, though the Heathen Writers touching mattters of State and Policie, haue made a diſtinction betwixt a good Citizen, and a good Man, ſo that as they thought a man might be the one, and not the other, yet in Religion we muſt hold otherwiſe, *viz.* that whoſoeuer is truely a good Man, the ſame cannot be but a good Subiect, and that he can neuer bee rightly reputed a good Subiect, that is, ſuch an one as he ought towards the King and the State, who is not a good man, *viz.* ſo diſpoſed, and affected, and tempered in matters of *God*, as is required. He who is not an obedient and conſcionable Subiect for conſcience ſake, is no good Subiect truely: and how ſhall hee bee dutifull vpon conſcience, that hath not

learned the grounds of Conſcience, and is vnacquainted with that which he oweth to him, who is greater then his Conſcience? This I note as an introduction and inducement to that which is now to bee taught, that ſo we may learne not to ſeuer the things, which the Spirit of God hath coupled; *Cæſar* muſt haue his due ſo, as that *God* may not bee debarred of his, and our reſpect and carriage to God, muſt bee manifeſted to bee ſuch as it ſhould be, by our obedience vnto *Cæſar*. Hee that carryeth a right regard to both, hee is indeede a good man. My duty to my King and Soueraigne, is bounded and limited by my duty to God. I muſt know him to be aboue my King: and then my duty to my *God* is to bee euidenced by my loyaltie to my King. I am no good Chriſtian, if I bee not a good Subiect: I cannot be ſuch a Subiect as I ought, vnleſſe I be ſuch a Chriſtian as I muſt Come wee therefore now from the hearing of what we owe to *Cæſar*, to the learning and inquiring of what we owe to *God*. The Doctrine is this.

Doctrine. *That it is not Lawfull for any man to depriue Almighty God of that which is his due.*

You are carefull, ſaith our Sauiour, *(as it ſeemeth) to inquire touching* Cæſars *right, as if you were ſo tender Conſcienced that you would not keepe ought from him that were his. It becommeth you to be at the leaſt, as carefull for God, there is a right alſo due to him, looke you to it, that you giue it him.* Thus is the Doctrine rayſed, God muſt haue his due as well as the King his. Nay he is to haue it much more; [a] *He is the King of Kings, and Lord of Lords.* [b] *By him it is that earthly Kings doe raigne,* [c] *Hee beareth rule ouer the Kingdome of men, and giueth it to whoſoeuer hee will.* If this then be a good reaſon (as indeede it is) to ſay. Euery man muſt haue his due from vs: the Kings Maieſty much more. Then is this alſo a good reaſon. Euery earthly King muſt haue his right, therefore hee much more who is the King of Heauen, and of whom all Creatures, and among the reſt all, euen the greateſt Kings doe hold that which they doe enioy. About the equitie hereof, I will ſpend no more labour. I know there is no man here but hee will yeeld to this generall truth, and ſay, farre bee it from me, that I ſhould not giue the Lord his due; It were a wickedneſſe for me to robbe God. To this therefore I will come (after the faſhion by which I proceeded the laſt day) to declare what that is which is the Lords due. Only let this be premiſed. What is here meant by the Lords due. The conſcionable performance of any good duty is in ſome ſenſe the Lords due, becauſe the ſame is required by him; and ſo euen that which was ſpoken of in the laſt Sermon, by the name of *Cæſars* due, is Gods due, becauſe the Law of God binds vs to it. When we ſpeake therefore of Gods due, we intend thereby that which is more properly, and more immediarely belonging to him; for examples ſake. In an houſe, whereof euery roome and corner is the Maſters, yet that where hee lyeth himſelfe is more particularly called his; ſo whereas all good ſeruices euen thoſe which appertaine to men, are the Lords, hee being the Commander of them, yet thoſe are more preciſely and ſpeci-

a 1.*Tim.*6. 15.
b Pro.8.16.
c Dan.4.22.

ally

aily termed his, which belong to him more directly. And of the dues of this ſort we are now to treate; and theſe may iuſtly bee referred to two generall heads. The firſt I may call his *Prerogatiue*: the other his *Worſhip*. vnder Gods *Prerogatiue* I comprehend two things.

Firſt, *That the things which concerne him, muſt haue the preeminence.* Secondly, *That he muſt haue abſolute obedience in all things.*

Touching the firſt, it is Gods right, that ſuch things as doe tend to his glory, muſt be preferred before whatſoeuer elſe, and muſt euer haue the firſt place. It appertaines to the prerogatiue of a King within his Dominions, that that which is called his ſeruice, muſt be followed before any other mans: as if a man bee an Officer, and there bee a buſineſſe brought to him, which is called *Buſineſſe for the King*, that muſt be done forthwith, and whatſoeuer buſineſſe of his owne he hath at that time in his hand, hee muſt let that alone, to follow the other as the principall; ſo in Gods matters it is, theſe muſt haue the precedence; as a Magiſtrate muſt preferre ſuch things as tend to the glory and honour of God, in the execution of Iuſtice, and in the aduancement of Pietie, before his owne concernements, or the occaſions of his friends. A Miniſter muſt, (as it were) neglect matters appertayning to himſelfe and to his outward eſtate, in reſpect of the Worke of God, to which he is called for the winning of Soules, and for the enlargement of the Church. And euery other man, muſt in euery thing giue Religion the vpper hand; and ſee that God be firſt ſerued. That charge of [d] *ſeeking the Kingdome of God firſt*, muſt in all imployments and courſes be obſerued; How a man may know God and ſerue him, muſt be the firſt, and chiefe, and principall thing which muſt bee cared for. This muſt bee intended before riches, before honour before health before the fauour of men; Riches muſt be neglected, Honour not regarded, Health hazarded, the fauour of men not reſpected in reſpect of this one thing. Hereupon Chriſt reproued him, who being called by him to follow him, and to attend him in the worke of the Miniſtry, though he ſeemed not vnwilling to it altogether: yet would *firſt goe and bury his Father*; and another would [c] *gee take his leaue of his friends.* They which had not learned to know that Gods worke was to be preferred before whatſoeuer elſe, hee held them vnfit to bee his followers. And to the ſame end is that, [f] *If any man come to me and hate not his Father, and Mother, and Wife, and Children, and Bretheren, and Siſters, yea, and his owne life alſo, hee cannot bee my Diſciple:* not requiring a poſſitiue hatred of Father, Mother, Wife, Children, Life; for Religion doth not ouerthrow duty to Parents, nor teach a man cruelty to his wife and Children, or require violence to a mans ſelfe, but this was Chriſts meaning, that he is not fit to be one of his retinue, that hath not learned to preferre duties and ſeruices appertayning to God, before all other reſpects of nature; and to bee ſo diſpoſed, that when the caſe lyeth betwixt eyther his naturall friends or himſelfe, and God, if he doe that which God commands, he ſhall diſpleaſe and offend friends, or he ſhall faile in that expected of him, in regard of them, or

d *Matth.6.33.*

c *Luk.9.59,&c.*

f *Luk.14.26.*

otherwiſe he ſhall endamage himſelfe; if on the other ſide he ſhall apply himſelfe to his friends, or to his owne content, hee ſhall bee defectiue in that which God requires; if I ſay he hath not learned to be ſo diſpoſed, as to giue himſelfe to God firſt in theſe caſes, he is not fit to be a Chriſtian. So then here is the firſt branch of Gods Prerogatiue. His glory, the pleaſing of him, the performance of his ſeruice, muſt haue the preeminence. This muſt be preferred before all other reſpects. I muſt neglect eaſe, credit, profit, life, for the ſake hereof; nay, this muſt bee dearer to me, and more tendred and reſpected by me, then the ſaluation of mine owne ſoule. My ſleepe, my meate, my reſt, my worldly affaires, I muſt not ſet on with theſe, till I haue performed to God that ſeruice which I owe vnto him, and whatſoeuer I put my hand vnto, I muſt firſt conſider how the proſecution thereof may ſtand with the duty which I owe to God, before I reſolue thereon. If I find that it will be an hinderance and impediment to it, I muſt let it alone, whatſoeuer the inconuenience may follow; and when I ſee I may doe God ſeruice, and aduance his glory, I muſt not refuſe or feare any manner of hazard for the ſake thereof.

The next branch of Gods royall Prerogatiue; I termed, *Abſolute obedience in all things*: By this abſolute obedience, I intend obedience without queſtion, without ſticking, and ſtaying, and ſtudying thereon. Herein is a great difference betwixt that which we owe to God, and that which wee owe to man. A Subiect is tyed in a great bond of obedience to his King, a Child owes much yeelding to his Parents, a Wife is lyable to much ſubiection reſpectiuely to her Husband, a Seruant is bound farre to his Maſter: but there is a great limitation in all theſe particulars. It is no ſufficient reaſon for a Subiect to ſay vniuerſally, this I may doe, this I muſt doe, for my King commands me; or for a Sonne, this is lawfull, for my Father chargeth me; or for a Wife, hereof I make no queſtion, for my Husband doth require me; or for a Seruant, this of the goodneſſe thereof, I neede make no doubt, for my Maſter doth enioyne it me. In all theſe, there muſt be a reference ſtill to God, I muſt compare the Lawes of the King with the Lawes of God, the commandements of my Parents with the Commandements of God, the biddings of my Husband with the Precepts of God, the iniunctions of my Maſter with the Statutes of God, I am not tyed to any of theſe without limitation, without condition. But now the Commandements of God are of a more abſolute authoritie. This is a ground ſufficient in any thing, I haue the Commandement of God: I doe not, I muſt not, now in this make any further queſtion, any higher demand; I muſt not here enter into a condition, as being a Subiect, whether this will ſtand with the Law of the King; whether being a Sonne, it will agree with the liking of my Father; whether being a Wife, it will ſort with the approbation of my Husband; whether being a Seruant, it will hold with that which my Maſter doth enioyne; or whether it ſtand with reaſon, and bee ſutable to the conceit of fleſh and bloud; this muſt bee inough, God will haue it ſo; like that

of

of PETER, g *We haue laboured all night, and haue taken nothing, neuerthelesse at thy word I will let downe the Net*; as if he had ſaid, *if I ſhould reaſon with my ſelfe herein, I could haue many obiections, why I ſhould bee vnwilling, after the labour of this whole night in vaine, to make a new aduenture, yet ſeeing I haue a charge from thee, that ſhall preuaile with mee aboue all.* This is abſolute obedience. In ſubiection to men; It is no ſufficient rule of lawfulneſſe to ſay, ſuch or ſuch a Superior doth require it: this is no ſufficient footing for my Conſcience. In ſubiection to God it is otherwiſe, his ſole command makes any thing iuſt, lawfull, reaſonable, neceſſary; It needs no further nor higher authoritie to confirme it, neither can any ſuch weaken or impayre the ſtrength thereof. I may not vnfitly referre to this as a limme thereof, the yeelding that muſt bee in matters of opinion vpon Gods ſole, and (as I may ſay) bare Word. This alſo belongs to obedience; the other I may terme an obedience for matter of practice, this an obedience for matter of iudgement. For this abſolute obedience owe we to God in matters of iudgement, that there is a neceſſitie of beleeuing a matter, and of entertayning it as a truth, vpon his Teſtimonie. Now the Scripture is his Teſtimonie (often ſo termed.) Be a man neuer ſo learned, neuer ſo iudicious, neuer ſo high in authority, either in Church or Common-wealth, yet his ſaying is no ſufficient reſt for my iudgement, in a matter which concernes my ſoule. Euery mans words and opinions and teachings in matters of Religion, muſt be tryed and examined, and brought to the Touch-ſtone; yea, if *Paul* himſelfe were to preach to vs, it were our duty, and our wiſedome like the *Bereans*, h *to ſearch the Scriptures to ſee whether the things which he ſpeaks are ſo*: nay by *Pauls* owne rule, bidding vs i *to hold an Angell accurſed which brings any other Goſpell*: euen ſuch an one were not to be credited vpon his bare auouchment. But now, *ipſe dixit*; *the Lord hath ſaid*, is an abſolute foundation; where that is euident, we may, nay, we muſt beleeue, what ſoeuer our owne conceits, or others diſpoſition to cauill, ſhall obiect. Thus in the Doctrine of Predeſtination, againſt all that fleſh and bloud doth or can oppoſe, *Paul* cites the authoritie of the Scripture, by which to proue the liberty of God, to deale with his owne Creatures as he pleaſeth. k *God ſaith to* MOSES, *I will haue mercy on him, to whom I will ſhew mercy, and will haue compaſſion, &c.* and thereby to confirme the vnlawfulneſſe of man to debate with God: *ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?* which hee fetcheth out, *Iſay.* 45. 9. teaching euery man to reſt touching this, vpon the authority of the Scripture. It ſeemes to thee, O man, this point is hard, ſtrait, cruell, vniuſt, rigorous; but behold, Gods Teſtimonie for it, to this thou art bound abſolutely to ſubmit. And thus farre of the firſt part of Gods due, which muſt not be kept from him; that I call his prerogatiue, hauing two branches. In all the things pertayning to his glory and ſeruice, hee muſt haue the precedence; abſolute obedience muſt be giuen him, both for matters to be done, it is inough that he commands it; and for matters to be beleeued, it doth ſuffice that he hath ſaid it.

g *Luk.*5.5.

h *Act.*17.11.
i *Gal.*1.8.

k *Rom.*9.15.

And now I come to the next part of his due, *His Worſhip*. By his Worſhip is vnderſtood, that more direct and proper ſeruice which wee doe to God for the declaration of our duty to him, of our dependance on him, and of our acknowledgement both to expect and to receiue all good and comfort from him. Here the particulars to be conſidered of, vnder this head of worſhip, are, Firſt, *That hee muſt bee worſhipped:* Secondly, *That he muſt be ſo worſhipped, as himſelfe thinks good.*

That he muſt be worſhipped, it is plaine, *Matth.* 4. 10. This is part of Gods right: yea, it is ſo his right, and his peculiar that hee will not endure the giuing of this to any other. [1] *Him only ſhalt thou ſerue. Worſhip God*, ſaid the *Angell* to *Iohn* to correct his readineſſe, to giue ſome kind of adoration to him; therein hee preſſeth on him a reſeruation of worſhip only to God. God hath not his right, if either hee bee not worſhipped at all, or if his worſhip bee giuen together with him vnto any other. This is the tenor of the firſt Commandement, that God alone is to bee worſhipped. This worſhip of God is either publique in the Congregation, or priuate partly in the family; all the members thereof meeting together to that end, partly by euery ſeuerall perſon apart. My purpoſe is now to ſpeake only of the publique worſhip; not becauſe I account not the other a part of Gods due, but partly for breuities ſake, and eſpecially, becauſe I am ſure that he who makes conſcience, to giue God his due, in regard of his publike worſhip, cannot be remiſſe in the priuate, he will both, haue exerciſes of Gods worſhip in his houſe, and will betwixt God and his ſoule, performe that which is requiſite in this caſe. So then vpon this I reſt as a matter plaine, and ſuch as cannot bee denyed, neither will any open his mouth againſt it, that God in publike muſt be worſhipped.

1 *Apoc.* 22. 9.

Now for the ſecond point: *That hee muſt bee worſhipped as himſelfe thinks good*; It is eaſily ſhewed that it is a part of Gods right to preſcribe his owne worſhip, and man is not to aduenture therein to doe what hee thinks good, but to take his rules and directions from the Lord. [m] *Yee ſhall not doe after all theſe things, that wee doe here this day: that is, euery man whatſoeuer ſeemeth good in his owne eyes.* How ordinarily doth God vrge his people by *Moſes* for matters of his worſhip, to *hearken vnto his Commandements, to walke in his Wayes, to obſerue his Ordinances and his Lawes*, as reſeruing that to himſelfe as his peculiar, to ſet downe and ſhew what hee will haue done in theſe caſes; what ſhould I bee long in this? This is the maine drift of the ſecond Commandement, to tye vp man from deuiſing and inuenting, and coyning the way of ſeruing God in, and by his owne wit, and braine, and to bind him to ſerue and worſhip God, as he ſhall giue order. This then is a part of Gods due as to worſhip him, ſo to hearken to him for rules and orders of his worſhip. God would neuer elſe ſo much complaine of it, as of a kind of wrong and iniurie done vnto him, when mens inuentions and precepts, and the worke of their hands are brought into his ſeruice, then the which notwithſtanding there was nothing more vſually condemned in the Sermons of the Prophets.

m *Deut.* 12. 8.

Now

Now for the more profitable vnderſtanding of this point, touching Gods right and due in the courſe and order of his publike worſhip; I annexe to it theſe three ſpecialties. Firſt, *That there is a due to God in regard of the things wherein he muſt be worſhipped.* Secondly, *A due in regard of the time ſpecially deputed for his worſhip.* Thirdly, *A due in reſpect of the perſons, ſet apart to attend for the good and guidance of his people, in his worſhip.*

In regard of the things wherein God muſt bee worſhipped; Firſt, *That hee haue them.* Secondly, *That he haue them ſo as hee ought to haue them.* The things that hee ought to haue for his worſhip, are, Firſt, *Prayer*; Secondly, *Hearing of his Word*; Thirdly, *Receiuing ſuch outward ſignes and pledges of his grace, and of our obedience, as hee ordaynes.* Theſe were euer the three mayne limmes of Gods publique worſhip; Inuocation, Hearing, and Sacraments. It is Gods due publikely to bee called vpon; which is a reaſon, why the Congregation and place of meeting is called the Houſe of Prayer. It is his due to haue his Word heard: [n] *Take heede to thy foote when thou entreſt into the Houſe of God, and bee ready to heare.* It is his due to haue ſuch Sacraments entertayned as he appoints. So Circumciſion, and the Paſſeouer, before Chriſt; touching each of which, there was a peremptorie commandement that the neglector of them ſhould bee cut off from among the people of God. So Baptiſme, and the Lords Supper, ſince Chriſt; both which are confirmed by Precept, the former, [o] *Amend your liues and be baptized euery one of you, &c.* The latter, [p] *This doe.*

Now next as God muſt haue theſe, ſo hee muſt haue them, as hee ought to haue them: and how is that? In a word, [q] *In ſpirit and in truth.* That is the generall and common appurtenance to the worſhipping of God. *In Spirit*, the heart muſt concurre, as of ſinging it is required, *Epheſ.* 5. 19. a man muſt know what he doth, which *Paul* calleth [r] *a reaſonable ſeruice of God*; and then, *in Truth.* In ſinceritie of affection, For [ſ] *God loueth truth in the inward affections.* A man ſtriues to bee the ſame, and better within, before God, then he ſeemes to be before men. This is the due in regard of the things, wherein he muſt be worſhipped.

The due in regard of the time ſpecially deputed for his publike worſhip, is that, that the time which he hath ſet apart to that end, bee giuen to him accordingly: That time is the *Sabbath day*, which although all dayes are his, as being the Lord of Time, yet by a ſpeciall right it is called his Day. *The ſeuenth day is the Sabbath of the Lord thy God:* and, *Reu.* 1. 10. This day is to be giuen to his publike worſhip; and when mention is made of a day for God; is it not right, that day ſhould be vnderſtood in as large and in as ample a ſenſe for Him, as we doe for a man; as when a workman is hyred for a day, by day is not meant now and then a ſnatch, or a piece of the forenoone only, or a part of the afternoone alone, but all the day is intended; what right or equitie to abridge or ſcant God, when he requires a day, more then Man? So that Gods due for the times of his publique worſhip is an whole day; not that all the day is

n *Eccl.* 4. 17.

o *Act.* 2. 38.

p 1. *Cor.* 11. 24.

q *Ioh.* 4. 24.

r *Rom.* 12. 1.

ſ *Pſal.* 51. 6.

is to bee ſpent in the very acts and performances of Gods publike worſhip, but the whole day muſt bee ſpent, either in it, or in preparing to it, and comming to reape good and profit by it; yea, euen the times afforded that Day to nature for her neceſſarie repaſt muſt bee deuoted that way, and accompanyed with that reſpect.

There is alſo a due in regard of perſons, appointed to attend vpon Gods publique worſhip. Such hath God euer had of old; there were that did miniſter about holy things, Prieſts and Leuites; there are ſuch appointed to be ſtill: the Apoſtle makes thoſe, that *preach the Goſpell*, to become in the roome of thoſe that did anciently [t] *wait vpon the Altar*. Now, there is a due to God reſpectiuely to them, which is twofold: Firſt, That they be accounted of as [u] *diſpoſers of the ſecrets of God*. Is it not Gods due, that hee whom hee ſends, ſhould bee receiued, and that commeth as an Embaſſadour from him ſhould be hearkned too? If God had not a due to him, euen in the reſpect to his Miniſters, and in the making vſe of their Calling, and ſubmitting to their Teaching, how is *God* ſaid in them to *bee deſpiſed*, *Luk.*10.16.? Is it not plaine by that ſpeech, that when contempt and diſ-regard is caſt vpon thoſe, which are ſent with the glad tydings of ſaluation, God loſeth ſomewhat which he ought to haue, and hath not ſo much honour as he ſhould?

t 1.*Cor.*9.13, 14.

u 1.*Cor.*4.1.

The ſecond due to God in them, is their maintenance. God hath not appointed them to liue vpon mens almes and beneuolence, allowable for them to reſtraine or purloyne as they pleaſe; but hee hath reſerued to himſelfe a portion out of euery mans eſtate, for the maintenance of his publique worſhip; ſo that that whereon they are to liue is his due, it is owing to him, and from him allowed vnto them. And to make it plaine, that the Miniſters maintenance is Gods due, appeareth by that place of *Malachy*, *Chap.*3. 8. God telleth the people, they had *robbed and ſpoyled him*: and wherein? *in Tithes*, *&c.* Was God robbed when the Tithe was detayned? then belike the Tithe was Gods due. If any ſhall except againſt that proofe, vnder a colour, that forſooth, *Tithe* was a ceremony, and not appointed ſtill to the end to continue in kind. I anſwere, that let that bee granted (which many Diuines will not yeeld) that Tithes were Ceremoniall, and ſo ceaſed, yet maintenance which is the ſubſtance of Tithe is perpetuall, for ſo hath the Lord ordayned, *That they* * *which preach the Goſpell*, *ſhould liue of the Goſpell*; and being ſo, that is Gods due ſtill, and therefore to be giuen him.

* 1.*Cor.*9.14.

Thus haue I laboured to draw a great deale of matter to a ſhort ſumme, I haue couched it in the eaſieſt and playneſt Method that I could. *Giue God that which is his*, ſaith our Sauiour, wee will all, I know, ſay it is very great reaſon and equitie that wee ſhould. But wee muſt learne out of the Scripture what is his due: His due is either his Royall Prerogatiue, or his ſolemne worſhip. Giue him his Prerogatiue, that is, Let things which concerne his glory and our duty to him, in all things haue the preeminence; and let both things commanded by him be obeyed without queſtion, and things reuealed by him bee beleeued without gaine-

gaine-ſaying. Well, giue him his worſhip. How is that? Let him haue no ſharers with him in matters of that qualitie. Let him be allowed to giue order how hee will bee worſhipped, man not daring to impoſe his deuiſes. Let him be prayed vnto, let his Word be heard, and his Sacraments reuerently entertayned, and let theſe all be done with vnderſtanding and ſinceritie. Let him haue his due-day, one in the Weeke, without clipping it ſhorter then is meete. Let him haue his right in the eſtimation and maintenance of his meſſengers. This is the ſumme of all hitherto. I hope, I haue ſpoken nothing herein without proofe; I know (according as I erewhile ſaid) that neither mine, nor any mans iudgement is to be reſted vpon ſimply, but wee muſt all come vnto triall, but if vpon triall, (I doe not meane a tryall by malice, or preiudice, or a mind bent to cauill, but a tryall in humilitie with prayer to God, and with reſpect to his Ordinance and by the Scripture) it ſhall appeare that that which is ſaid, hath manifeſt ground vpon plaine euidence of Gods Word, then that which is ſaid is no longer to bee reckoned of as the word of a man, but is to bee eſteemed as the Doctrine of God.

I would we could once be brought to ſuch an examination of things taught, we thinke it to be trouble inough to heare, wee are wiſe inough to put our ſelues to an after taske, and ſo wee eſteeme of that wee heare, according as wee taſte it while we heare it, and as it ſauoureth with our naturall palates. Sometimes you heare it ſaid by ſome, that the generall courſe of the Doctrine here taught is falſe and vnſound, and ſo you doe euen let it goe and neuer fall to any due inquirie, wee ſtumble at that, and there lie and goe no further. But God will not be ſo anſwered. He will haue an account from vs why we entertaine any point of Doctrine, and why we refuſe any point of Doctrine: and if any thing now which I haue deliuered to be Gods due, be not credited or beleeued to bee his due, let them that refuſe to accord herein, bee ſure they can giue good reaſon thereof. Conceit and imagination, or this mans ſaying, or that mans opinion to the contrary, theſe are poore, and weake, and ſilly reaſons in this caſe. I come to the Vſe.

The Vſe ſhall bee beſt made after the faſhion of the Vſe of the Doctrine taught the laſt day, *viz.* to apply it to the diſcouery and laying open of thoſe who tranſgreſſe herein, and keepe away from God that which of right he ought to haue. They are of diuers degrees and ſorts, according as the branches of Gods due are diuers.

The firſt ſort are they, who whereas they ſhould of right giue the things of God the precedence, doe the cleane contrary, euen poſte them ouer into the laſt roomes, preferring other things before them. Thus doe they, who make Religion one of the laſt matters they endeauour for; Firſt, they ſeeke riches, gaine, profit, pleaſure, ſuch things as are for the contentment of the outward man; at laſt (it may bee) they will beſtow ſome thoughts vpon thoſe things which appertayne to God, when they haue ſerued all other turnes, then (perhaps) ſome ſhare will fall out for God. This is a common euill, euen to ſerue the World, and the

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Deuill, and the Fleſh, before the Lord. How many be there, the greateſt part of whoſe time, is euen in a manner runne out by the very courſe of Nature, yet notwithſtanding they haue not yet ſet themſelues ſo about the things that concerne the glorie of God, and their owne ſaluation, as is neceſſary? If God ought to be the chiefe and the ſupreme in all things, euery buſineſſe ſhould begin in him, the glorie and honour of his Name ſhould be the end and ſcope of all; we ſhould in him, and with him, and by thoughts and prayers lifted vp to him, ſet on with all wee doe, worke, meate, reſt, all our drift in euery thing ſhould be to doe him ſeruice, and to be the better enabled to be inſtruments of his glorie; but, alas, how little is it thought of? In this is God robbed of his due. Hee ſhould bee ſerued firſt, and his glorie made our chiefeſt ayme; the moſt men care to ſerue themſelues firſt, as if they thought, that at the laſt, when they are good for little elſe, it might be time inough to ſeeke the Lord.

The ſecond ſort are they, to whom the authoritie of God is no ſufficient motiue to obedience, nor no ſufficient ground of Faith. If there come a Commandement from God, for a matter, that is not inough to preuaile with them, vnleſſe they ſhall find the ſame either to bee preſſed by man, or elſe to bee ſuch, as they may doe without incurring the diſpleaſure of man. How many things be there, which we that are Preachers, doe vrge out of the Word of God; and for which wee bring plaine and manifeſt proofe from Scripture, which yet are made no account of in the world, but euen with a kind of ſcorne neglected, becauſe either men feele the weight of no other authoritie therein, or elſe feare ſome inconuenience from men if they ſhall obey? As for example, let it be made plaine out of Gods Word by the example of *Abraham*, that a Maſter of a Family muſt command his Family to keepe the Way of the Lord, and by *Deuter.*6.7. *That hee muſt rehearſe Gods Word continually to his Children, &c.* yet what force hath this with our Hearers, being the plaine Commandement of the Lord; What is the reaſon? there is no Law of man that enforceth it, there is no penaltie to the Purſe that lyeth vpon neglecting it, and it may be if a man doe ſo, hee ſhall bee taxed in the World, and ſcoffed at; vpon theſe grounds the Commandement of God is of no force at all. I might ſhew you many ſuch inſtances. Doe we giue God herein the prerogatiue, when his Law is of no force at all, vnleſſe there be ſome other Law to compell vs, or when as wee are afraid to doe as hee bids, if wee ſee ſomewhat from men to be againſt vs. God commands mee to inſtruct my Family, God commands mee to prepare my ſelfe to the publique exerciſes of his worſhip, God commands to meditate and conferre about the things I heare, God commands to admoniſh where I ſee a fault, &c. What of this? indeed, theſe things I ſee there is Scripture brought for them, and I cannot denie them, but being a Subiect, I ſee no ſuch matter required by the Law of the King, there is no puniſhment nor forfeit, if I doe not thus; being a Sonne, I perceiue no ſuch matter enioyned by my Father; my Maſter, I being a Seruant, vrgeth on mee no ſuch thing, therefore I will not care to doe thus and thus:

thus: How doe I giue vnto him his due of abſolute obedience? This is the obedience I owe him. His Commandements muſt preuaile with me more, then if all the men in the world require me; nay, if all the world be againſt me in that which he commands, I muſt aduenture my ſelfe vpon the wrath and diſpleaſure of them, rather then not doe it. To this head of failing in the point of abſolute obedience pertayne they, whom, in a point of Faith, the authoritie of Gods Teſtimonie cannot ſatiſfie; if they cannot find this and that, to ſuite with their reaſon, and to be equall by, that equitie which they fancy; Gods Teſtimonie in his Word ſhall not preuaile. They haue not learned to ſubdue, and to reſigne their thoughts to God: the matter muſt be made agreeing with their conceit, or elſe it is nothing. Theſe bee points, touching which ſome are not aſhamed to ſay, they will neuer beleeue them; no not when there is as plaine Scripture produced for them as is poſſible.

The third ſort, are all careleſſe and remiſſe worſhippers of God, ſuch as make no conſcience of repayring to the Houſe of God, there to giue him that worſhip which is due. It were all one to them, and they doe not care, though they neuer came to the publike place; they come no more, nor oftner to common Prayer, Preaching, and Sacraments, then they needes muſt. There bee diuerſe of this place, come to theſe but ſeldome through the yeere, and there be a great many of whom it may be thought, that if it were left to their choice what to doe herein, and that they might ſafely without any ſhame or danger from men, ordinarily abſent themſelues, we ſhould ſee them but ſeldome. Haſt not thou a conſcionable diſpoſition of comming to Gods publike worſhip, art thou not glad of the liberty and freedome of Religion, what doſt thou thinke, were there nothing to enforce thee to come ordinarily to Prayer, and Sermons and Sacraments, and that the caſe were ſo that thou mighteſt bide at home, or follow thy worke on the Sabbath dayes without any checke or controlment from man, wouldeſt thou not yet come of thine owne voluntary, out of a reſpect to Gods Commandement, aske thy ſelfe concerning this; ſurely, if it bee thus with thee, thou art an offender againſt this rule of our Sauiour of giuing God his due.

The fourth ſort are all ignorant and ſuperſtitious perſons, that will haue a kind of deuotion, and to Church they will come, and ſerue God they will, and thereof they bragge not a little, but they doe not know, neither will learne how Gods Will is to be ſerued. It muſt bee inough forſooth, that in that they doe they meane well, and that for that they obſerue, they can alleage cuſtome, generall courſe, faſhion of their Fathers, and ſuch like. Theſe ſwarme euery where; if for an vſage in the publike ſeruice of God, they haue proteſted, they will bide to it, it is good, it hath beene ſo time out of mind; if it were good, it is good; aſſoone ſhall you make *Salomons* Foole leaue his folly by braying him in a Morter, as beate them from it. They thinke it ridiculous, and vnreaſonable that they ſhould bee bound to inquire into Gods Word what they muſt doe, and when a reaſon is brought out of Gods Word againſt that

that they doe, they make no account thereof. Doe they giue God his due, that will not ſuffer him to giue order for his owne worſhip, and when God ſaith, thus I will be ſerued; ſhall ſay in effect, nay, but wee will ſerue thee thus, or not at all?

The fift ſort are they, that limit their worſhip of God only to Prayer, and Sacraments, and ſcarce account the hearing of the Word, and the diſpenſation thereof by preaching to bee a part thereof: they were ſtrongly of opinion they may worſhip God well and as they ought, though they heare no Sermons, they reckon the want hereof no mayme at all to Gods publike worſhip. Theſe alſo take from God his due; for it is his due to be heard in his Miniſters, and it is his Will that his Word ſhould be diuided aright for the edification of the people euery Sabbath day: and hee who turnes his Eares from this, all his other ſeruice is abominable.

The ſixt ſort (to haſten and not inſiſt vpon all particulars, but to name the chiefe,) they are alſo detayners of Gods due, who deale not with him in the matters of the Sabbath according vnto right, I meane that right, which the Lord hath vnto that Day. What ſhall wee ſay? muſt God haue his due, the Text is plaine for it: is the Sabbath a part of his due? the words of the Commandement are expreſſe, *The Seuenth day is the Sabbath.* Is not a day to be taken as largely for God, as for vs, in a buſineſſe of our owne? then how doe they giue God his due on the Sabbath, who turne it either in whole or in part to their eaſe, to their profit, to their ſport, to their bellies? If any man can ſhew mee how Gods due is not taken from him by this meanes, I will acknowledge my miſtaking, and neuer more ſpeake againſt this Vſe, but both by my teaching and practice giue all the allowance and countenance to it that I can. In the meane while, I muſt ſay, and I know though I may bee gaine-ſayed, yet I cannot be diſproued, that they which make this day, the day of their great Feaſts, of their Reuelling, Fiddling, Dancing, Gaming, Masking, robbe God of his right, and for ought I know, Theeues and Robbers by the high-way ſide may looke to goe to heauen in their courſe aſſoone as they: *Giue vnto God that which is Gods.* Is the Sabbath Gods? let him haue it: If thou ſpend it, thus and thus as the manner is, it is now not Gods day, but thine: *Six dayes ſhalt thou labour, and doe all that thou haſt to doe*: that which is thy buſineſſe for thy ſelfe, for thy profit, for thy lawfull delight, or for giuing entertaynement to thy friends; there be ſix dayes for this, but the ſeuenth is his, and to bee beſtowed as hee will and as hee appoints; hath God reſerued to himſelfe but one poore day of ſeuen, and wilt thou take it from him? and muſt God then lacke the due attendance of the people in his Houſe, while they are licking of thy Trenchers, and gaping vpon thy diſorders? Oh, that men cannot yet ſee the equitie hereof; I remember what God ſaid once vpon occaſion of mens thinking any lame offering good inough for God: [x] *Offer it now to thy Prince, and will he be content, &c.* So ſay I in this, thou doſt not dare deale ſo with a man. There is a due day put

x *Mal.*1.8.

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in vpon the leaſe to be payd to him that is thy Lord. Dareſt thou deale ſo with him in that duty, as thou dealeſt with God in his due-day. Come in the Morning and cut a Sheaſe or two and then goe thy way, and take thy pleaſure all the day beſides, and ſee whether hee will take this for a ſufficient pay.

The Seuenth ſort, All keepers from Gods Miniſters, that which they ought to haue: God in them is either robbed, or paid of his due: in their contempt, his due honour is withdrawne, in their pinching and vnwilling maintenance, Gods right is taken from him. Whereupon the Apoſtle ſpeaking of this point, of *y making him that teacheth, partaker of all his goods. Bee not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall hee alſo reape.* You thinke you haue to doe with no more but man herein; you miſtake, God is a partie herein, he is either paid or patched with, in theſe payments. I content my ſelfe, with a word hereof. I haue thus laboured to apply this point, and I doubt not but this application finds many guilty of keeping away Gods right, either in his prerogatiue, or in his ſolemne worſhip. Conſider your ſelues, and if ought be laid open, wherewith your conſciences charge you touching your ſelues, looke from me to the grounds whereon I haue built, and in repentance for former fayling, reſolue for the time to come, to *giue vnto God the things which are Gods.* We giuing him that which hee ought to haue, ſhall receiue from him that which we deſire to haue.

y *Gal.6.6,7.*

FINIS.

A BARGAINE OF SALT.

In two Sermons.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST, Mr. SAM. HIERON, late Pastor of Modbury in Deuon.

The latter whereof was the last that euer this Author preached.

Published since his death according to the perfect Copie which he left written with his owne hand.

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1619.

A BARGAINE OF SALT.

The first Sermon.

MARK. 9. 50.

Salt is good: but if the Salt haue lost his saltnesse, wherewith will you season it? haue salt in your selues, and haue peace one with another.

LEt vs looke backe a little into the Chapter, that wee may find out the course and order of the place: our Sauiour had taught the necessitie of cutting off al occasions of offence and scandall, yea, though the same may bee as deare vnto vs, and such as we thinke we can as ill spare as our Hand, or Foote, or Eye; Becausе hee knew this would bee thought an hard saying, therefore he sheweth the necessitie of mortification to saluation in the Verse next before my Text, *Euery man must bee salted with fire.* Hee who escapes the fire which I haue spoken of which neuer goeth out, must passe through another, not materiall, but spirituall fire, which must consume and waste in him his corruptions. *And euery Sacrifice must be salted with Salt.* Who so will consecrate himselfe to God, and giue vp himselfe as a liuing Sacrifice holy and acceptable to him, must bee powdered and manured with such a Salt, by which the lusts of sinne which are in him naturally, may be so mastered and wrought out, as that he may become an holy lumpe, and may not be reiected of him, as one rotted and putrified, and growne lothsome by his sinnes: Now the naming of this salt, necessarily required to the seasoning of euery one that desires to be a sacrifice of a sweet smelling sauour vnto God, gaue occasion to these words tending to the commendation thereof, while it is strong; and to the dispraise thereof, when it is once become vnsauory. By these degrees did our Sauiour discend to this speech. I may fitly diuide it into two parts.

First, A positiue speech. Secondly, A word of aduise giuen to the Disciples thereupon.

The speech is parabolicall: by it as Saint *Paul* saith, of the two sonnes of ABRAHAM, *there is another thing meant.* It was ordinarie with our Sauiour to open his mouth in parables. Indeede there is nothing that makes a matter more plaine to vnderstanding, nothing strikes a deeper impression into the memory then a Parable, when it is rightly vnderstood. In handling our Sauiours Parables, though I will not say with Popish *Caietan* that it is euen almost impossible to apply them, yet there is great heede and circumspection to bee vsed in expounding them. A man may easily straine too farre, and like him of whom *Salomon* speaks, *which wringeth his nose may make the bloud to come.* According as many Instances may be giuen out of Popish Comments, as in that particular touching the Traueller betwixt *Ierusalem*, and *Iericho*, and *falling among Theeues*, by whom, as they will haue to bee meant *Adam* surprised by the Deuill, so they make vse of his being *halfe dead* to proue that *Adam* was not vtterly spoyled of all his first excellencies: and then as by the two pence, giuen to the Host they vnderstood the two Bookes of the *Old* and *New Testament*, committed to the Church for the restoring of decayed man, so by, *whatsoeuer may be laid out more*, they will haue to be meant vnwritten verities, and Ecclesiasticall Traditions whereto they would haue this place giue some countenance. I could, if it were fit, present you with a large suruey of such enforced collections out of the abuse of Parables. It is said not amisse that in a Parable there are, three things considerable. First, *Contex*, the rind or barke, that is, the words and termes wherein it is deliuered. Secondly, *Radix*, the roote, which is the scope to which it driues. Thirdly, *Fructus*, the fruit, which is to be gathered from it. When the rinde is wisely put aside, and the roote discouered, what the fruit is which groweth thereon will be easily knowne. But for this Parable wee shall not bee put to any great strait to find out what it meanes; hee himselfe that deliuered it hath elsewhere reached out a light by which wee may see into it. *You are the Salt of the earth*, said *Christ* to his *Apostles*; and wherefore, but in regard of their Ministry. By the *Earth* wee are vnderstood, saith *Augustine*, and they the Salt of the Earth because they are to bee, *totius Orbis Magistri*, saith *Chrysostome*, to be the instructors of the earth. Will you therefore that I take of the *Rhetoricke* of these words, and present you with the plaine and naked English thereof; Then that *Salt is good*, is as much as to say a preaching Ministry is good. The men of the world were all in their naturall estate, without any smacke of grace, without any relish, or taste of goodnesse: the *Apostles* were to season them, how? but by the execution of their Ministry, which way can any man else deuise it should be, in case he had a mind to cauill: and what Ministry was theirs but a preaching Ministry? *Goe yee into all the world, and preach the Gospell vnto euery creature.* Another kind of Ministry was not knowne, nor thought of in their times, so that this interpretation cannot be gaine-said. It were idle to thinke that

Gal. 4.

Pro. 30. 33.

Matth. 5. 13.

Mark. 16. 15.

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our Sauiour had here no further ayme, then to ſpeake of our ordering houſhold ſalt and to tell vs how good that is; and ſhall any preſume to giue another ſenſe of ſalt when Chriſt himſelfe hath expounded it touching the emploiment of the *Apoſtles* in the worke of the Miniſtry. Reſting therefore vpon this, I diuide this firſt part of my Text into two portions. The firſt ſheweth the vſefulneſſe of a preaching Miniſtry. *Salt is good.* The ſecond declareth the ilneſſe and vnprofitableneſſe of the contrary. *But if the Salt haue loſt his ſaltneſſe wherewith will you ſeaſon it?* The plaine Doctrine then is this.

That a preaching Miniſtry is a thing in it ſelfe of very great and neceſſary vſe in the Church of God. *The firſt Doctrine.*

The teaching hereof is the maine purpoſe of theſe words. Materiall Salt ſuch as wee daily vſe in our houſhold buſineſſe, was not the thing at which he aymed, only this, by a temporall commoditie it pleaſeth him to ſhaddow out a ſpirituall benefit, and by the reporting well of our common ſalt to let vs know the worth of that inward ſeaſoning by which the ſoule is preſerued vnto life eternall. That ſeruice of diſpenſing the word of life and grace among men wherein his *Apoſtles* were imployed, is that *Salt* which is intended in this place. Looke of what vſe ſalt is, for matters belonging to the body, of the ſame, yea, of farre greater, this is, for the things which appertayne to the ſoule. Euery one knoweth that Salt is that which giueth reliſh and taſte to all things which man eates. *That which is vnſauary ſhall it be eatten without Salt? Vita humana ſine Sale nequit degere; The life of man cannot conſiſt without Salt.* This, that all things are made taſtie through Salt, is the reaſon that Learned men doe apply this to the Ornaments of the mind, the fruits of a good wit are termed *Sales*, and hee which hath no matter of worth in him, that is altogether groſſe and and abſurd, the Latins terme, *Inſulſum, Inſipidum*, as it were a man without Salt, vnſeaſoned, and vnſauery. I haue heard therefore that in ſome parts of *Italie*, it will be taken for a great indignitie, if a man haue, as he is at meat by one that ſits with him, ſalt offered to him, he takes it for a ſecret inſinuation that he is reckoned but a foole, a fellow that wants Salt, that is to ſay, hath but a little wit. Who knoweth not the power of ſalt to preſerue from putrifaction, in ſo much as that which without it would quickly periſh, by the ſtrength and operation of ſalt, hath as it were a new life put into it, and is made able to endure ſound and ſweet a long time. It is a thing by men of iudgement reputed to bee very phiſicall, and to bee very holeſome to mans body, whence came the ancient preſcript of Phiſicians for the waſhing of Infants newly borne with Salt before their ſwaddling. Thinke not I by the way giue any countenance herein to the Popiſh vſe of ſalting little ones at their Baptiſme. Bleſſed be God, that that Salt was long ſince taken away in the Voider, it is a Phiſicall vſe I ſpeake of, a thing which the Spirit of God giues allowance to, in comparing the ſtate of the *Iſraelites* before his cleanſing them, to an Infant whoſe Nauell is not cut, who is neither *waſhed with Water nor ſalted with Salt.* It is obſerued to bee a faſhion in ſome

A foureſold vſe of Salt.

1. *Iob 6.6. Eraſmus.*

2.

3. *Ezek. 16.4.*

ſome Countries to ſet whole pillars of Salt where their Cattell liue, by the licking whereof they recouer ſtrength and health when they are ill diſpoſed.

4. What is it out of which fruitfulneſſe commeth in the earth, but the ſaltneſſe thereof. It is found in experience that all earth, the better, the fatter, and the more fertile it is, out of it, ſo much the more, ſalt may be extracted. That which in all our coaſts we put into the ground and which cauſeth it to become the more fruitfull, what is it but a kind of ſaltiſh ſpirit, or vigor, that is in it? Our Sand which wee fetch from the Sea, it is only the ſaltneſſe thereof that makes it to become ſo vſefull as wee find it. Euery man knoweth that if it lie ſo long in the heape together in a ſummers day, vntill the ſaltneſſe bee drawne out of it by the power of the Sunne, it becommeth ſo much the more weake to produce that good which is deſired in the ground. Our Sauiours words here in the following part. *viz.* that *Salt becomming vnſauory is good for nothing*, are an argument that in it ſelfe ſo long as it retayneth its due ſtrenght it is very good for the fatting of the earth. Thus haue I in few words acquainted you with the goodneſſe of that creatnre of ordinary ſalt which is here mentioned. It is obſerued that there are none of all the creatures, of which God is found in all the Scripture to haue ſaid in particular, *they are good*, but only *Hony*, and *Salt*; *Pro.* 24. 13. and *Salt* here; Indeede in generall, it is ſaid, *that God ſaw all his creatures and they were very good:* but of none it is ſo ſpoken in ſpeciall, yea and that ſince the time of corruption and ſinne, but only of theſe two, and thereupon it is concluded, and (as I thinke) iuſtly, that there is ſome more ſpeciall worth in thoſe two, then men generally be aware of. Touching Salt, we ſee it is of great vſe for ſeaſoning, for preuention of putrefaction, for medicine and for fructifying. Now this ſpirituall ſalt, the preaching of the Word is of like vſe for the ſoule and the things thereof, that this other is for the body, and the matters appertayning thereunto.

Pro.24.13. *Gen.1.31.*

Foure vſes of a preaching Miniſtrie.

1. This ſeaſoneth with grace, and is therefore called, *The Word of Grace.*

Act.10.32.

2. This preſerueth from putrifying, and is therefore termed, *Wholeſome Doctrine.*

Tit.2.1.

3. This is a kind of ſpirituall Phyſicke, and is therefore ſtiled, *The Word of Life.*

Act.5.20.

4. It furthereth the fruitfulneſſe of Gods people in good works, and is therefore ſaid to worke in thoſe, *That are beleeuers.*

1.Theſ.2.13.

Thus looke whatſoeuer this earthly Salt is good for in a naturall ſenſe, the ſame is this miniſteriall Salt good for, in a ſpirituall meaning, what is man in himſelfe, but an vnſauory lump, hauing not in him ſo much as a dram or mite of goodneſſe. What is his heart, but a very roote of rottenneſſe, yeelding out nothing but that which *defileth the man?* What power is in him to cure himſelfe, when the *Imaginations of his heart are only euill?* What fruit of holyneſſe can hee bring forth who is euen *Reprobate vnto all good works*? Thus is man without this ſalt; ſo that

Rom.7.18. *Matth.15.18.* *Gen.6.5.* *Tit.1.16.*

that looke of what neceſſitie Salt is in euery family, of the ſame, yea, of farre greater is the preaching of the Word in the Lords houſhold. *Except yee beleeue that I am hee, yee ſhall die in your ſinne?* there is a certainty of rotting in our ſinnes without Faith: and how ſhall wee haue Faith, without the Word of Faith. *And this is the Word of Faith, euen that which is preached. How ſhall men beleeue it?* The man of *Macedonia* whom *Paul* ſaw in a viſion, praying him to come thither, and there to beſtow his preaching paines; in what words did he deliuer his requeſt, *Come and helpe vs.* Doth not that argue the vſefulneſſe of preaching. It ſhould ſeeme they of *Macedonia* were in the way of being vtterly vndone without a Preacher. They were without all ſauour of grace, all relliſh or taſte of goodneſſe, till it was wrought within them by a preaching Miniſtry. What were the *Romans* without this Salt, and before they were thereby ſeaſoned? the very *Seruants of ſinne*, but by this they came to bee *full of goodneſſe.* What the *Corinthians? Gentiles carryed away to dumbe Idols:* but after that God did manifeſt the ſauour of his Knowledge among them by the Miniſtry of *Paul*, they did abound in euery thing, *Faith, Word, Knowledge, Diligence*; and *their zeale prouoked many.* What the *Galathians?* but, *doers of ſeruice to them which by nature were not Gods.* But behold, by hearing of *Faith preached, they receiued the Spirit.* What were the *Epheſians?* but ſuch as *had their conuerſation in time paſt in the luſts of the fleſh?* but when the Word of Life was diſpenſed among them by the *Apoſtles* preaching, there were many beleeued and ſhewed their works, and the Word of God *grew mightily and preuailed.* I could ſay the like of others by declaring what they were in themſelues, and what alteration followed in them by a faithfull Miniſtry, which ſerues fully to iuſtifie this Doctrine, in as much as thereby it is euident, that till men are brought to the knowledge of God in Chriſt by preaching, they are without all ſauour of good, and are lothſome and corrupt before the Lord. What is that which makes men vnſauory in the Noſtrils of God, and rotten in themſelues, but the power of their owne Luſts, the raigning of ſinne in their mortall bodies? Theſe in men are like thoſe humours and that remainder of bloud which is in that fleſh we buy for food, which cauſeth it to putrifie and to become offenſiue and vnholſome without ſalting. Now how ſhall theſe ouer-ruling Luſts be maſtered and ſubdued, but by that which is termed, *Mortifying of our members, &c.* And how ſhall men be brought to this, but by the preaching of *Repentance.* If they bee not pricked in their hearts by ſome preaching Miniſtry like the Iewes that heard *Peter*: If they be not made to feele the power of that Word which is as fire, and as the hammer, *breaketh the ſtone*: if by the crying out of ſome *Boanerges*, ſome ſonne of thunder; they come not to the ſight and feeling of their ſinnes, their wounds cannot but putrifie, there is no ordinary hope of their comming to amendment of life out of the ſnare of the Deuill, by whom they haue beene, taken captiue at his will. Thus I hope it appeares, that this ſpirituall *Salt is good*, a matter of ſpeciall vſe in the Church

Iob.8.24. *Rom.10 8.* *Verſ.14.* *Act.16.9.* *Rom.6.20.* *Rom.15.14.* *1.Cor.12.2.* *2.Cor.8.7.* *Cap.9.2.* *Gal.4.8.* *Gal.3.2.* *Epheſ.2.3.* *Act.19.18, 20.* *Col.3.5.* *Act.2.37.* *Ier.23.29.*

Church of God. To ſpeake of an ordinary courſe: no ſeaſoning with grace, no purging from the matter and cauſe of ſpirituall rottenneſſe our inbred Luſts, no curing of the maladies and ſickneſſe of our ſoules, no attayning to fruitfulneſſe in good works, but by the meanes of a preaching Miniſtry. It was for their preaching that the *Apoſtles* were called the *Salt of the Earth*: This courſe to which they were called is that Salt which for the goodneſſe and vſefulneſſe thereof is commended by our *Sauiour* in this place.

Obiect. It may (perhaps) be obiected (for I know no point with which men are more apt to picke quarrels then with this) that albeit this Text may proue the vſefulneſſe of the *Apoſtles* Miniſtry and the goodneſſe thereof, and that it was the ſalt and ſeaſoning of the world, yet it inforceth not the like vſe of a preaching Miniſtry now; for why, wee haue now the *Apoſtles Doctrine*, wherewith they ſeaſoned the World in the Booke of their *Acts*, recorded by Saint *Luke*, and in the *Epiſtles* written by ſome chiefe among them, what neede we more?

Anſw. I anſwere, Firſt, that the whole world in it ſelfe, euen to this day, lyeth in wickedneſſe, and doth as much ſtand in neede of an inſtrument and meanes of ſeaſoning as it did when the *Apoſtles* liued. Nor to thinke the world now needing ſpirituall ſalt, as much as then, ſhould not haue a ſupply in that kind prouided for it by God as well as then, muſt needes lay an imputation vpon God of want either of power or care: either he cannot doe now for his Church as heretofore, or he is more regardleſſe of it then in times paſt. Secondly, if he haue ordayned a ſalt for the ſeaſoning of the world, what reaſon is there it ſhould be any other then the preaching of the Word? For if there were formerly a neceſſitie of the *Apoſtles* preaching for the ſeaſoning of the world, notwithſtanding the world had in it the writings and Sermons of the Prophets, in which thewhole Councell of God was comprehended, it can be now no good reaſon, that our hauing the *Apoſtles Doctrine*, written, ſh ould make the ſeruice of preaching to become ſuperfluous: eſpecially ſeeing wee find the *Apoſtles* to haue appointed a continuation of that *Act* of preaching, in thoſe places in which they had planted the Profeſſion and Goſpell of *Chriſt Ieſus*. Elders both teaching and gouerning, *They ordayned in euery Church*; and commanded the people to make much of ſuch; *to obey and ſubmit to them, as being the watchmen for their ſoules*; vpon them they called, *to fulfill their Miniſtry*; and *to take heede to themſelues and to the flocke, feeding them willingly and with a ready mind*: So that it is but a poore weake exception in yeelding the *Apoſtles* preaching to haue beene ſalt, to deny preaching now to bee ſo: God hath not left his Church now without a meanes of ſeaſoning: there was vſe of the *Apoſtles* preaching when the Writings of the Prophets were on foote; why not as well now when the Writings of the *Apoſtles* are abroade. And the Apoſtles not thinking either their owne writing or preaching to bee ſufficient, for the ſtanding and perpetuall good of Gods Church, appointed a ſucceſſion of Preachers, which might teach others alſo. I cannot but

Act. 14.23.

Phil. 2.29.
Heb. 13.17.
Col. 4.17.
Act. 20.28.
1. *Pet.* 5.2.

but note that of *Paul* in the end of his Epiſtle to the *Hebrewes*. *I beſeech you ſuffer the words of Exhortation.* What were thoſe words of Exhortation, which he would haue them ſuffer, but the further preſſing of the things written by him, by their owne Paſtor? *I haue written vnto you in few words.* Thinke it not enough you haue my Epiſtle here with you, things in it are ſhort and much abridged; you muſt beſides it haue regard to your ordinarie teaching. So that I remayne ſtill confident in this Doctrine, that to this day the preaching Miniſtry is the ſalt here meant, without which men vſually rot, and putrifie, and periſh in their ſinnes. 2.Tim.2.2. Cap.13.22.

Firſt, this Doctrine ſerues very directly to poſſeſſe vs with that truth which is not to this day ſo generally receiued, and ſo vniuerſally entertayned as it ought, and it is touching the neceſſitie of Preaching. The moſt part thinke verily they may doe well enough for ſaluation, though there were no ſuch thing in vſe, and many there are who perſwading themſelues they haue Religion, and Grace, and ſauing Knowledge not a little, yet will by no meanes acknowledge any beholdingneſſe herein to this courſe. Wee ſee what continuall barking there is againſt this ſeruice euerywhere, as if it were ſo farre from being vſefull, that it is rather to be reputed hurtfull, and the very cauſe of a great deale profaneneſſe and hypocriſie amongſt men. It is rather accounted the Leauen that hath ſoured all, or the *Colloquintida* in the porridge, which hath poyſoned all, then the ſalt which doth ſeaſon all. Now againſt all the conceits, and challenges, and exceptions of men, wee may bee bold to oppoſe this golden *Maxime* of our Sauiour, *Salt is good:* There is not more neceſſitie of Salt in common life, then there is of a preaching Miniſtrie for our ſpirituall life: and let men thinke what they will, they cannot ordinarily haue any true ſauour of grace, any taſte of godlineſſe, vntill it is wrought within them, and conueyed into them by this meanes. When God of old, among the Iewes, eſtabliſhed the forme of his owne ſeruices, and the order of his ſacrifices, he commanded that euery ſacrifice ſhould be ſeaſoned with Salt: ſome ſacrifices conſiſted of Beaſts, ſome of Birds, in ſome was Wine, in ſome Oile, in ſome Hony, in ſome Meale, but in all Salt; whereof was this a type, but of that inward grace, and holineſſe, and obedience, which if a man want, all his ſeruices and deuotions which he tendreth vnto God, are vtterly in vaine? There is a certayne ſpirituall Salt wherewith we muſt be powdered, to the end God may accept vs: and haue *Salt in your ſelues,* ſaith our Sauiour to all his, generally. Now whence ſhall this come but from this courſe, which our Sauiour is pleaſed to honour with this report, that it is the ſalt of the earth. If you take away preaching, you take away the ordinarie meanes of grace from amongſt men. Doeſt thou thinke thy ſelfe to haue grace, and yet wilt not beleeue that this is the meanes by which it was firſt begun, and muſt ſtill be confirmed and encreaſed in thee? I ſay plainely, thou haſt no grace at all. Shew me, if thou canſt, any other meanes ſo neceſſarie of ſeaſoning ordayned by Ieſus Chriſt, then is this of a preaching Miniſtrie. Neuer did Chriſt ſay to any but to Preachers, *Eſtis ſal terræ*; *Yee are the ſalt of the* 1. *Vſe.* Leuit.2.13. Mark.9.49. Col.4.6. Mark.9.50.

the earth. Oh that we could be perſwaded that wee can no more liue an heauenly life without preaching, then we can a naturall life without ſalt: ſure, our Sauiour was pleaſed to vſe ſuch a familiar Parable of an houſehold commoditie, that whenſoeuer we haue (as euery day we haue) occaſion of vſing this creature Salt, we might be put in mind of the neceſſitie of preaching: according as before hee vſed the ſimilitude of Leauen, in a manner to the ſame end. It were an excellent meditation, if when we are at meate and are reaching to the ſalt, in a manner for euery bit; if when we occaſioned to vſe ſalt in our houſhold buſineſſe, for the ſweet keeping of that prouiſion, which wee meane to reſerue for a following time; if when we are buſie about our Sea-ſand, for the manuring of our ground, the ſaltneſſe whereof is that which makes it profitable, wee would then remember the neceſſitie of this ſpirituall Salt, and learne by the vſefulneſſe of the one to conclude the neceſſitie of the other. It may be wondred (haply) that it being ſo manifeſt by the Scriptures, that the preaching of the Word is of ſo great vſe, yet it ſhould bee ſo generally miſliked, and reiected, and repined at amongſt men; but the reaſon is ſoone giuen; Salt hath a kind of ſharpe and biting qualitie, and when it is applyed to a raw place it ſmarteth not a little: here is the cauſe that the preaching of the Word hath ſo few friends. When it lighteth vpon our ſecret ſweet corruptions, it fretteth, and the working thereof is ſomewhat irkeſome and vnpleaſing at the firſt. It is like a potion giuen by the Phyſician, which is a burthen to the ſtomacke, and is kept in with much adoe. Oh how it vexeth the Whoore-maſter, the Drunkard, the Vſurer, the proud Perſon, the Oppreſſor and the Tyrant of the world, the Deſpiſer of good things, to haue this Salt rubbed hard vpon their ſores? They would rather haue Sugar caſt vpon their wounds then Salt. This makes men ſay of preaching ſometimes, as *Amaziah* ſaid of *Amos* his Doctrine; *The Land is not able to beare all his words.* Who can endure it to be ſo dealt with? ſo proceeded with? But if men were wiſe to conſider the good that followeth vpon this, and how happy it is for a man to haue the ſtrength of ſinne ſubdued and mortified, euen that very thing which makes them repine againſt this Ordinance of God, would make them to loue and eſteeme it ſo much the more. Let this then be the firſt Vſe of this Doctrine, to ſettle vs in this, the neceſſitie of preaching. We are all for ſpirituall things, no other then a rotten, corrupted, and vnſauory lumpe, vntill this hath ſeaſoned vs, we are barren and emptie of grace, and reprobate to good works, vntill this hath made vs fruitfull. How happy ſhould I account my ſelfe, if I might through the mercy of God, preuaile ſo farre with any, as to prouoke them out of the ſenſibleneſſe of the neceſſitie of this Ordinance of God, to endeuour, not hauing it, to enioy it, hauing it to be thankefull for it, and to make vſe of it as they ought. Oh ſeeke it, you that want it, ſtriue if you can to draw it to you, to ſettle it amongſt you: if you cannot draw it to you, then draw your ſelues to it. If there come in a Barke of ſalt at *Plimmouth*, or *Oſon*, or ſome other Hauen Towne, doe you not fetch it? Is this

Cap. 13.21.

Amos 7.10.

ſpirituall

ſpirituall Salt brought in by the hand of God here, or there, or yonder, and will you not ſtriue to bee prouided with it, where it is? I remember how in Scripture a Doue, or a Pidgeon, is a terme applyed to the Church and People of God, and ſometimes ſome qualities of theirs are commended vnto Chriſtians. Chriſt often calleth his Spouſe the Church, *his Doue*, in the *Canticles*: and the Prophet *Iſaiah* foretelling the comming in of the *Gentiles*, into the Church of God, and their ioyning to it; compares them vnto *Doues, flying in at their windowes*: and, *Bee you innocent as Doues*. Now, a Doue, a Culuer, is a bird that loues ſalt exceedingly. It is a faſhion for the drawing of Pidgeons to a Doue-cote, to ſet ſalt ſtones there, which being once found they flie thither by heapes. Certainely, the ſpirituall Doues doe as much affect the ſpirituall Salt, and they will flie farre and neere to haue their fill thereof: and indeed, they who can ſit ſtill and doe well enough without it, well may I ſay, they bee rather Kites then Doues. Now, for you which haue it, doe you know your owne good? I pray God you doe. It is euen the very chiefe appurtenance to the ſeruice of God: therein right like ſalt, which is firſt ſet on the Board and laſt remoued, as being that whereof there is a generall vſe thorowout the whole meale. They bee but ſuperfluous meates which come when the ſalt is gone: to the mayne ſubſtance of foode ſalt neceſſarily appertaynes. Learne to eſteeme it as is fit, take euery one from it for his owne turne, and helpe you thoſe that doe ſit by you. It is an old Tradition, which I approue not, that if the ſalt fall vpon the Table it is bad lucke: I know that is but a toy, but this I am ſure, that if this Miniſteriall ſalt be ouerthrowne, it is a bad preſage. Rottenneſſe, and putrifaction, and abomination to God, cannot chooſe but be the conſequent; this is the firſt Vſe. Is this ſalt good by our Sauiours Teſtimonie, and ſhall it not be ſo by our acknowledgement? well then, and ſhall wee ſay 'tis good, and then verifie the old ſaying: *Probitas laudatur & alget*. Honeſtie is commended, but it is let to be a cold for all that: ſo ſhall we commend this Salt and yet not regard it? Happy is that ſtomacke that is euen ſicke without it, and thinks nothing to taſte well in his not enioying it. *Thou knoweſt*, ſaid the men of *Iericho, our Townes ſituation is pleaſant, but the Water is naught*: What did the Prophet doe? *Bring me a new Cruſe and put ſalt, &c*, Alas, many a Towne there is, that ſtands in a ſweet aire, fine houſes, many commodities, but the Water is naught, they want thoſe *ſtill Waters*: none haue they of that *Riuer whoſe ſtreames make glad the Citie of God*. Sure, no ſuch way to heale this hurt as the Prophets medicine. Take ſome of this ſalt, and put in a cruſe, &c. Set vp a painefull, faithfull, conſcionable Miniſter of Gods Word there, your Waters ſhall bee healed, other outward diſtaſtes ſhall by this become ſauoury. I pray you conſider this point, and the Lord giue you vnderſtanding in all things. If you can confute me, doe you hardly, and I will thanke you, if you cannot yeeld to me: and endeuour to haue this ſalt among your ſelues, pinch in other things to be ſupplyed in this, one diſh well ſeaſoned, is better then a whole Board full, freſh, and flaſh, and

Iſ.60.8.
Matth.10.16.
2.King.2.19,20.
Pſal.23.2.
Pſal.46.4.

vnſauory. In ſome places men plead want of ableneſſe, to reach to the charge of procuring and maintayning ſuch a benefit. Beloued, bee not miſtaken: I will not ſpeake to the abaſing of a fit preparation for a man that laboureth in the Word, and in Doctrine: but bee you not deceiued. All ſalt doth not looke to bee put in Siluer and Gold, but Pewter, and Wood, and Stone, will content ſome. Some Prophet of the Lord, will
2.*King.*4.10. with *Eliſha* be well pleaſed with a plaine Chamber with walls, without any greater furniture to it, then a Bed, a Table, a Stoole, and a Candleſticke. I doubt not, but there are diuers of good competent gifts, that in zeale for God, and in deſire to doe good, would be glad to be employed vpon eaſie termes. I will conclude this point therefore, with an alluſion to a ſpeech of our Sauiours. *Now he that hath none, let him ſell his*
*Luk.*22.36. *Coate and buy him a Sword.* So ſay I, they which haue none, let them ſell their Coates, reſtraine themſelues in their other contentments, and ſeeke to be furniſhed with this ſalt. *Salt is good.*

2. *Vſe.* Secondly, This may be alſo commended to the conſideration of thoſe that are called to the worke of the Miniſtry. If our labour in the Word and in Doctrine, bee as vſefull and neceſſary in the Church of God, as ſalt is in the family: why ſhould we not endeauour to make it common? A thing of this nature ought not to be reſtrayned, and as the ſalt melts it ſelfe away in being applyed to our houſhold vſes, ſo ſhould the Miniſters of God euen ſpend themſelues for the peoples benefit, which was the
2.*Cor.*12.15. reſolution of the Apoſtles. *I will moſt gladly beſtow, and will be beſtowed for your ſoules.* What pitty, that euery Congregation is not furniſhed with this ſalt? ſhall it be accounted a defect in an houſe to haue no ſalt, and no mayme to a Pariſh to haue no preaching Miniſter? And what good commeth by ſalt if it be kept in a Barrell, or Tub, and not applyed to occaſions? and ſo what profit of a man learned and able to inſtruct, vnleſſe hee ſhall accordingly make conſcience to vſe his talent for the common benefit?

This is a point deſerues preſſing too: there is much ſalt is kept vp too cloſe, ſet vp as it were in a Cupbord and kept couered ſeldome brought forth but vpon high dayes, and vpon ſome ſpeciall feſtiuals. It is pitty the people ſhould be kept ſhort herein of their allowance, and that they ſhould be faine through our ſparingneſſe to make many a Sabbath meale without it. We doe our ſelues hurt hereby too, wee grow by our owne negligence more vnſauory, whereas by our conſcionable forwardneſſe this way, there would ſtill be an addition to our ſtore. Let vs rouze vp our ſelues, to deale herein more liberally with the Lords Family, let them haue full meaſure herein, yea, as wee ſaid *Water* meaſure, heaped vp; though ſome wantons may become full with plenty, and may grow into a deſpiſing thereof, yet the hungry ſoules will bee the more frugall, and they will diligently picke vp euery crumbe. And here by the way, wee may haue a direction, how to deale in the diſpenſation of the Word, not only propounding matters in a generalitie, as if a man ſhould ſet the ſalt in the middle of a Table, for euery man to reach at his owne pleaſure,

pleasure, but applying it home to euery one, and laying a portion, as it were, vpon euery ones trencher: some may take too much, some too litle, some none at all, while euery one is left to himselfe. The Minister is an Officer on purpose to iudge in this case what is fit. In our thus doing, so many as haue iudgement and grace, will accept our kindnesse, and though some rude or proud ones may reiect our offer, praying vs not to trouble our selues, they can helpe themselues well enough, yet they shall shew themselues therein to be but vnmannerly, for, to put it backe againe into the place is no good fashion, to throw it ouer the shoulder, or to scatter about the Table is inciuilitie.

Thus here is an Vse for vs also: Let vs neither scant the Lords People of their necessary allowance, it is no good hearing when salt is ouer dainty, neither let vs leaue euery one to his disposition in receiuing it, but see that euery man bee particularly furnished according to his neede. So of the first portion of the first part of my Text: *Salt is good.* Now of the next, the ilnesse and vnprofitableneſse of the contrary.

If the Salt haue lost his saltnesse, wherewith will you season it?

If the Minister cannot season the people committed to his charge with wholsome Doctrine, What shall bee done to him, what shall bee found to make him good? to make this vp, wee must necessarily annexe that which our Sauiour addeth, *Matth.* 5. 13. and *Luk.* 14. 34. *It is thenceforth good for nothing, but to bee cast out and to bee trodden vnder foote of men.* For indeede though here it bee not expressed, yet it must necessarily bee vnderstood, for if the salt vnsauoury bee not helpeable by any meanes, wherefore is it good? the Dunghill is too good a place for it, the high-way where euery man goeth and trampleth, is fit enough to receiue it; and so, if a man beare the name and title of a Minister, and stands vp for a guide of soules, and either is such an one as hath no power to season, neither endeauours nor cares to haue, or else, is one who through neglect and want of conscience hath lost his strength, What shall be found to doe a cure vpon such an one, there is no remedie, but casting out, euen with a kind of contempt, must bee his portion. This is, as I may so say, the plaine Song of our Sauiour descant, which, what Musicke it will make in our eares, I know not, what it ought to make, I am not ignorant, and I shall shew anon: only first, for fuller explanation of this place, I am to adde this; namely, whether it be possible for Salt to become vnsauory, and to bee vtterly without all seasoning power?

An ancient writer, *Hilarius* vpon, *Matth.* 5. saith. *Natura Salis eadem est, nec immutari vnquam potest.* Perhaps in experience wee shall seldome find salt so to be spent out in the strength thereof, as that it vtterly loseth its natiue taste: yet for my part I cannot but thinke by this speech of our Sauiour, that it is possible for salt to lose the vigor thereof, and to become weake and without power of making that salt to which it is applyed. No doubt we find some salt, more forcible and strong in nature then some other, and that a lesse quantitie thereof will goe further

in vſe, then a great portion of ſome other; which in my opinion, is an argument that ſalt may ſo farre degenerate, as to bee altogether vnfit for ſeaſoning. Why ſhould wee thinke our Sauiour would put a caſe of a thing which cannot happen. If for Salt to loſe the ſauour thereof, had beene knowne to bee a matter vnpoſſible, it muſt needes haue much weakned, that, to which it was the purpoſe of our Sauiour to apply it. I haue heard from ſome who vſe to ſalt Fiſh, as Pilcherds in theſe parts, that the ſalt which hath beene once applyed to the ſalting of ſuch a number, will ſerue againe and againe, yet ſtill ſo that it ſpends it ſelfe out, and at laſt it is not vſefull, that which it hath extracted from out of the fiſh, in the end ouercomes the naturall facultie thereof, ſo that it becomes vnprofitable: And I ſee in the houſe, the Brine to bee brought often to the fire, not to be purged only from the bloudineſſe it hath ſucked out of the fleſh put into it, but to be renewed to by the addition of more ſalt, which argueth a ſpending of it ſelfe away. But not to diſpute of matters out of my element, wherein I may bee ſoone taken with an abſurditie, I haſten to the ſpirituall ſenſe, and out of that picke out this Doctrine.

The ſecond Doctrine.

That there is nothing either worſe, or more vnprofitable, then ſuch a Miniſter, from whom the Church and people of God can receiue no ſpirituall ſeaſoning: or thus; *There is nothing ſo bad, nothing ſo vile, as an vnſufficient Miniſter.* Nothing better then ſalt whiles it is good, nothing more vſefull then a faithfull Miniſter. Nothing worſe then ſalt when it is vnſauory, nothing more hatefull then a Miniſter from whom the ſoules of the people can receiue no benefit. Treading vnder foote, is fit for the one: All manner of contempt is euen too good for the other. Salt is the creature by which other things ſhould bee ſeaſoned, if that bee become naught, what ſhall be found to make it ſauoury? a Miniſter, is he who by his calling and labour, is to be a meanes of grace to others, if hee himſelfe bee graceleſſe how ſhall hee bee cured? It paſſeth any mans skill to make any thing of ſalt which hath loſt its ſtrength, & who can tell wherefore he may be good, that is an vnprofitable Miniſter? Caſting out both for the one and the other, is the deſerued portion. If any man can forbid this *Banes*, touching the coupling of theſe two things together, in this their due and iuſt proportion, let him ſpeake. Thus is the proportion of this place for the iuſtification of this Doctrine. The truth of this point is the cauſe that the Scripture ſpeakes ſo ſharply and ſo diſgracefully touching ſuch, who *bring no profit to the people*: they are called *dumbe Dogges*, and, *blind Watchmen*: they are termed *idle Shepheards*. God threatneth them, *to refuſe them from being Prieſts to him*: hee will make them *to be deſpiſed, and vile before the people. Behold, I will come againſt ſuch*, ſaith the Lord: theſe are ſaid to *deuoure ſoules*: and to be *like murtherers in the high-way*. Chriſt termes them, *blind-leaders of the blind, together with themſelues into the Ditch*. What are ſuch as thoſe good for, but euen to be caſt out as an offence and burthen to the Church. There is no one thing, by which the kingdome of the Deuill doth ſo much in-

Ier.23.32. Iſ.56.10. Zach.11.17. Hoſ.4.6. Mal.2.9. Ier.23.31. Ezek.22.25. Hoſ.6.9. Matth.15.14.

creaſe

creaſe as it doth by ſuch: ſuch are, as it were, his Net, by which hee catcheth ſoules.

He is called an vncleane ſpirit, and he delighteth in filthineſſe, and where ſalt wants, how can it otherwiſe be, but that all rottenneſſe and putrifaction ſhall abound? There is then ſcope giuen him to play *Rex*, and to take his pleaſure when ſuch are entertayned and delighted in, who are vnable to ſeaſon the people with the Word of Grace. As there is a double honour due to thoſe that are induſtrious this way, ſo they which are inſufficient in this kind, are to bee euen laded with contempt, not ſo much as the loweſt roome in the Church of God ſhould bee allowed them. *Caſt that vnprofitable ſeruant into vtter darkneſſe*, ſaith our Sauiour: ſhall hee, for whom vtter darkneſſe is prepared, ſtand in the roome and place of a light in Gods Church? well might our Sauiour here ſay of ſuch, *Wherewith will you ſeaſon it?* the vnſauory ſalt there is no hope of euer bringing it to be good: and ſo when a man is once ſettled in this ſinne, of taking on him the cure of ſoules, without ſeeking to winne thoſe ſoules vnto God, I ſay, when a man is once hardned in ſuch an euill, and can ſhew himſelfe to bee no whit moued, or troubled therewith, that he ſtands guilty of bloud before the Lord; he trembleth, not to remember what muſt bee required at his hands, may it not bee thought that ſuch an one is incurable? What ſhould bee deuiſed for the recouery of him that is plunged into ſo foule a ſinne, and ſooths himſelfe therein, according as it may bee noted in experience, that very few ſuch are euer found to come vnto repentance. There is nothing ſo bad as ſuch an one, ſo long as hee continueth in ſuch a place, and ſtanding in the Church of God, and cannot chooſe but bee offenſiue, hee is like the Fig-tree, which as it beares no fruit it ſelfe, ſo it makes the ground barren: hee doth not only not make the Lords Field more fruitfull, but through him it becomes more vnprofitable, and is like *the field of the Sluggard, growne ouer with Thornes and Nettles, &c.* The Church of God can neuer proſper vntill he is vtterly caſt out. To what vſe ſhould he be put as a Seruitor in Gods Houſe, that cannot ſeaſon? What is the houſhold the neerer for vnſauory ſalt, and what profit by that light which doth not burne?

Luk. 4.33.

1. *Tim.* 5.17.

Matth. 25.30.

Luk. 13.7.

Pro. 24.30,31.

First, this Doctrine ſerues to manifeſt the extreme ilneſſe, and the wofull vnprofitableneſſe of that ſort of men, who in theſe euill dayes are too much tolerated, and who haue much more eſtimation and reſpect then of right they ſhould, that is, ſuch Miniſters who haue charge of ſoules, and yet are vnable to ſeaſon them by the preaching of the Word. It is one of the miſeries of our Church, and wo to thoſe that are the cauſers of it, that ſuch of whom Chriſt here ſaith plainely: *It is meet they were caſt out*; are notwithſtanding not only ſuffered to remayne within, but to encreaſe alſo, ſo that there is euen a freſh ſpawne of ſuch euery day: ſuch as haue no taſte of grace themſelues, no relliſh of ſuch holeſome knowledge, as is meet ſhould bee in thoſe by whom others ſhould be ſeaſoned.

1. *Vſe.*

Iustly doth the now Archbishop of *Canterbury*, in his Lectures vpon *Ionas*, say, that it may make a mans heart ake, and his very soule to tremble, to thinke how such yet be ouer soules in many places; he calls them an vnkind brood, which Poperie did first hatch vp in our Nation. Another Bishop doth call them the trash and riffe-raffe of the people. What a lamentable thing is this, that that, for which the dunghill is too good, should yet be set in the best roome of all the house: and that that salt should be placed at the vpper end of the board in a siluer plate, which when it is tasted on, hath not so much as any little smatch which can giue contentment? This is like that, which *Salomon* calleth, *the setting of folly in great excellency*: that which is good for nothing is had in much esteeme, when that which might be vsefull indeed, is made no account of. Now, besides this euill, which to vse the phrase of the Scripture, *doth proceed from the face of some that gouerne*: there is another almost as bad among the common sort; it is noted, *Ier.* 5. 31. *The people delight therein*, or *are well pleased therewith*, so it is mostly.

*Eccles.*10.6.

*Ier.*5.31.

The men of this generation are not sensible of this miserie, of hauing none among them but an vnseasoning and vnsufficient Minister: nay, many account it a part of their happinesse that they haue no other; and how apt are the most to plead for such. Alas (say they) poore man, hee doth his best, and would you haue more, he reades faire, and is of quiet behauiour, and carefull to keepe the good will of his Neighbours, and to fit his publike seruices to their contentment. Thus will they plead on the behalfe of such an one, that will yet crie loud against the painefull Teacher, and lade him with imputations of businesse, of cholerickenesse, of maliciousnesse, of pride, of causing diuision, and what not? Thus the vnsauory salt, they could be very willing to retayne, and crie, away with that; without the helpe whereof they are but rottennesse before the Lord. Who so are guiltie this way, let them consider indifferently of this place: Who is the salt here spoken of, but the Minister? Who is the vnsauory salt, but he, who being called a Minister, is vnable to doe the dutie of a Minister? And what is the mayne dutie of a Minister, but to diuide the Word of Truth aright? Is reading out of a booke such a stint of Scripture and Prayer as is limited, the whole required of him that must watch for soules? No, hee doth not his dutie vnlesse hee deale vnto the people the Gospell of God, and doe that for which the Apostles were called Salt, which, whether it were not preaching, or no, I referre my selfe to any iudgement. Hee then, who either for lacke of skill, or for want of conscience is defectiue this way, ought hee to bee esteemed; is it meete hee should bee depended vpon as the Minister of God, and as the Ambassadour of Iesus Christ? when as our Sauiour saith plainely, that casting out should be their portion. Let the matter be duely thought vpon, it shall appeare that I strayne nothing, but that this I teach is deriued kindly and naturally from this place. Let men beware then, how they trust their soules with such, by the wayting vpon whom, only there can hardly bee conueyed any Truth of Grace into their

their ſoules. Rather it becomes the people of God euery way to declare, how they doe euen in their ſoules abhor ſuch vnſufficient teachers. We ſhould all earneſtly begge of God to purge his Church of ſuch, and to clothe thoſe that are in authoritie with ſuch zeale for his Houſe, that they may euen throw them forth, as Chriſt did the Buyers and Sellers from the Temple. Thus ſhall wee make the right vſe of this Doctrine. Now we may ſtretch very well this Vſe further to aduiſe vs, not only to beware of vnſufficient Paſtors and Teachers that preach not at all, but euen of ſome that preach alſo: for ſo I made my Doctrine, to be touching ſuch Miniſters from whom commeth no true ſeaſoning. Now it is poſſible for a man to take vpon him the worke of preaching, and yet therein to be no better then vnſauory ſalt. Euery mans preaching is not good ſalt. There be ſome *vaine talkers*, in whoſe preaching there is no more reliſh, then *Iob* could find in the *white of an egge*; ſome *ſeeke out fooliſh things for the people*; ſome *follow their owne ſpirit*; ſome *vnderſtand not what they ſpeake*: and it is to be ſeene in experience, what vnſauory matter falleth from ſome mouthes, ſuch as argueth no paynes, no faithfulneſſe, no deſire to doe good, no ſinceritie of heart, but rather ſmels ſtrongly of idleneſſe, of vnconſcionableneſſe, of doing that which is done for forme, of ſpite againſt the beſt courſes, and againſt thoſe that follow them. Such are as meete to be caſt out, and more alſo then they which haue no word of Doctrine in their mouthes; ſuch, may bee ſaid, not to ſeaſon, but theſe poyſon, theſe build directly to hell; *their teaching frets like a canker*, and *deſtroyes the faith of certayne*, and is as that *roote of bitterneſſe, by which many are defiled*. As then wee muſt take heed of depending vpon thoſe that cannot diſcharge the dutie of a Miniſter, ſo they muſt be wiſe to iudge of Preachers, and conſider whether that which they heare, bee ſauoury and holeſome Doctrine, yea or no. Marke well whether it be the Word of Grace: whether it tends to mortification, to the abatement and killing of thy ſecret luſts, to the helping them forward to a conſcionable fruitfulneſſe in good works. They which ſpeake not according to this rule, they haue no ſalt within them. The lords Huſbandry is not like to proſper by their dreſſing. There may bee a kind of tart ſaltneſſe in a mans preaching, like that which accompanieth the powerfull reprouing of vngodlineſſe, but let it be marked what that is which is bitten by it: all ſome mens girding is againſt the beſt things, againſt forwardneſſe, againſt profeſſion, againſt zeale, againſt care to heare, &c. This is like Salt rubbed vpon the whole skin, ſo long til it frets and makes a wound where was none before. Theſe briniſh inuectiues are vnſauory, which yet are the glory of ſome mens Sermons. Where thoſe groſſe corruptions of formality in Religion, of *Laodicean* luke warmeneſſe, of time ſeruing, of keeping a kind of ſtint in matters of godlineſſe, which muſt not be exceeded, of prophaning of Gods Sabbath, of negligence in houſhold duties, of vncleaneneſſe, pride, cruelty, &c. are powerfully reproued, and men continually prouoked to a walking worthy of the Lord, all countenance and encouragement being giuen

Tit.2.10.
Iob 6.6.
Lam.2.14.
Ezek.13.3.
1.Tim.1.7.
2.Tim 2.17,18.
Heb.12.15.

giuen ſtill to thoſe, that deſire to walke as they may pleaſe him, there is a way and courſe of true ſeaſoning, vpon it there may be ſafe dependance. Thus then is the firſt Vſe.

2. Vſe. Secondly, here is an admonition to bee giuen vnto ſuch: not to aduenture to prouoke the Lord by keeping that roome to which they can lay no clayme, and in which they are meere Vſurpers: It will be a fearefull challenge, when the Lord ſhall ſay to ſuch; *Friend, how cameſt thou in hither?* or, *what makeſt thou here?* it will euen ſtrike them ſpeechleſſe. I will ſay no more herein, then is to be ſeene by any man that will, in the Preface of the now Biſhop of *Worceſter* to *Vrſinus* Catechiſme; to him, who (as he ſaith) thinks it a more eaſie life to ſay ſeruice in the Church, then to doe ſeruice in the houſe; he directs his ſpeech thus. My friend, be not deceiued, awake out of ſleepe and dreame no more. Thou art no Prophet, thou art an Huſband-man, and taught to be an Herdman from thy youth vp. Get away therefore with ſpeed from the Lords houſe, if thou be a Cleauer to thy Wedge and an Axe, if an Hind to thy Maſters Plough: but meddle not with Gods affaires, leſt he breake out vpon thee and deſtroy thee: and after when he hath ſhewne his hopeleſneſſe to perſwade ſuch whom he calleth Braſſe and Iron, becauſe he ſeeth them not to ſtagger a whit, but to runne on like hungrie companions with an eye only to the fleſh pots, and ſo ſell both themſelues and their people for a morſell of bread, and a meſſe of pottage, to the Deuill; hee turnes his ſpeech to God, thus. Nay rather, O God, looke not vpon this droſſe and filth wherewith thine holy Houſe hath beene polluted, but ſweepe them out; and looke, O Lord, with thy tender eyes of compaſſion vpon thy ſilly people, for what haue they done, and ſtirre them vp daily for Paſtors and Prophets, wiſe and skilfull men, whoſe lips may keepe knowledge, and whoſe hands may breake vnto them the Bread of Life: and let all the people ſay, *Amen.* This I note, that you may ſee that, that which is ſaid in this caſe, proceeds not out of the priuate ſpirits of ſome few Humoriſts in the Countrey, but it is the thought and opinion of thoſe who ſit at the Helme, and are accounted Pillars.

3. Vſe. Thirdly, here is alſo a iuſt aduertiſement to ſuch of vs, if any ſuch be, who through diſpoſe and idleneſſe, and otherwiſe through temporizing and embracing like *Demas*, this preſent world, haue loſt their ancient ſtrength of ſeaſoning: and like Bees, whoſe ſting is gone, are become Drones, either not teaching at all, or elſe ſo teaching that ſuch as haue knowne them of old, are ſenſible of the change, there being no life nor power in their Miniſtrie, no more then there is when a little child ſaith Grace: Let them in time be admoniſhed of their danger. Me thinks their caſe draweth neere to that vnpardonable ſinne againſt the holy Ghoſt: *Wherewith will you ſeaſon that Salt,* ſaith our Sauiour, as if it were paſt recouerie. Let them yet while it is called to day, remember whence they are fallen, and repent, and doe their firſt works. Let them not ſtand vpon what they haue beene, and ſo fret and fume, becauſe they ſee they haue loſt the hearts of the people, but let them ſeeke to ſtrengthen that which

which remaynes, and is readie to die: ſo ſhall the little Flocke haue comfort in them, ſo ſhall the great Shepherd haue mercy on them.

Thus haue I brought you this day a bargaine of Salt, which, what it hath coſt me, I ſay not, only I ſay with DAVID: *I would be loth to make an offering vnto God*, or preſent vnto his people, *that which coſt mee nothing*: yet howſoeuer it be, it ſhall coſt you nothing. I ſhall thinke my ſelfe well paid, if that which is by me herein well meant, ſhall be by you well receiued. That which eſpecially moued me, to driue my Meditations this way, was that which I heard to haue beene ſaid here the laſt day: the tydings whereof brought to my mind that which I read, *Act.* 28.15. As *Paul* was going to *Rome*, certayne Brethren at *Appij Forum*, came to meete him, whom when hee ſaw, he thanked God and waxed bold: ſo, when I vnderſtood what was here ſaid, touching the neceſſitie and worth of preaching, as I could, I thanked GOD, and was emboldened to ſay that I haue.

Concluſion.

FINIS.

A BARGAINE OF SALT.

The second Sermon.

Preached in a Lecture held at PLIMTON, by that famous *and faithfull Minister of* CHRIST, Mr. SAM. HIERON, late Pastor of Modbury in Deuon.

Being the last that euer this Author preached.

Published since his death according to the perfect Copie which he left written with his owne hand.

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A BARGAINE OF SALT.

The ſecond Sermon.

MARK. 9. 50.

Haue ſalt in your ſelues, and haue peace one with another.

HOw this Text of Scripture diuides it ſelfe into a poſitiue ſpeech, and a word of aduice giuen thereupon, I gaue you to know in my laſt Sermon. The poſitiue ſpeech, as it declares the vſefulneſſe of a preaching Miniſtrie, and the ilneſſe of the contrarie vnder the borrowed termes of Salt, good and ſalt, vnſauory; I then opened and preſſed as I could. Now, next comes the word of aduice to be conſidered of. This commends vnto Chriſts Diſciples two things. The firſt, in reſpect of themſelues, *Salt in your ſelues.* The ſecond, in regard of others, *Be at peace, &c.* Of each of theſe as they lie. In ſpeaking of the former, *Haue ſalt, &c.* I muſt make way to matter of inſtruction and Doctrine by clearing the ſenſe, and for the manifeſtation thereof, I haue but one word to beſtow labour on; and that is, *Salt.* In the poſitiue ſpeech, the firſt part of my Text, *Salt*, did ſignifie a preaching Miniſtrie, here not ſo. For what ſenſe were this (haue in your ſelues a preaching Miniſtrie?) But here it intends that which is wrought in a mans heart by ſuch a Miniſtrie when it is profitable; and that is inward ſeaſoning. I doubt not, but I may ſay it is the very ſame which *Paul* calleth the *power of godlineſſe. Haue, &c.* that is, ſee that you haue within you the effect and worke of ſauing grace. Thus in briefe, if I haue not to your vnderſtanding beene plaine enough, bee pleaſed to wait awhile, and in the proſecution of the Doctrine, I hope, I ſhall ſatiſfie you more at full. The Doctrine is this. 2. *Tim.* 3. 5.

The first Doctrine.

That an inward seasoning with Religion and Grace is such a thing, as all the Disciples of CHRIST IESVS *must endeuour for.* This charge was giuen to Disciples, and by all Disciples, considering the authoritie of him that gaue it, must bee reckoned of. In enlarging my selfe vpon this point, I must marshall Christs Disciples into two ranks: The first, I may call for this once discipling Disciples, that is, such as haue a calling to call others vnto Christ, plainely, Ministers. The second, such Disciples as haue no place of right in *Moses* Chaire, but only sit in the learners Forme, in more expresse termes, Professors generally. The necessitie which lyeth vpon each to haue salt in themselues, in the sense now named, I will labour that you may see with the best diligence that I can. First, teaching Disciples, Ministers must bee well seasoned within with the power of godlinesse. I haue here a large field before me to runne out into, and it were easie to make a Sermon in the Explication and Application of this one point. But I will indeauour shortnesse, that if it may be within the compasse of this houre, I may reach to the vtmost period of my Text. And therefore I will of that, which might be said herein, rather giue you only a taste then a full draught. Thus therefore the inward seasoning of Gods Ministers with the salt of Grace, plaine Scripture requires it, good reasons grounded vpon Scripture doe inforce it:

Isa.52.11. plaine Scripture is, that a Minister should be holy. *Bee you cleane* or *holy, you that beare the Vessels of the Lord.* And Saint *Pauls* Bishops must be

Tit.1.8. *holy.* Now, which is the true and proper seate of holinesse: is it the outward, or the inward man? Can a man be truely called holy, vnlesse,

1.Pet.3.4. as Saint *Peter* saith, *The hid man of the heart bee vncorrupt.* Hee that must be holy must haue more then a superficiall outward varnish; if he be not *renewed in the spirit of his mind, and decked inwardly*; how demure soeuer his deportment be without, hee is but a counterfait. This in a word for plaine Scripture, *Bee yee holy*, and, *haue salt in your selues*,

Gen.41.25. I say of them as *Ioseph* said of *Pharaohs* two dreames, *They both are one.*

1. Reas. Now for reasons I will confine my selfe to two. A Teacher, who is himselfe well seasoned, is the most fit to season others. There is euer most life in that mans teaching who teacheth from experience. Experimentall Diuinitie is to a mans selfe the sweetest, and it makes his word in teaching to be the heartier. Of the three things specially necessary to the making of a good Diuine, Temptation is said to bee one: No man can euer teach so profitably as hee, who hath felt in himselfe what adoe there is to make one good, and to turne him about towards heauen. When a man speaks of matters of piety only, as it were by rote, or as I may call it contemplatiuely and by booke, I deny not, but by Gods blessing of his owne ordinance he may doe some good, but there is no comparison to that which a man deliuereth out of selfe proofe. A man may discourse well that neuer saw the world but in a Map, and he may tell you of Riuers and Creeks, and Harbors, that hath only beheld such descriptions in a Sea-card. But hee puts him downe quite who reports touch-

touching theſe things that which his owne trauaile hath informed him: He is beſt able to preach like a ſound of Thunder, who himſelfe hath trembled for feare of God, and hath beene afraid of his Iudgements, and whoſe hath beene rent in twaine with the terror of the Lord. None ſo fit to be a ſonne of Conſolation, and to powre Oyle into a wounded ſpirit, as he who hath himſelfe beene buffetted with Satans meſſengers, and in that caſe hath found how the grace of God hath beene ſufficient for him. Hee is beſt fitted to comfort others in affliction, that can tell of the comfort, *wherewith himſelfe hath beene comforted of God.* *Si vis me flere dolendum eſt ante tibi----* ſaid the Poet, *If thou wilt make me weepe, let me ſee thee weepe firſt.* He that ſpeaks of heauenly matters verbally, ſhall moue his hearers hearts but ſlightly. 2.*Cor.*1.4.

My ſecond Reaſon. An vnſeaſoned Miniſter cannot chooſe but breake forth into ſome outward ſcandall. His inward rottenneſſe cannot poſſibly be ſo either ſmothered or tempered, but it will make his courſe to be vnſauoury: Euen they which are beſt powdered within doe faile ſometimes, ſhall not they much more that haue no grace? How can it goe well with a Miniſter when he doth not liue without reproofe, and as a light ſhining before men? Shall he not preiudice that reſolution and confidence, which hee ought to ſhew in the diſpenſation of the Word? How, muſt not this face be filled with ſhame, and his thoughts with confuſion, when his heart ſhall giue him a ſecret checke, in preſſing thoſe things on others, whereof himſelfe makes little conſcience; and in blaming thoſe things in others, which himſelfe ordinarily cõmitted? this ſecret guilt clips off the wings of that *boldneſſe* and *liberty in the Faith*, which *Paul* ſpeaks of, and which a conſtant courſe of godlineſſe doth beget. Secondly, Doth he not make his courſe ridiculous, when he directs his Hearer another way to Heauen, then that hee runnes himſelfe. Thirdly, Doth he not put a weapon into the hands of euill men, wherewith to ſmite himſelfe, when they ſhall haue ſome ground of ſaying to him in theſe words; *What, art thou become like one of vs?* And of twitting him with the prouerbe, Phyſitian, heale thy ſelfe. In a word, doth he not by this meanes ſtrengthen the hands of the wicked by his bad example, grieue and make ſad the ſoules of ſuch as feare the Lord, lay the honour of a worthy Calling in the duſt, and cauſe the people (as it is ſaid of *Elies* Sonnes) *euen to abhorre the offering of the Lord?* Oh, how glad is the Deuill when he can picke out ſomewhat from a Preachers courſe, by which to make both Doctrine and Calling to become abominable. He is wont to make matter where there is none ready made to his hand, he thought to lay an imputation vpon *Iohn Baptiſt* that he was too preciſe; and vpon *Chriſt* on the other ſide, that hee was too good a fellow. The Diſciples either they doe nòt waſh, or they doe not faſt. 2. *Reaſ.* 1.*Tim.*3.13. *Iſa.*14.16. 1.*Sam.*2.17.

Thus haue you my proofe briefly for this, that it is neceſſary for thoſe that muſt teach others well, themſelues to be firſt ſeaſoned well.

Now the next is, that the ſame is to bee endeauoured for by euery Chriſtian, that is, euery Chriſtian muſt labour as to haue a name and a

ſhew of godlineſſe without, ſo that he feele the power of godlineſſe within.

1. This is generall, God requires of euery one that would be his, *to giue him his heart.* Now, in all reaſon, what manner of heart ſhall he preſent him? His heart as it is in it ſelfe naturally *wicked and deceitfull*, hauing no imaginations nor thoughts, but ſuch as are *only euill continually*, being the Sourſe and Fountayne of *murthers, adulteries, fornications, theefts, falſe teſtimonies, ſlanders*, is no meete gift for him who is a God, as the Pſalmiſt ſaith, *that doth not loue wickednesſe.* It muſt bee ſuch a heart as *Dauid* termes *a cleane heart*: Chriſt, *a good and an honeſt heart*, before the Lord will ſo much as caſt an eye thereon, and ſuch an heart it can neuer be vntill it is mortified and powdered (as it were) with this holy Salt: vntill this hath fretted out the euill concupiſcence which is in it, and thoſe luſts of the fleſh which fight againſt the ſoule, and are enemies to God, the Soule of the Lord can haue no pleaſure therein.

Pro.23.26. *Ier.17.9.* *Gen.6.5.* *Matth.15.9.* *Pſal.5.4.* *Pſal.51.10.* *Luk.8.15.*

2. Vntill this is wrought within a man, hee is but as it was ſaid of AGRIPPA, *almoſt a Chriſtian.* He is but the out-ſide and carkaſſe and ſheath, hee is no more a Chriſtian indeed, then that Image was a man, which *Michol* put in the bed vpon a pillow, to beguile the meſſengers of *Saul*, which came to ſeize vpon her huſband *Dauid* in his bed. As it is ſaid of the Kingdome of God, that it is not *in word but in power.* So may it be ſaid of the Subiects of that Kingdome, they are not triable by what they are in word and in ſhew, but by what they are in power. When the Goſpell hath beene vnto a man, not in word onely but in power, ſo that hee hath attayned to that which the Apoſtle calleth *the Spirit of power*, then may it be ſaid of him, as Chriſt of NATHANIEL, *Behold indeed an Iſraelite.* This is in effect that *loue* which the Apoſtle ſpeaks of ſo much, without which all other things, both are nothing, and profit nothing. For that is loue and charitie indeed, when as godlineſſe hath that power vpon him, that whatſoeuer hee doth in Religion, hee doth it in ſinceritie, more for the Commanders ſake, and out of a due regard to him, then out of any other reſpect whatſoeuer. Let a man want this, whatſoeuer his ſhew bee, though hee ſhould ſeeme to bee ſo zealous for God, as to bee content to bee burnt to aſhes for the teſtimonie of his Truth, and ſo charitable to men, as to cut his goods into parcels, and to giue them out to the poore, yet were he but as *a ſounding Braſſe, or tinckling Cymball*, like the Church of *Sardie, hauing a name to bee aliue, but dead indeed*, or as an vnpowdered maſſe of fleſh, which howſoeuer it may appeare to him that ſtandeth further off, yet when it is come neere vnto and ſtirred, it is enough to poyſon with the ſtench. This is the ſubſtance then of the ſecond Reaſon, without this ſalt in a mans ſelfe, all his Religion is but forme, he is as farre from goodneſſe indeed, as ſhee was from honeſtie, of whom *Salomon* makes mention, who ſpeaking of *Vowes and offerings*, as if ſhee had beene a woman of ſome ſpeciall ſanctitie, yet ſought to defile her huſbands bed.

Act.26.28. *1.Sam.19.16.* *1.Theſ.1.5.* *2.Tim.1.7.* *Ioh.1.47.* *1.Cor.13.* *Reuel.3.1.* *Pro.7.14.*

3. Vntill this is come vnto, a man doth neuer truely know what Religion

gion meanes, he ſpeaks of Religion but by gheſſe and at aduenture, till he hath felt the working thereof vpon his owne ſoule.

Certayne it is, there is no point of Religion is good vnto man, none thorowly ſure vnto him, till he hath found it true in himſelfe, and is able to confirme it by an inſtance from himſelfe. Neuer doth a man know for certayne that the Scripture is the Word of God, though hee haue a whole cloud of outward enducements to encline him ſo to thinke, vntill his owne heart by ſome experiment of the power thereof, can witneſſe it. A man reports vnto mee that Salt is of an acrimonious and biting qualitie: haply, I am apt to thinke it ſo, becauſe of the good opinion of the honeſtie and iudgement of him that doth report it ſo; but I am neuer ſure till I haue tryed it, my owne tongue and taſte ſhall bee better to me herein then a thouſand witneſſes. So for Scripture; what if I haue the great Popiſh argument for the prouing thereof, the authoritie of the Church, am I ſure it is the Word of God? neuer a whit: for how am I ſure it is the Church of God that tells mee ſo? or how if I am? what know I but that the Church of God in ſome particular may miſtake? But when I haue felt the power of it vpon my inward man, how it hath made my heart burne within mee, when it hath beene opened to mee. How it *hath entred thorow, and hath beene a Diſcerner of the thoughts and intents of my heart:* and like Chriſt to the woman of *Samaria*, *hath euen told me all that euer I did:* this is it, by which I am confirmed. I remember two ſayings of *Dauid* worth the noting to this end both, *Pſal.* 119. 140. 152. *Thy Word is proued moſt pure, and thy Seruant loueth it. I haue knowne long ſince by thy Teſtimonies, that thou haſt eſtabliſhed them for euer.* DAVID knew and was well aſſured that they were the Teſtimonies of *Iehouah:* yet how came hee to know ſo much? the Teſtimonies themſelues gaue him a ſufficient euidence: hee had found the working of them on himſelfe: he had proued them to be true, his owne experience had confirmed him. This is the courſe thorowout: there is no certainety, no ſweetneſſe in Religion, till a man hath felt the ſalt within himſelfe. Take any point of Religion thou wilt, bring proofe for it what thou canſt, thou art neuer firme, till thou canſt fetch a proofe out of thy owne breſt. The Scripture ſaith, that man hath in him no goodneſſe by nature. If a man could alleage a Legion of Texts for that, yet he is apt to be at a fault, till he can come in and ſay with DAVID. *Behold, I am conceiued in ſinne:* and PAVL, *I know that in my fleſh dwelleth no good thing:* PAVL was neuer ſo confident in ſaying, that there is *no condemnation to them that are in Chriſt Ieſus*, till hee could proue it by himſelfe: *For the Law of the Spirit of life, which is in Chriſt Ieſus, hath freed me from the Law of ſinne and of death.* Then he cryed out, *This is a true ſaying, and by all meanes worthy to be receiued, that Chriſt Ieſus came into the World to ſaue ſinners*; when he had himſelfe for an example, *a chiefe Sinner, a Perſecutor, a Blaſphemer, and an Oppreſſor, but yet receiued to mercy, and made an example of Gods long ſuffering vnto others.* What is the reaſon that many things, for which in preaching we bring much

*Luk.*24.32. *Heb.*4.12.

*Pſal.*119.140. 152.

Pſal 51.5. *Rom.*7.18.

*Rom.*8.1,2. 1.*Tim.*1.13, 14,15.

much proofe out of Scripture, yet are not regarded, ſurely, we cannot winne men to trie matters vpon themſelues. They are ſomewhat for the time conuinced, and ſtroken with the authoritie and name of the Scripture, but it vaniſheth all, becauſe there is no impreſſion made through perſonall proofe. Faith iuſtifieth, the preaching of the Word ſtandeth, Hope ſuſtayneth, Prayer preuaileth, a good Conſcience makes bold: there be many ſuch gracious Maximes diſperſed thorowout the Volume of Gods ſacred Booke. The truth, the good, the certainety, the ſweet thereof is neuer knowne indeed, vntill a man is able to reflect vpon them out of his owne inward feeling, and to ſay with DAVID. *Theſe things, Lord, are true indeed, and that my ſoule doth know right well.*

*Pſal.*139.14.

4. There can be no conſtancy in Religion where this wants. I may fetch a ſimilitude from out of my Text, what is that requires ſalt can continue ſweet and good, without ſalt? eſpecially if the ſeaſon be very hot, it doth the ſooner putrifie and become vnholſome and vnſauory. It is not poſſible for any man to hold out in a good Profeſſion, except hee bee well ſeaſoned, chiefly when the parching heat ariſeth of that fierie triall, whereof Saint *Peter*, 1. *Epiſt. cap.* 4. 12. How ſhall a man remayne ſtrong in the defence of that, the ſweetneſſe whereof hee hath neuer taſted in himſelfe. When he hath not felt the worth of Religion in his owne experience and heart, what ſhould moue him to engage himſelfe, and all that euer hee hath, for Religion? What is the cauſe that wee ſee daily ſo many to fall from their ſtedfaſtneſſe, and to make themſelues lothſome to all good men, by reuolts, and by returning backe to their old vomit, but this? they were neuer any more then ouerly and ſuperficially beſprinkled with this holy Salt, it neuer ſoked and pierced in ſo farre as that, which *Dauid* calleth, *the inward affection*, or, *the ſecret of their hearts*. Euery ſmall blaſt driueth them from their ſtanding, and bloweth off that Salt from them, which was but ſlightly ſhaked on, and neuer went further then their vtter ſide.

1. *Pet.*4.12.

*Pſal.*51.6.

5. Laſtly, thoſe duties required of each Chriſtian in his place of admoniſhing, comforting, confirming, exhorting, prouoking, vnto loue and to good works, can neuer be practiſed aright, but by a man who is willing and able to doe them out of perſonall feeling. *Dauid* then promiſed *to teach the way of God vnto ſinners, when God ſhould reſtore vnto him the ioy of his ſaluation*: then he called others *to come and harken vnto him*, with a promiſe, to *teach them the feare of the Lord, when his owne ſoule could glory in the Lord*. When hee was able to relate to others *what God had done for his ſoule*, then he was fit to draw others to him, to bee directed by him. That which is in it ſelfe vnſauory, can neuer make another thing to be ſweet.

*Pſal.*51.12,13.

*Pſal.*34.2.11.

And thus haue I prooued this point, touching the neceſſitie of ſpirituall ſeaſoning, lying vpon all the Diſciples of Chriſt Ieſus, both ſuch as ſit aboue in *Moſes Chaire*, and thoſe that haue their place below in the Learners forme.

The

The Vſe is according to the courſe and order of the Doctrine, firſt, to Teachers, then to all that haue giuen their names vnto Ieſus Chriſt.

Firſt, Wee whoſe Miniſtry muſt bee ſalt to others, haue neede aboue others to haue ſalt in our ſelues; ſo much hauing before beene prooued, they are thereby to be reprooued, which are herein defectiue. I ſhould bethought my ſelfe to be ouer ſalt, if I ſhould ſay the vtmoſt that I could concerning this. A Preacher is now adaies in a kind of ſtrait; If he bee ſilent touching miniſteriall defaults, theſe men (ſay the people) can winke at one another, and though they fall cloſe vpon vs, yet they can baulke their owne enormities. If he deale faithfully and plainely, as one deſiring the refining of the ſonnes of *Leui*, and the purifying of them as gold and ſiluer, that the *Nazerites might be purer then the Snow, whiter then the Milke, and become like the poliſhed Saphire.* This is held by thoſe of his owne fether, a kind of vnkind deſiling of his owne neſt, almoſt as bad as *Chams* diſcouering his fathers nakedneſſe, and an opinion will be had that that man ſeekes the rayſing of his owne eſteeme out of others blemiſhes, and the engroſſing and monopolizing of all reſpect and reuerence to himſelfe. I will walke, if I can, in a middle path, that I may neither be reputed partially by ſaying nothing, nor adiudged too better and cenſorious by ſaying too much. This then is all I ſay, well might it make a man of *Dauids* conſtitution to caſt forth many a ſalt teare, to conſider the want of ſalt in thoſe who are to ſeaſon others; I meane the little better then irreligion of ſome of thoſe who ought to beget and plant Religion in the hearts of others. When in that deportment of ours, which is outward to the world, and in the view thereof there ſhall bee obſerued pride, exceſſe, riot, couetuouſneſſe, contention, vanitie, when there ſhall be heard vſually to fall from our tongues othes, and ſcurvilous ſpeeches, it will be hardly thought wee haue any ſalt within. Such things as theſe, I may ſay of them reſpectiuely to our Profeſſion, as *Salomon* doth of honour for a foole, they are as vnmeete and as ill befitting *as is Snow in Sommer*, or, *as is the raine in the time of Harueſt.* Then againe, when our Miniſteriall ſeruices ſhall be found (as wo is me that they ſhould ſo be found) ſeldome, ſparing, vnconſtant, heartleſſe, frothy, ſpiritleſſe, ſuch as by which the Hearers are not edified, ſhall it be ſaid that we are ſeaſoned. If the poore hungry ſoules that would bee as glad to receiue ſome ſpirituall refreſhing from vs, as the woman of *Canaan* was to receiue a crum of grace from our Sauiour, ſhall goe away vnſatisfied, and after our ſermons ſhall find themſelues as the Dreamer in the Prophet, who did imagine, that *he was eating, but when he awaked his ſoule was empty*; or elſe, ſhall bee turned of as men diſcomfited in the day of battell, galed and wounded as if they were the worſt of all men; and men of corrupt minds ſhall receiue ſtrength in their wickedneſſe, and bee as it were moued and clapped in the backs to goe on in their virulency and ſpite, and ſcorne of good Profeſſion, bee theſe the fruits of ſalt within. A word may ſuffice, and it will *enter more into a man of vnderſtanding then an hundred ſtripes into a foole.* Let vs labour, I beſeech you,

1. Concerning Miniſters.

Lam. 4.7.

Pſal. 19.8.

Pro. 17.10.

you, to haue our owne hearts well powdered, this ſhall be, a *comely ornament to our heads, and as a chaine vnto our necks*. It will make our preaching not to be in ſound only, but in ſoundneſſe alſo, our words like *Goads*, our exhortations will bee *the faſtned Nailes* ſpoken of, *Eccleſ.* 12. 11. The withſtander ſhall be aſhamed, the ſoules of Gods people ſhall reioyce. Me thinks that can neuer be too much taken notice of, which is ſaid of BARNABAS, *Act.* 11. 23. 24. *Who when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleaue vnto the Lord*, Verſ. 14. *For hee was a good man, and full of the holy Ghoſt, and of faith, and much people was added vnto the Lord.* That ſame *(hee was a good man)* it lookes both wayes: Firſt, vpon this, *He exhorted, &c.* Secondly, vpon this, *Much people, &c.* Being a good man, and hauing much ſalt in himſelfe, his care was great to bee diligent for a common good, and in as much as he was a good man, of a gracious and holy carriage, hee did much good, the people were the more affected with his Miniſtry. This therefore which I commend vnto you, as it will cauſe diligence, ſo it will alſo bring ſucceſſe. A man well ſeaſoned, neither will he be idle, neither can he be vnprofitable. And ſo for the Vſe of the Doctrine, ſo farre as it concernes Teachers.

Eccleſ. 12. 11.

Act. 11. 23. 24.

2. Concerning as Chriſtians.

Now for the Doctrine, as it reſpects all that haue giuen vp their names vnto Chriſt; Here is a matter worth the commending to vs all. The worth of it we haue heard, and in regard of it, it doth deſerue our entertainement: But much more is it meete that this ſhould be euen preſſed vpon vs, conſidering how little of this ſeaſoning is amongſt vs. Certainely, though the numbers of thoſe that doe profeſſe Chriſtianitie be very great, yet the true ſmacke and reliſh of godlineſſe is to be found but in a few. The power of godlineſſe is to bee iudged of by that which is to be ſeene without in mens moſt vſuall conuerſation: The mayne ſeaſoning of the heart is *Faith*, and *ſhew me thy faith out of thy works*, ſaith the *Apoſtle*; and now if how we be ſeaſoned within, it muſt bee iudged by the ſtate of our outward courſe, there will be little reaſon to thinke that we haue, as my Text is, any ſalt in our ſelues. That rotten communication which the Apoſtle ſpeaks of, and which is in a manner the *Rhetorique* of the times, when men belch blaſphemies againſt God, reproches againſt his Seruants, ſcoffes at his Religion, Atheiſtical *Maxims*, as if all piety were but fancy, vollies of othes, ſcurrilous and obſcene ieſts; when they which are more ciuill, and may bee reputed vertuous in reſpect of the former, haue ſeldome any other ſpeech, but of matters of profit, or vanitie, neuer any thing of Religion, or if any thing, coldly, harſhly, looſely, vnreuerently, is this the fruit of a ſeaſoned heart? This is none of that powdered ſpeech mentioned, *Col.* 4. 6. which being *gracious it ſelfe, may miniſter grace vnto the Hearers*. Maruaile not, I inſiſt firſt on this, as a ſpeciall euidence of our want of this holy Salt. No ſurer marke to iudge a man by, then the ſtate of his common ſpeech. Saint *Iames* ſaith, that *a man ſeeming religious, and not refrayning his tongue, deceiues himſelfe, and his Religion is vaine*. An vnſauoury ſpeech alwayes

Iam. 2. 18.

Col. 4. 6.

Iam. 1. 26.

alwaies argueth an vnſanctified heart. It ſhewes a man to haue gotten a great conqueſt ouer himſelfe, and that he can well bridle his whole body that hath gotten the maſtery of his tongue. *I will take heede to my wayes that I ſinne not with my tongue.* DAVID knew, that if his wayes were vnreformed, his tongue would bee the blab, and ſooner or later would bewray it. I know there is many an hollow and ill hearted counterfait, who hath dipped and tipped his tongue with ſome better phraſe, ſuch as giues a ſound of ſome Religion, and vpon fits you ſhall haue them talke like Angels, and yet as Chriſt ſaid of *Iudas*, are Deuils indeede. Yet certaine it is, that as *Peter*, in his proteſting and ſwearing to the contrary, was deſcryed by his voyce and *Dialect* to be a *Galilean*, and as a man ſhall neuer be able to ſhake off that firſt kind of ſpeaking wherein he was firſt educated ſo, but that ſome touch of it will remaine by which it will be knowne to a diligent obſeruer whence he is: ſo it is impoſſible for a man of an vnſalted heart, ſo to counterfait the language of *Canaan*, but that his inward naughtineſſe will appeare euen in his talke. He that may come heare him in his right kind, when he ſpeaks freely and according to his heart, not being aware of any by, through an awfull reſpect to whom he might be moued to compoſe himſelfe, ſhall then ſee what he is, and that all his other was but a fained Language. And therefore till *the Law of Grace* be in mens Tongues: till their tongues bee *as fined ſiluer*, ſo that there is a conſtant and ſetled auoyding of prophane and graceleſſe ſpeaking, and an ableneſſe to delight and vſe to ſpeake graciouſly, holily, profitably, and according to the *Apoſtles* terme, *as becommeth Saints*, they muſt bee thought to haue no other but vnſeaſoned hearts. A mans conſcionable obſeruing of his ſpeech, keeping his mouth with a bridle, knowing how apt that buſie member is to exceede: yea, though God by the naturall ſituation of it, cloſed it in with a double hedge. A mans often lamenting betwixt God & his ſoule, his ſlips therein, praying for a watch to be ſet by his holy hand, for the keeping of the doore of his lips, is as ſure a token of an honeſt, gracious, ſimple heart, as any is. And therefore the generall diſſoluteneſſe that is herein at this day, is iuſtly to be named as a chiefe euidence of our need, to bee vrged to this of our Sauiour, *Haue Salt in your ſelues.*

Iam.3.2. Pſal.39.1. Mark.14.70. Pro.31.26. Pro.10.20. Epheſ.5.3. Iam.3.6. Gen.19.28.

Many mens Religion, I know, lyeth all in their tongues, but certainely there is no Religion in him, that ſhewes no fruit of care for the well gouernement of his tongue. And now what if I either could not, or would not inſiſt vpon any more euidences of our vnſeaſoned hearts, then this of our vnpowdered tongues, were it not enough? if our owne tongues be againſt vs, what can be for vs? and if it bee true which Saint *Iames* ſaith, *that the tongue is euen a very world of iniquitie, and defileth the whole body*: Is there not in this one particular enough laid to our charge? and what goodneſſe can bee in vs when our tongues are euill? But the ill ſauour of mens generall conuerſation, makes them euen ſtinke in the Noſtrils of God, and it is mounted vp aloft, like the ſmoke of *Sodome*, after it was burnt, which went vp as the ſmoke of a Furnace, and it

it is to be wondred, if like the vapours exhaled into the Aire from the Earth, it bring not downe vpon vs ſome raging ſtorme of feareſull vengeance. What elſe can be thought of the whooredomes, the riots, Epicurious and Swiniſh drinkings, from which a man ſhall hardly find a great houſe, a Tauerne houſe, any houſe of meeting, ſcarcely any meeting to bee free; are theſe the effects of ſeaſoned hearts? When you Magiſtrates and men of authoritie, are remiſſe and partiall in iuſtice, ſo that euill doers looke you right in the face, and yet doth not goe away aſhamed, but are encouraged rather; when you great men tyrannize, you rich men doe oppreſſe and eate vp the people like bread, you Ladies and Gentlewomen, and ſuch as haue abilitie, doe euen ſtudie pride and faſhions, you Merchants deale cunningly, and you Tradeſmen falſely, you common people deuoure either other by fraud, and beate your ſelues one againſt another, euen to pieces, by contentions, when the iuſt and vpright man is laughed to ſcorne, and hee that refrayneth from euill makes himſelfe a prey, is there any reaſon it ſhould be ſaid, you haue ſalt in your ſelues? Theſe things ſtrongly ſauour of the dominion of ſinne, they haue no taſte at all of the power of godlineſſe. This holy Salt would mortifie and kill the originall of theſe outragious courſes. I pray thinke indifferently, whether this be not a fit time in which to crie out to you, *Haue ſalt in your ſelues*. And I beſeech you (Beloued) haue it, and take it while you may. It is proclaymed in your ſtreets, how long it will be ſo, who can tell? Oh that wee could make you to become greedie of this commoditie, that you would preſſe to it, and catch after it, as men deſirous to be ſeaſoned. Bring you euery man his ſacke, and that I may allude to the words of the *Pſalme, Open the mouth of it wide, and the Lord will fill it.*

Pſal.81.10.

Alas, that we ſhould come as we vſe to doe, ſome with ſacks, before filled with other traſh; ſome with broken ſacks, ſome careleſly managing our ſacks.

Firſt, They which come with filled ſacks, are they, who bring either hearts ſtuffed with preiudice, contempt of Gods Ordinance, ambitious, couetous, worldly, vicious thoughts; what roome is here for the ſalt to be receiued in? we powre it in, but it runnes beſide, there is no roome to enter, it is ſpilt like water on the ground. Oh ſhake your hearts, before you come, as you would your ſacks, that there may be no ſoyle within, whereby this ſacred Salt may receiue pollution.

Secondly, They haue broken ſacks, who here with looſe affections, and with a kind of careleſneſſe, the ſalt runs out as faſt as it is put in, a corne or two it may be here and there ſticks to, but ſuch whereof there can be made but little vſe. *We ought diligently to take heede to the things which wee haue heard, leſt at any time they ſhould runne out:* ſo is the greeke.

Heb.2.1.

Thirdly, They ill manage their ſacks, who when they haue taken in ſome quantitie of this Salt, care not when they haue done to preſerue it to their vſe: like a man here at market that hath filled his ſacke, and leanes

leanes it againſt a wall vntied, and goeth otherwhere, the next horſe or ſwine that comes ouerthroweth his ſacke, and ſpilleth and ſpoyleth his commoditie; thus is hee that on ſuch a day (as this chiefly) heares a Sermon: it may bee he takes in the ſalt of the Doctrine, with ſome indifferent care, but when he hath done, neuer knits vp the mouth of his ſacke, neuer ſhuts vp his heart with any ſecret prayer to God, to giue a bleſing, neuer reflects and turnes backe his thoughts vpon that he hath receiued; the meane while, whiles he hath here and there to doe; ſaluting here, and complementing there, buſie about this and that, his ſacke is ouerturned, his ſalt is gone, a little as good as nothing tarrieth by, but too little purpoſe. Well, yet when you haue done well thus farre, and haue ſafely carried home your lading, what ſhall you doe with it then, not be careleſſe of it, but prouide for ſauing it? Salt requires dry keeping, a veſſell by the fire, in a warme place, to preuent melting, is vſuall. The warmeſt place, I know, to put it in, that it may not melt and moulter into nothing, is, that which *Salomon* calleth *the middeſt of the heart*. This was a piece of *Maries* good huſwifery, *ſhee kept all thoſe ſayings in her heart*. Therefore as thou turneſt thy ordinary ſalt from out of thy ſacke into thy tub, ſo ſhake this from out of the ſacke of thy memory, into the veſſell of thy heart by meditation. When thou haſt made it ſure by meditation, remember ſalt is for vſe; and ſo is this; vſe for their owne particular, vſe for others.

Pro.4.21. *Luk.2.51.*

For their owne particular, learne of the houſewife, if there bee any thing in the houſe needes ſeaſoning, ſhee falls to worke with the ſalt forth-with. Looke into thy ſelfe, ſee what corrupt affections there be in thee, what careleſſe deſires, what inordinate motions, what crookedneſſe of will, what barrenneſſe of ſpirituall grace, a thouſand to one if the ſalt were good which thou broughteſt home, it will doe thee ſeruice for the bringing of thoſe corrupt humors to a better temper; chiefely take note of this. I am not aſhamed to vſe this houſhold kitchin ſimilitude ſtill. Shee that powdereth meate to keepe it ſweet, looke what places are moſt bloudy and moiſty, there ſhee euer puts in moſt ſalt, ſuch parts are moſt apt to putrifie: ſo doe thou, conſider with thy ſelfe what is thy chiefeſt ſinne, thy moſt preuailing fault, thy moſt ſtrong corruption, that which thou mayeſt call by *Dauids* phraſe, *My wickednesse*; thou ſhalt ſoone know it by the ſtrength of the affection to it, and thy vnwillingneſſe to forgoe it. Oh clap in, put on ſtore of ſalt there, rub it in hard. If thou haſt heard of any Iudgement, or reproofe, thruſt it on cloſe, it may be it may ſmart a little, it is no matter, better ſo then euer ake, this will ſoke out the ranke humours, and make thee become a ſweet lumpe before the Lord. It is a fault many times, men ſprinckle a little ſalt of Doctrine vpon themſelues here and there ſuperficially, they conſider not what be their maſter, their bloudy, their raigning ſinnes, thy ſearch not within and without to ſee where ſalt needes eſpecially, and ſo they become lothſome through the lacke of an effectuall powdering. Neither is this all required in the vſe of this ſalt for ones owne particular,

Pſal.18.23.

particular, but there is also a more generall and an vniuersall vse to bee made thereof. What day is there in the family wherein there is no vse of common salt. Truth is, there is neither day in the life of a Christian, nor action in that day, wherein this spirituall salt can iustly bee thought superfluous. Euery sacrifice must be salted with salt, it was a rule of the ancient Law; and a man, not in some particulars, but in his whole course throughout, *must giue vp himselfe as a liuing sacrifice, holy and acceptable vnto God.* And howsoeuer it wilbe reputed an ouer precise Rule to bind a man, to season euery action of his whatsoeuer, with this heauenly salt, that is, to aduenture vpon nothing for which he hath not some rule of Doctrine to confirme it, yet certaine it is, that those particulars of a mans course, wherein this is left out, will like so many vnpowdered morsels mixed in with others, make the whole lump to become vnsauory. Thus much for applying this salt to our personall vse, both for the fretting and working out of vs our corruptions, and for the seasoning of our whole course, that as the *Apostle* saith, *In all things we may be pleasing vnto God.*

Leuit.2.13.

Rom.12.1.

Col.1.10.

There is an Vse, it is to be put to in respect of others, and they are either of our owne houshold societie, or our Neighbors.

For this first, euery man knowes, that the Master furnisheth not himselfe with salt for himselfe only, but for his houshold also. Hast thou stored thy selfe with this ministeriall salt, binde thy selfe to this, that such as are about thee, may bee the better for thy hauing it? well fare *Popery* for that, I haue heard old folks talke, that when in those daies, they had holy Bread giuen them at Church, they would beare a part thereof to those that did abide at home. Good it were if Masters of families would thinke themselues bound to carry home some of this salt, and bestow it on those that are of their houshold charge. It were a strange thing if a man should keepe all such an vsefull commoditie to himselfe. Nay indeede, he doth but seeme seasoned to himselfe, that makes not conscience to make others partakers with him, of that salt of grace, himselfe hath tasted of.

And yet neither must a mans putting this salt to the vse of others, bee confined and couped vp within his owne walls, but it must stretch further then those bounds. *The lips of a righteous man must feede many.* When the woman of *Samaria* had gotten some of this salt from our Sauiour at the Well, shee ranne home and made no dainties of it, all her Neighbours were the better for her store. This is a commoditie will increase by vse, and the more any man maketh it common vnto others, the more it will become plentifull in himselfe. A man can neuer admonish, exhort, comfort, and aduise another, but thereby there returnes an augmentation of good to his owne soule. And thus haue I laboured to presse the Vse of this point to all. I haue shewed the generall want that there is of this salt in our selues: Actions and speeches vnsauoury are signes of hearts and soules vnseasoned. I haue exhorted to endeuour to be better furnished, and haue declared which way you may come by awai-

Pro.10.21.

Ioh.4.28,29.

awaiting vpon Gods publike Ordinance, to haue this ſalt in your ſelues. It may be, that in handling this, I may ſeeme to ſome finer eares to haue beene ouer-homely, ſpeaking of Sacks, and Tubs, and Powdering, and ſuch like; but the termes of my Text are my diſcharge: And for my owne part, I will euer be of the Apoſtles mind, I had rather in the Church to ſpeake *fiue words, ſo as that I might alſo inſtruct others, then ten thouſand words in a ſtrange tongue*; ſo doe I little care how plaine my termes may ſeeme to ſome, whom nothing can content, but matters more remote, in words more refind, ſo that they may be profitable to the ſoules of thoſe that feare the Lord. And I haue the rather fitted it ſo, as you haue heard, that this ordinarie creature of Salt, and our vſefull courſe in buying and applying it to vſes, being bought, may ſtill bee a remembrancer vnto vs of the worth and neceſſitie of a preaching Miniſtrie, and may put vs in mind of what wee ought to doe, both for the furniſhing our ſelues with this holy ſeaſoning which may bee gotten by it, and for continuall making vſe thereof, both for our owne and others comfort. And indeed for my owne particular, I cannot but take occaſion by ſuch places as this and others, in which the Spirit of God comes home to vs in ſuch familiar termes, to admire the goodneſſe of God, that laboureth to put vs in mind of ſome ſpirituall matter by common things, that in the midſt of our ordinarie occaſions, yet we might turne our thoughts to higher matters, and ſucke ſome hony out of all particulars. What a ſort of things could I muſter together, falling into common vſe, within our houſes and about, and in daily buſineſſes, which the Scripture ſome where or other directs vs, how wee may get good by for our ſoules? It cannot be beſides my Text, to giue you a little taſte thereof, that you may perceiue how a wiſe Chriſtian is taught by a kind of heauenly Alcumiſtrie, to extract gold from out of the baſeſt metals. In our priuate houſes and domeſticall ordinarie affaires, wee ſee our Infants, as ſoone as they be borne, begin to ſucke and feele for the breſt, from hence Saint *Peter* teacheth vs, *as new borne Babes to deſire the ſincere milke of the Word*; wee feele our ſelues, that are Fathers, readie to giue them things neceſſarie; if they aske bread, wee will not giue them a ſtone; *if Fiſh, not a Scorpion*; here our Sauiour would haue vs to conclude, that our heauenly Father will much more giue good things to them that aske him. We behold the Mother, what buſineſſe ſoeuer ſhee haue, yet ſhee will remember to attend her ſuckling; God would wee ſhould note that he cannot *forget thoſe which are begotten to him by the Goſpell*. When we light vp Candles for our houſhold vſes, and then ſet them on a Table, that all which come into the houſe may ſee thereby: *Chriſt* will teach vs by it, not to hide the graces which God beſtowes, but to employ them to his glorie in a common good. When Leauen is laid into the Meale to make it ſowre, *Chriſt* by the ſoone working of the Leauen, would haue vs conceiue how grace works to the conuerting and changing of the heart. And *Paul* would thereby informe vs, how quickly a man is corrupted by the company of the vngodly. The Father lookes for ho-

1. Cor. 14. 19.

1. Pet. 2. 2.

Mat. 7. 9, 10, 11

Iſa. 49. 15.

Luk. 8. 16.

Matth. 13. 33.

1. Cor. 5. 6.

nour from his Sonne; for feare, from his Seruant; what are we taught
Mal.1.6. to inferre vpon this, it may be seene, *Mal.*1.6.

We lay vp in our Barnes, and Store-houses, and Chests, for the time
Luk.12.33. to come, are wee not taught by this, to make vs bags which waxe not old? We are loth in the house to haue the fire to goe out, it seemes to me
1.Thes.5.19. the Apostle thereupon doth ground his Exhortation, doe not quench
Rom.12.14. the Spirit. We put on our apparell, the Spirit of God alludes to it, *Put on the Lord Iesus.* A woman is tyring and dressing her selfe, and is loth to leaue out any thing that may make her trim; May we learne nothing
Ier.2.32. thence? aske the Prophet: a shame for vs to forget our chiefest ornament. Thus things within house: Let vs step abroad a little. There is the Oxe knoweth his owner, &c. What is that to mee; yea, saith the
Isa.1.3. Prophet, it tells thee, what a shame it is for thee, not to know him that
2.Pet.2.22. maintaynes thee. Thou beholdest a Sow, that hath beene washed, lying downe in the mire, learne thou to abhor the returning to thy old wont, when thou hast begun a better course. In comes a Sheepe to be shorne, there is occasion to remember the admirable patience of our Sauiour,
Isa.53.7. who, as *a sheepe before his Sheeres is dumbe, so hee opened not his mouth.* The very Hen calleth her Chicken vnder her wings, may put thee in
Matth.23.37. mind of Christs louing and gracious inuiting vs by the Gospell. Goe yet further, out of thy Yard into thy Orchyard. There thou lookest about, this Tree thou pruneſt, the other thou cuttest downe; here thou dungest, there thou appointest to the fire. What saith our Sauiour, *I am*
Ioh.15.1,2. *the true Vine, and my Father is the Husbandman. Euery branch in mee that beareth not fruit, he taketh away; and euery branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* From thence thou goest out into thy Grounds. Here vnder foote thou beholdest the earth bespred with grasse and flowres of diuers both kinds and colours, aboue thee and ouer thy head Birds of sundrie qualities, who clothed the one, who feedeth the other? is it not the Lord? They sow not, they
Matth.6.30. spin not; art thou not now taught, that *thy heauenly Father will doe more for thee? O thou of little faith!* Thou viewest thy Horses, thou
Psal.32.9. seest they are vnruly and readie to breake out. *Bee not like Horse and Mule, which haue no vnderstanding, &c.* Note by it the necessitie of af-
Hos.2.6. flictions, God must stop our way with Thornes, and make an Hedge about vs, otherwise we shall be kept within no compasse. It may bee it is time of the yeere for sowing, behold then, the preaching of the Word it must bee before grace can grow in the heart; all the seed speeds not,
Matth.13.19. much of our preaching, in respect of many of our Hearers, is in vaine. Thy Corne groweth vp and weeds among it; thus grow the wicked in the middest of Gods children, and no remedie, but some must bee for-
Matth.13.30. borne vntill the Harueſt. Thou wayteſt for the precious food of the earth, and hast long patience; thou lookest not to reape as soone as thou
Iam 5.7,8. hast sowne. Learne by this to be patient in spirituall things, though thy hope bee delayed, an harueſt will come, which shall recompence all. When thy Corne is ripe, thou hast much to doe, and canst get no worke-

men,

men, remember the Lords harueſt, great it is, and the labourers are few, pray *the Lord of the harueſt that hee will ſend forth Labourers into his Harueſt.* When thy Corne is cut and readie for the houſe, that which is good is carried into the Barne, the reſt is caſt aſide. Here is a type of the end of the World. The Reapers be the Angels, *they ſhall gather, &c.* Haply, after all this, thou haſt occaſion of going out vpon the Coaſt, and there beholding the Sea, thou ſeeſt it how it rageth and cannot reſt, but the Waters thereof doe caſt forth mire and dirt: here is the very picture of an euill conſcience. Euen it keepes within the bounds, and wilt thou haue *an vnfaithfull and a rebellious heart?* Thou ſeeſt then a Ship vnder ſailes, cutting the waues, with almoſt an incredible ſwiftneſſe; remember thine owne dayes which paſſe as the moſt ſwift Ships. There be the great Fiſhes which liue vpon the leſſer, the very right reſemblance of the worlds oppreſſion. In the midſt of all a ſtorme ſuddenly ouertakes thee, and thou art forced to ſeeke ſhelter vnder a Hedge or a Tree, conſider now what it is to dwell in the ſecret of the moſt High, and to abide in the ſhaddow of the Almightie.

Matth.9.38.

Matth.13.39.

Iſa.57.20.

Ier.5.22,23.

Iob 9.26.

Hab.1.14.

Pſal.91.1.

I could yet goe further this way; ſurely, me thought, when I meditated vpon this plaine ſimilitude, which I find here in my Text, that I ſhould doe you wrong, if I ſhould not acquaint you with that which I had obſerued in my reading of the Scriptures of this kind, that ſo wee might know how to vſe earthly things with ſpirituall minds, and might make the ordinarie matters of the world to bee a Schole-maſter vnto godlineſſe. A man doing thus, may follow his buſineſſe in the world cloſe, and yet therewhile further himſelfe towards heauen. Were it not an excellent thing, if the ſight of Salt ſhould euer mind vs of this Doctrine. What hinderance to him that buyeth it, or to her that vſeth it in her family, to remember what care muſt be to preſerue it, what diligence to apply it, how ſoone wee ſhall rot and putrifie, if wee bee without it? Indeed herein lyeth a mayne difference betwixt the children of God, and the children of this World. The children of this world are like little children, who finding a picture in a booke gaze vpon and make ſport with it, but neuer conſider who it is. The children of God examine the ſtorie which the picture repreſents, they will picke ſome further matter out then that which is preſented to the eye. And it is a ſigne that men haue no mind, but on earthly things, when they take no occaſion by the beholding of earthly things, to ſtirre vp themſelues to heauenly thoughts.

And thus farre of the firſt Branch of the aduice to the Diſciples, in reſpect of themſelues, *Haue Salt in your ſelues.* You that are to ſeaſon others, ſee that you bee ſeaſoned your ſelues. You that come to ſeeke ſalt from others, ſee that you haue it in your ſelues.

Now of that part of the aduice, which is in regard of others: *And haue peace one with another:* The Doctrine thus ſtands.

The ſecond Doctrine.

That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace. In your ſelues, ſaith our Sauiour, let there be grace; *one towards another,* let

*Rom.*15.33. *Isa.*9.6. *Ephes.*6.15. *Rom.*10.15. 1.*Cor.*7.15. *Luk* 10.6. *Ephes.*4.3. 2.*Cor.*13.11. *Heb.*12.14. *Rom.*12.18.

there be peace. Our God is the *God of Peace.* Our Sauiour is the Prince of Peace. The Gospell which is preached amongst vs, is the Gospell of Peace. The substance of it is glad tydings of Peace. Our calling is in Peace. They which are the Lords are called the sonnes of Peace: so we ought all to endeauour to keepe *the vnitie of the spirit in the bond of peace:* and to liue in peace. Christians must follow peace with all men; and if it bee possible haue peace with all men; and therefore among themselues they must seeke it, and ensue it much more. I must open this as the former Doctrine, by distinguishing vpon Christs Disciples: some are Preachers of peace: some are Professors of Peace. Let mee shew you how this Doctrine reacheth vnto both.

1.*Cor.*1.1. 2.*Cor.*1.1. *Gal.*1.1,2. 2.*Thes.*1.1. *Act.*15.23.

The Teachers of Peace, must haue peace one towards another. Their agreement, their peace, their consent, is a great motiue to the people to entertaine their Doctrine. Hereupon was that vse of *Pauls*, to prefixe the names of others with his owne, as, PAVL, *and our brother* SOSTENES. PAVL, *and our brother* TIMOTHEVS. PAVL, *and all the bretheren that are with me.* PAVL, *and* SILVANVS, *and* TIMOTHEVS. Thus he, that the people to whom he wrote, obseruing the consent, might reuerence the writing so much the more. Thus went the *Canon* made at *Ierusalem*, with a Preface premised to declare consent. *The Apostles and the Elders, and the brethren.*

*Neh.*4.16. 2.*Sam.*10.11.

The mayne furtherance to the reedifying of the Temple after the captiuitie, was this: The builders had many enemies, and they consulted, and agreed together, to runne one course, and to assist each other, and by the sound of the Trumpet, to meete at an instant, if there were any opposition. It was like *Ioabs* policie in fighting against the *Amalekites*, backed by the *Aramites*, hee agreed with *Abishai* his brother, to whose conduct a part of the Army was committed, *If the Aramites be stronger then I, thou shalt helpe mee, and if the Children of Ammon be too strong for thee, I will come and succour thee.* Their agreement wanted not successe. The case stands in the building of the spirituall body, as it did in the Typicall body, in fighting the Lords battell, by those whose office it is to fight the good fight of Faith, as in the fighting for *Israel* against *Ammon.* The agreement of the builders, will aduance the building both with speede and beauty: the ioynt proceeding of the leaders, will vndoubtedly preuaile against the common enemie.

1.*King.*6.7.

SALOMONS *Temple was builded without noyse*; neither hammer, nor axe, nor any toole of Iron was heard in the house, whiles it was in building a Type, I doubt not, of the stilnesse in respect of freedome from mutuall contentions, which ought to be amongst Pastors. Againe, the want of this agreement and peace, will bee a great preiudice to the grouth of the truth. The meanes vsed in Gods Wisedome, to hinder

*Gen.*11.7.

Babels building, was *a strife of tongues among the builders:* so when those which are the builders of the spirituall House of God, the Church, are rent asunder in affection, the worke cannot goe forward as it should. The Shepheards being diuided, the Sheepe must needes bee scattered. This to proue, that the Teachers of peace must haue peace one towards another.

another. God hath ſent vs *prædicare*, not *præliari*, to worke and not to wrangle; while wee ſtriue, the Deuill works for himſelfe: Atheiſme, Popery, doe aduantage themſelues by our diſſentions.

There muſt be mutuall peace among the profeſſors of peace, the places which I firſt named in the beginning of the Doctrine, doe enioyne it. This is the marke by which thy are knowne, *By this ſhall all men know, that ye be my Diſciples, if ye haue loue one to another*, to loue one another, and to haue peace one towards another, are all one. They are *none of Chriſts, if they haue not the Spirit of Chriſt:* and one *of the fruits of the Spirit is peace.* If the truth be not taught in loue, it cannot proſper as it ſhould, and if the truth be not followed in loue, men cannot grow vp in all things vnto *Chriſt as they ought.* I doe rather ſtriue to abridge this point, then ſtudy to enlarge it. The vſe will require much to bee ſaid, which yet I muſt ſhorten too, and therefore I will purpoſely bee the briefer in the Doctrine, that in the Vſe (as the time will giue leaue) I may be a little more enlarged.

Iob.13.35. *Rom.8.9.* *Gal.5.22.* *Epheſ.4.15.*

And firſt, the Vſe of that branch which concerning the peace, which ought to be amongſt vs Miniſters, that are ſent out like *Noahs Doue*, with a branch of Oliue in our mouthes, to preach peace and vnitie vnto others, makes me wiſh that I could wiſh truely with IEREMIE, *that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night*, for the wofull want of peace that is amongſt vs: be that *Gath* and *Aſhkelon*, and the Daughters of the vncircumciſed; ſhould reioyce to ſee vs like the yong men of *Helkath-hazzurim*, *euery one catching his fellow by the head, and thruſting his ſword into his fellowes ſide.* The one grudging priuately one againſt another, and girding publiquely one at another in the Pulpit, one calls his *Fellow Puritane*, hee againe calls him *Formaliſt!* Oh what a reioycing is this to *Papiſts* abroade, what contentment doth it giue to the ill affected at home, how doth it make the prophane ones ſcoffe, the ſimple hearted to be at a ſtand, not knowing which way to goe, and the poore honeſt ſoule to mourne in his ſoule to ſee ſuch deſtraction? Happy ſhall that man be called, that ſhall make vp theſe breaches, and accord theſe ſtrifes, and cry out to vs; Now, fie for ſhame, what meaneth this, are you not brethren? Haue you forgot the legacy which your Maſter left you; *My peace I leaue vnto you*, and the charge he hath bound you with, *haue peace one towards another.* And ſurely, if any mans life and bloud might quench the heate of this vnkinde ſtrife, it were well beſtowed. I am ſure while the laborers are together by the eares, the worke goeth not forward, and while the husbandmen are at variance about bounds and limits, and who accounted the better workeman, all the while the Plough ſtands ſtill, and the Diuell doubleth his diligence in the ſowing of the Tares, ſome fall to *Browniſme*, ſome to *Popery*, ſome are *Newters*, ſome euery thing, ſome nothing, and ſcarce any man what he ſhould be. I would for my part the occaſions of ſtrife were vtterly cut off, but ſith they bee not, let vs diligently and ioyntly, and euery man according to his proportion and gift receiued, promote the

Vſe. *Gen.8.11.* *Ier.9.1.* *2.Sam.2.16.* *Iob.14.27.*

the things wherein we all agree, and although in some secondary things, wee discent in opinion, yet let vs bee one in affection. Remember the
*Rom.*14.3. ground of *Pauls* saying. *Let not him that eateth dispise him that eateth not, let not him that eateth not iudge him that eateth, for God hath receiued him.* But I am here necessarily to turne my selfe to the people, which looke vpon our strifes, and with whom it fares, as it doth sometimes with men, intentiuely looking vpon a fray in a Market, and therewhile their Purse is picked; so whiles they gaze at our follies and heede them too much, they lose themselues, they know not what.

1. Shall I councell in the Lord, what ye ought to doe in this case. Know that your sinnes, especially your not valuing the Gospell of *Christ Iesus*, as you ought, hath brought this. I speake it not to excuse vs, but to admonish you. I am perswaded, if the first breaking in of the light of the Gospell into this Land, had beene more esteemed, and walked in, it had neuer beene as it is. The Lord had iustly troubled the water which men let runne along, not drinking so desirously of it as they should. Labour you to walke more worthy of the Gospell then you doe, and these things through the mercy of God will much be holpen.

2. Be wise and learne how to iudge, and what to thinke in this point of ministerial consent & peace, that you may not easily stumble through mistaking. Here therefore in order, I pray heartily obserue these particulars.

1. First, That consent and agreement of Teachers is no certane marke of
*Exod.*32. truth, in that wherein they consent, *Aron* and all other the Leuites con-
1. *King.*22. sented to the *making of the golden Calfe*; foure hundred Prophets ioyned together to perswade good successe to *Ahab*, yet that was false which they perswaded. Our Sauiour was condemned by a common consent of
*Reuel.*13.16. *Elders* and *Priests*. Great consent and vnitie was propheſied to be in the Kingdome of *Antichrist*, which is to bee noted against the *Papists*. They brag of their vnitie, which brag, though it be without ground of Truth, the varietie of opinions and conceits, which is betwixt their greatest and most learned Writers, being infinite: yet if it were true, it were of no force to proue them to be the true Church, because there may be a consent in
*Gen.*49.5,6. falshood. SIMEON *and* LEVI *are brethren, instruments of cruelty, are*
*Pro.*11.21. *in their habitations, &c.* The wicked doe ioyne hand in hand, and ga-
*Isa.*8.9,10. ther vpon heapes, &c.

2. Secondly, that it is possible for some dissention to fall out some times
*Gal.*2.11. euen amongst the best men. A controuersie betwixt *Peter* and *Paul*, be-
*Act.*11.2. twixt *Peter* and the other *Apostles* and Brethren at *Ierusalem*. The diffe-
*Act.*15.38. rence betweene *Paul* and *Barnabas* was very eagre. Dissentions in *Co-*
1. *Cor.*1.11. *rinth*. Great and vehement quarrels betwixt *Austen* and *Hierome*, *Cyril* and *Theodoret*, *Chrysostome* and *Theophylact*, as Histories and their owne Writings testifie. It is so; first, by the cunning of the Deuill, who to stop the course of the Gospell, laboureth to sow the seeds of dissention. Secondly, by reason of the remainders of corruption which are in all: there is much ignorance and selfe loue euen in the best, and these things cause differences, while men either see not the Truth straight,

ſtraight, or are too much deuoted to their owne fancies; fitly to this purpoſe is that ſimilitude, 1. *Cor.* 13. 12. men dim-ſighted looking thorow Spectacles vpon the ſame thing farre off, will apprehend it diuerſly. Thirdly, by Gods prouidence, for the diſtinguiſhing of true Profeſſors from Hypocrites, and for the better boulting out of Truth. Truth commeth to light by nothing ſo much as by differences amongſt men. The queſtion among the Diſciples, touching ſuperioritie, gaue occaſion to our Sauiour to handle that point more fully. Sundrie points Saint *Paul* taught and wrought of more exactly, by reaſon of the diſſentions in *Corinth*, as of the *Reſurrection*, the *Sacrament*. This is to be noted, for their ſakes, who condemne the Church of *England* not to be true, becauſe of differences of opinion, in ſome things, among the Learned. And it is a conceit of ſome profane wretches in the Countrie, O, ſay they, theſe Preachers agree not, you ſhall not find two of a mind, we will beleeue none of them all; which as it a falſe accuſation, ſo were it more true then it is, we muſt know, that among the beſt there may bee ſome diſſention and queſtion for a time, in ſome things, without preiudice to the mayne Truth. And therefore to take away this common ſcandall more fully, which is vſually both among our ſeduced Papiſts, and among other corruptly minded, who would fayne find a colour for their contempt of preaching, this is now thirdly to be conſidered; That among Profeſſors and Preachers of Religion, there is, or may be a threefold conſent. Firſt, in one Faith and Doctrine; namely, a conſent of iudgement. Secondly, in Affection. Thirdly, in Speech; namely, when their teaching and manner of holding and defending of points and Doctrines, is the ſame. Now albeit a conſent in euery one of theſe three were to be wiſhed, yet if there be but the firſt only, it ſufficeth for the iuſtifying of thoſe ſocieties where it is, to be the true Churches of Chriſt. And this kind of conſent, in iudgement, is (bleſſed be God) in our Church, as appeareth by the Articles of Religion, to which euery Miniſter ſubſcribeth at his Ordination: which may be a witneſſe, that in the fundamentall points of Religion we are all of one mind. And how for the mayne grounds of Religion, all the Proteſtant reformed Churches of *Europe*, which haue diuided themſelues from Rome, doe agree, the booke called the *Harmonie of Confeſſions*, is a ſufficient teſtimonie, where are ſet downe the particular determinations of euery ſeuerall Church and State, touching the chiefe points of godlineſſe; where any man may ſee how we all hold together in the foundation. Now among our ſelues, and betwixt vs and other Churches, there are ſome differences of opinions, as it cannot bee choſen, ſo long as we carry with vs our naturall imperfections, but yet in the generall grounds of theſe differences we accord. Although the differences are not to be reioyced in nor cheriſhed, but to be ſorrowed for and prayed againſt, yet this wee may boaſt of to Gods glory, and to the ſtopping of the mouthes of *Papiſts* and *Atheiſts*, that all this while the foundation of Religion is not razed by vs, but it is kept firme and ſound among vs; and the Lord grant it may ſo bee ſtill. Now

1. *Cor.* 13. 12.

1. *Cor.* 11. 19.

3.

Act. 4. 33.

1. *Cor.* 1. 10.

concerning

concerning the rent, which of later yeeres hath beene in our Church, which if any man might make vp with the losse of his life, it were a happy sacrifice, in which there hath beene, and continueth yet to bee such wars about Ceremonies, and things of that nature: let mee adde a word to take away that scandall, and to settle the minds of all, that feare God. Let it still bee remembred (as I said) that though mens minds are too much stirred in these things (yet God bee praysed) the foundation of Religion is on both sides held and thought sincerely. Some now and then that are either corrupt or ignorant, vent some vnsound opinions, but that is nothing to the impairing of a true being of a whole Church.

Now for the branch of the Doctrine of Peace, to be amongst all; you that are Hearers and Professors, as well as amongst vs, that are Ministers. Is not here also matter of complaint and sorrow, to see how men liue. What brawles, what brabbles, what dissentions, what fillings of all Courts with suits, sauouring only of spleene, and tending only to vexation. There is only one roote of this, which if it could be killed, peace would grow. What is that? *Salomon* shall tell you; only by *pride men make contention*; want of the Spirit of meekenesse, which should asswage in vs all swelling thoughts one towards another, and *make all our things to be done in loue*, is the only thing which doth diuide vs. I say the lesse herein, both because of time, and because matter of this nature haue beene (as I vnderstand) taught and pressed hence, out of the Historie betwixt *Abraham* and *Lot*. Only this I adde, we can neuer be true preseruers of Peace, till we begin in the ground of Peace, which is Religion. We must first be *pure* before we can be *peaceable*. There is a peace which Christ came not to sound, neither doth he approue. A Minister, vnder a pretence of peace, to let euery man alone in his sinnes; a Christian, vnder a shew of peace, to conuerse with any. There is a peace in a sort, and a loue and league amongst the worst, your good Fellowes be all in loue and peace, and reioyce in the wickednesse one of another, vntill perhaps, as it oft falls out, the Pot doe breed a quarrell.

Pro. 13. 10.

1. Cor. 16. 14.

Iam. 3. 17.

Matth. 10 34.

Let vs labour to bee at peace with God, and to bee acquainted with the Rules of Peace, by the Word Peace, then shall we know how to seeke Peace, how to maintayne Peace, and then I say with the Apostle.

2. Cor. 13. 11. *The God of Loue and Peace shall bee with vs.*

FINIS.

A BRIEFE DIRECTION FOR THE COMMERS TO THE LORDS TABLE.

Question.

WHat is that God, who made vs, and whom wee profeſſe to ſerue?

Anſwer.

He is One, [a] *Almightie* [b], *the Father, the Sonne, and the holy* [c] *Ghoſt.*

a 1.*Cor.*8.6.
b *Reuel.*1.8.
c *Mat.*3.16,17

Queſt.

What ones did he create vs at the firſt?

Anſw.

Righteous [d], *after his owne* [e] *Image.*

d *Eccleſ.*7.31.
e *Geneſ.*1.27.

Queſt.

But what are we now in our ſelues?

Anſw.

By partaking with Adams *diſobedience* [f], *wee are all the children of* [g] *wrath.*

f *Rom.*5.17. 1 *Cor.*15.22.
g *Epheſ.*2.3.

Queſt.

What is the alone remedie for this our miſerie?

Anſw.

The death of Ieſus Chriſt [h] *God* [i] *and Man* [k].

h *Act.*4.12. *Rom.*4.25.
i *Rom.*9.5.
k 1.*Tim.*2 5.

Queſt.

How are we made partakers of the benefits of his death?

Anſw.

Only by Faith in his name [l].

l *Ioh.*1.12.

Queſt.

Whence is this Faith?

Anſw.

It is the gift of God [m], *wrought in the heart* [n], *by the Word preached* [o].

m *Phil.*1.29.
n *Act.*16.14.
o *Rom.*10.14.

Queſt.

What meanes amongſt other are appointed of God to confirme it?

Anſw.

The two Sacraments [p], *Baptiſme* [q] *and the Lords Supper* [r].

p *Rom.*4.11.
q *Matt.*28.19.
r 1.*Cor.*11.23. *&c.*

Queſt.

Why ſerueth Baptiſme?

Anſw.

To enter vs into the Church of God [f], *and by the waſhing of water* [t] *to aſſure our conſciences of our new birth* [u], *and of being purged by Chriſts bloud* [x].

f Ro. v.6. 3. (Baptiſed into Chriſt) 5. (Grafted with him)
t Ephes.5.26.
u Tit. .5
x Heb.9.14.

Queſt.

Wherefore ſerueth the Lords Supper?

Anſw.

By the reuerent vſe of the Creatures of Bread and Wine, to remember Chriſts death [y], *and to be a pledge to our beleeuing hearts, that wee haue a part therein* [z].

y 1.Cor.11.16.
z 1.Cor.10.16.

Queſt.

What is their dutie which heare the Word, and receiue theſe Sacraments?

Anſw.

To breake off their old ſinnes [*], *and to liue ſoberly, righteouſly, and godly in the World* [a].

* Dan.4.24.
a Tit.2.12.

Queſt.

What is the rule of a good life?

Anſw.

The will of God ſet downe at large in the Scripture [b], *and more briefly in the ten Commandements* [c].

b Pſ.119.104.
c Exod 3 . 28.

Queſt.

How ſhall we haue grace to liue well?

Anſw.

If we aske it [d] *feruently* [e] *of God* [f] *in Chriſts Name* [g].

d Matth.7.7.
e Iam 5.16.
f Iam.1.5.
g Ioh.14.14.

Queſt.

What will be the benefit thereof?

Anſw.

The bleſsing of God now [h]; *and hereafter life Eternall, through Ieſus Chriſt our Lord* [i].

h 1.Tim.4.8.
i Rom.6.23.

I. Cor. II. 28.

Let a man examine himſelfe, and ſo let him eate of this Bread, and drinke of this Cup.

Sam. Hieron.

AN ALPHABETICALL

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